

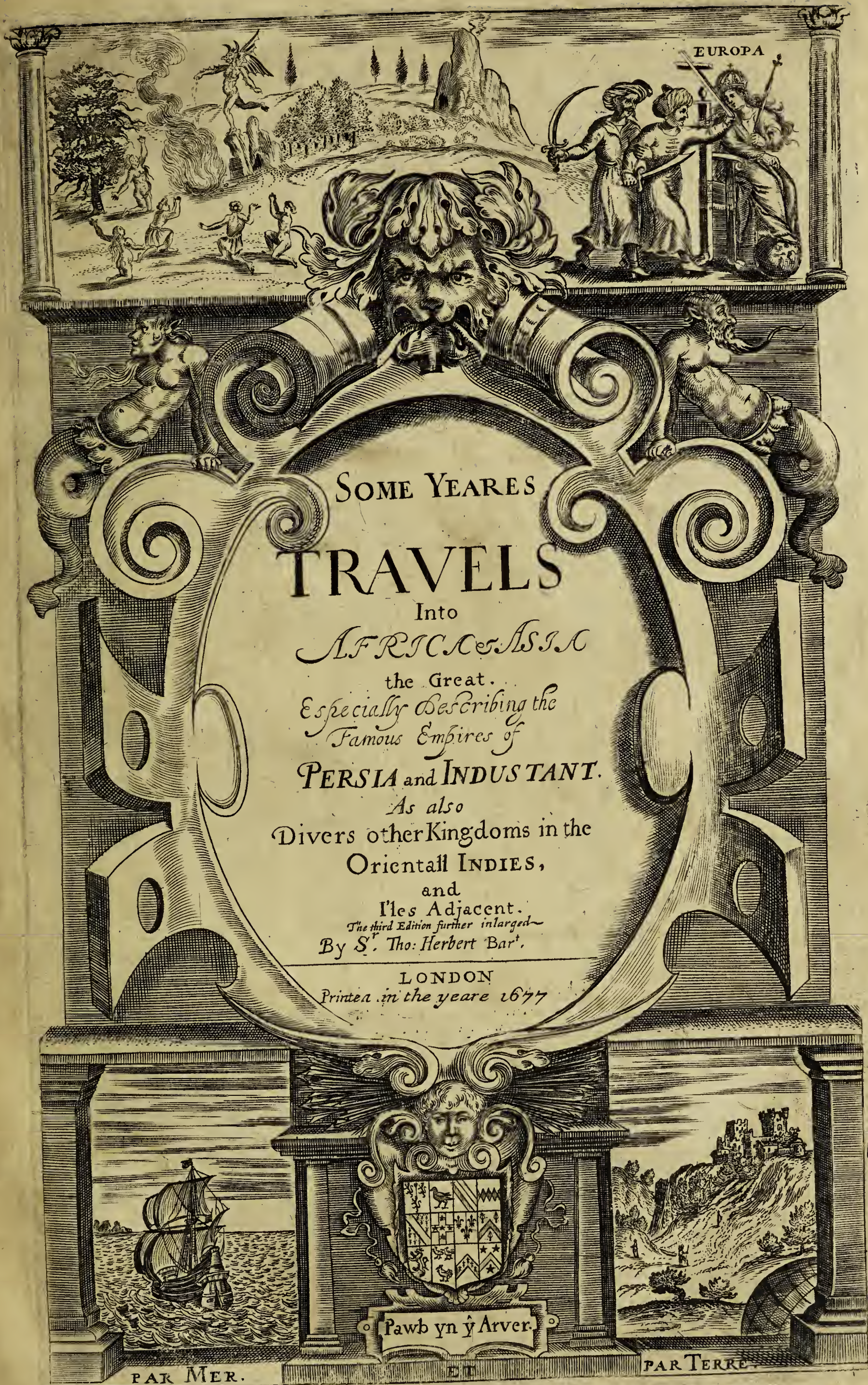
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HERBERT, Sir Thomas



MS. A. 9. 2. 32. Copy of Remondelli
Tome of the Decree (1641)

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SOME YEARS
TRAVELS
INTO
DIVERS PARTS
OF
AFRICA,
AND
ASIA the Great.

DESCRIBING

More particularly the Empires of *PERSIA* and
INDUSTAN: Interwoven with such remarkable
Occurrences as hapned in those parts during these
later Times.

*As also, many other rich and Famous Kingdoms in the
Oriental INDIA, with the Isles adjacent.*

Severally relating their Religion, Language, Customs and Habit:
As also proper Observations concerning them.

In this Fourth Impression are added (by the Author now living) as well many Addi-
tions throughout the whole Work, as also several Sculptures, never before Printed.

*Segnius irritant Animos demissa per Aures,
Quam quæ sunt Oculis subjecta fidelibus, & Quæ
Ipse Sibi præbet Spectator.* Horat.

L O N D O N,

Printed by R. Everingham, for R. Scot, T. Basset,
J. Wright, and R. Chiswell. 1677.



TO THE
RIGHT HONOURABLE
PHILIP

EARL OF
PEMBROKE and MOUNTGOMERY:

Baron *Herbert* of *Caerdiff* and *Sherland*: Lord *Parr* and *Ross* of *Kendall*: Lord *Fitz Hugh*, *Marmyon* and *Saint Quintin*: Lord Chamberlain of His MAJESTIES most Honourable Household: Lord Lieutenant of *Kent*, *Wiltes*, &c. Lord Warden of the *Stanneries* in *Corn-Wales* and *Devon*: Knight of the most Noble Order of the *Garter*; and one of His MAJESTIES most Honourable *Privy Council*.

MY LORD,



HAVING past the Pikes, I take new courage to come on again. One blow more and I have done. Ten to one it lights on my own pate. But if my head stand free, my hand shall not be guilty of more Intrusion: No more pressure to the press. The Crowd is too strong already: and I will get out by Head and Shoulders rather than fail.

Your Lordship's word may pass for me, and I dare not break it. Greatness hath a great stroke over Men, but Goodness a greater: Men choosung to obey for Love rather than Fear. In both You have a strong Interest, and in both sorts of Men they have taken possession, and like Twins grow up together: *Quam bene conveniunt!* And may their residence be as immovable as Your Constancy to Good: yea, may the Title of plain Dealing

Dealing and honest Man be the worst reproach, Malice or double Dealing can fix upon your Name and Memory, who have gained much honour and ease too in Court and Countrey, by that excellent Dialect and general Belief.

The Dedication like a fair Frontispiece to a mean House, or a beautiful Sign to an ill Lodging hath tempted many Travellers to look in, and make some stay: But, I fear to have used my Readers, as my Host the Guests, that set a mark on the door, to pass by and call in no more. 'Tis my fear only, which being begot of modesty, may serve to invite the best and most ingenious Company.

To please most is my desire, but my Choice a few: taking the bigger number to be the lesser in Vertue, and swoln only with a tympany of Wind and Water.

The Boat is in your Lordships hand, which steers as you direct. Yours is the greatest interest: You are our Chief: yours is the leading judgement. Do but approve, the Mark is hit, and you make many followers: Which is the request of

Your Lordship's

Humble Servant,

THO. HERBERT.

To my honoured Cousin Sir THOMAS HERBERT.

WHat! is't the Love thou bear'st the Southern Clime?
Or Care t' instruct us? That the second time
Thou ingagest Fame. Or is't thy Love to pay
Thanks to mild Censures? or thy Friends t' obey?
Or to enlarge, or deck thy Maiden Lines?
Like to a Nurse whose eyes on th' Infant shines.
Which of them all? or all it be: 'Tis well.
Who threats good-will imparts a part of Hell.

CH. HERBERT.

A*Ppulit Eois HERBERTUS sospes ab Oris,
Vicit & immensi mille pericla Maris.
Non tulit hinc secum Piper, Aurum, Balsama, Gemmas,
Costum, Aloen, Myrrham, Cinnama, Thura, Crocum.
Rettulit hic Mores Hominumq; Viator, & Urbes,
Regna, habitus, linguas, prælia, jura, deos.
Divite ne posthac quæras è Perside gazas,
Anglia nunc Anglis Persia tota domi est.*

AR. JONSTONUS Med. Reg.

Descriptio decoris reciproci inter Arborem
Nobilem seu Familiam de *HERBERT*, & Authorem
vere Ramum ejusdem Arboris seu Familiæ.

N*IL tantum decorat Ramum quam nobilis Arbor,
Florentem Ramum sic Decus Arbor habet*

MAR. BELVVOOD. Dr. Med.

URbes quòd varias solers vidisset Ulysses
Et mores Hominum, clarus honore fuit;
Sola inter Phrygiam licet errans Hesperiamque
Littora lustrasset per duo lustra Maris.
Tu spatia ut sapires immensa emensus es Orbis,
HERBERTE, inque Salo gnaviter inque Solo.
Comperta unde tibi nova multa & mira Britannis
Candidus impertis veridicusque tuis.
Fallacem hoc Ithacum superasque peritia rerum,
Quod tua candori sit fideique Comes.

WALT. O-QUIN. Armig.

To the READER.

HERE thou at greater ease than he
Mayst behold what he did see:
Thou participat'st his gains,
But he alone reserves the pains.
He travell'd not with lucre sotted:
He went for knowledge, and he got it.
Then thank the Author; Thanks is light,
Who hath presented to thy sight
Seas, Lands, Men, Beasts, Fishes and Birds,
The rarest that the World affords.

THO. Lord FAYRFAX
Baron of Cameron.

TRAVELS

Begun Anno 1626.

DESCRIBING

Divers parts of *AFRICK* and *ASIA* the Great:

But principally the two famous Monarchies,

The *MOGUL* and *PERSIAN*.



U P O N Good-Friday, in the Year 1626. we took shipping at *Deal* near *Dover*, having six great and well manned ships in company, all which were bound for the *East-Indies*. In few hours coasting close by the Isle of *Wight* (called so from *Gwydth* a British word, signifying *cut off* or *seen at distance*; *Vectis* in *Pliny*, *Vecta* in *Eu-tropius*;) a sudden borasque or gust assaulted us; which after an hours rage spent it self, and blew us the third day (double solemnized that year by being the Feast of Mother and Son) upon the *Lizards* point, the utmost promontory of *Cornwall*, as we passed; from whence to the extremest Cape of *Africk*, in this Voyage we compute our Longitude, and not from the *Azores*, albeit the first Meridian.

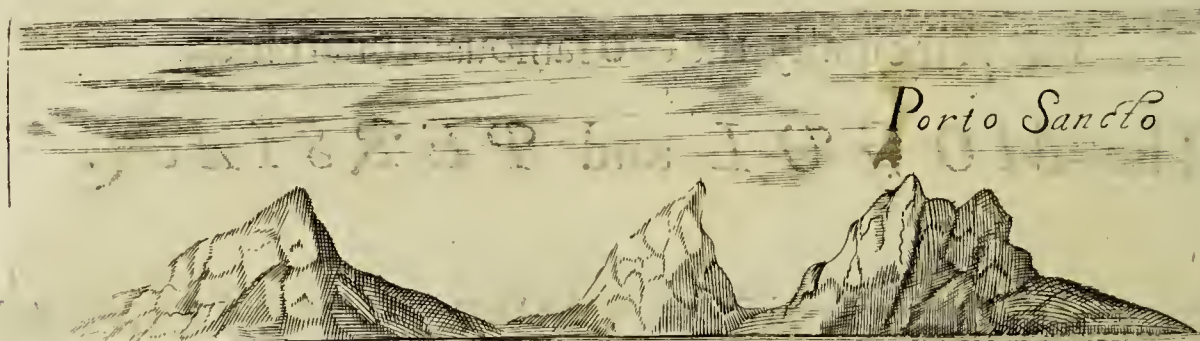
The wind blew fair, so as the seven and twentieth day sailing by *Bilbo* in *Galleria* (which if that called *Terraconensis* was of old a Colony of the *Persians*) we lanced into the Spanish Ocean, which we no sooner entred but descryed seven tall ships, whom reputing Enemies we bore up to speak with, howbeit they proved Friends; Hollanders out of the *Levant*, who drunk our healths and saluted us as they past with a roaring Culverin, and we in return vomited out a like grateful eccho: Thus plowing the liquid Seas in merriness till the nine and twentieth day made us the sport of danger, struggling with such mighty waves and deep Seas as oft-times made us seem to climb up Mountains of salt water, and were straightway precipitated headlong as it were 'twixt cloven Seas, a good while Heaven and Sea seeming undivided. This put me in mind of the third *Ode* in the first *lib.* of *Horace*, where 'tis said

*A heart of Brass that man had sure,
Who in a Barque durst first endure
The raging waves, not valuing life
Midst fierce South-west and North-winds strife:
The Hyads (who clouds seldom want)
Nor blustering South his sp'rit could daunt.*

*Illi robur & æs triplex
circa pectus erat, qui fragilem trunci
Commisit pelago ratem —
Primus; nec timuit præcipitem Africam
Decertantem Aquilonibus,
nec tristes Hyadas, nec rabiem Noti.*

Howbeit after thirty hours the quarrel 'twixt wind and Sea ended, for then a serene skye reanimated us, so as we finisht *March* in the chase of a Turkish Pirate whom with top-gallant top-sails and a soft wind we pursued six hours, but being as well fitted for flight as fight he outailed us. So returning to our course, the first of *April* we cut our *Atlantick* passage through the *Atlantick Ocean*; by *Arabs* called *Magribana* saith *Marmolinus* (from *Atlas Maurus* *Japhets* Son, and Brother to the Star-gazer *Prometheus* a Contemporary with *Moses*) from whom two famous Mountains, one in *Mauritania* the other in *Libya*, are denominate.) Long we had not been in these Seas, but another Barbarian Sally Man of War came up, sculking all night in hope to board the first he saw divided; at day-break

we descryed the Pirate, who loth to parly in fire and shot, fled amain and left us, who swum so well, that the third of *April* at *Titans* first blush we got sight of *Porto Santo*, a holy Port in thirty three deg. (called *Cerne* in *Ptolomy*) commanded by the Spaniard; and also of *Madera* (i.e. Isle of Wood) 12 leagues S.W. from *Porto Sancto*; from the *Canaries* distant 70 leagues; the first of which Isles was discovered by *Perestrellus An.* 1419. and given him upon condition that he would people it, which he found difficult, the Conies in such number resisted by undermining him. The other was found out the same year by *Gonzalvo Zarco* from the encouragement of *Henry* Son to *John* the First King of *Portugal*; taken and sackt *An.* 1596. by Sir *Amias Preston* our Countryman, as some 'tis presumed yet living there have cause to remember. The holy Port has five and twenty miles compass, fruitful it is in Wheat, Rye, Rice, Oxen, Sheep, Bores, Conies, *Sanguis Draconum*, Fruits, Flowers, and Grapes; at eight leagues distance it thus respected us.



The sixth of *April* by observation we had 27 degrees and a half latit. at that distance descrying the *Canaria*, Isles so called a *multitudine magnorum Canorum* saith *Pliny* l. 6. c. 32. by some taken for the fortunate Islands, and about which has been no small difference amongst Writers. Some placing them at the *Azores*, at the *Hesperides* others, some in our *Britain* as *Tzetzes* in his Comment upon *Licophon*, others at or near the *Rhodes*; but the Commentator upon *Horace* near the *ultima Thule*, where *Tzetzes* as truly finds the *Elyzian* Fields; but certain it is they were undiscovered, but more certain uninhabited, till the year 1328. accidentally by one *Machan* an Englishman, from whose relation *Lewis de Cerdezo* two years after sailed thither, and by Commission from *Pedro* King of *Arragon* had liberty of Conquest and Command, but long enjoyed neither, for *John* 2. the *Castilian* King *An.* 1405. (which some would have to be the first discovery) displacing him, *Ventacurtius* snatcheth them from the *Castilian*; but by *John de Betancour* a well descended Gentleman, Kinsman to *Bracomonte* the French Admiral, *Ventacourt* is likewise dispossessed, *An.* 1417. shipping 10000 Volunteers, by whose valour he subdued five of the Isles, namely *La Palma*, *La Gomora*, *Lanzarota*, *Ferro*, and *Forteventura*, an Atchievement very honourable; yet such vexation posseth the ambitious *Gaul* that *Canary* mastered him, as made him entertain death with an useles Complement; his Nephew *Menaldus* being left Heir to what *Betancour* had got, and (has added) his misfortunes; for *Myndus* a haughty Bishop incensing the *Castilian* King, through his power *Menaldus* was soon forced thence, glad of a small composition paid him by *Don Barba* the Bishop's Kinsman. *Barba* repents the Purchase, and for a little profit assigns his Property to *Don Fernando Perazzo*, whose brain taking like infection grows weary of Command, and for other Employment confers this upon the Prince of *Castile*, from whom it was soon after torn by *Don Henrico* Infant of *Spain*, remaining this day fixt under Spanish servitude.

These Isles (perhaps the same *Ptolomy* and *Mela*, mistakenly, call *Deorum currus*; by *Plato*, *Aristotle*, and *Plutarch*, the *Atlantiades*; by *Pliny*, the *Hesperidae*) are from the *Morocco* or *Libyan* continent 20 Leagues, from *Spain* 200. Seven commonly they be numbred (*Cadamastus* imagines ten) by old Authors, as *Ptolomy*, *Pliny*, *Strabo*, and others called *Canaria*, *Capraria*, *Nivaria*, *Junonia*, *Ombrian*, or *Pluvialia*, *Aprosita* (or *fracta lancea*) and as *Martian* adds *Casperia*, or *Fortunata*. But at this day *Canaria*, *La Palma*, *Teneriffa*, *Lancerota*, *Hierro*, *La Gomera*, and *Forteventura*. A word of what they were. They knew no God but Nature, were ignorant of the use of Fire, shaved with Flint Stones, gave their Children to be nursed by Goats, cultured the Earth with Horns of Oxen, abominated the slaughter of Beasts.

For how can they be good,
Who dare each day embroe their hands in blood?

Used

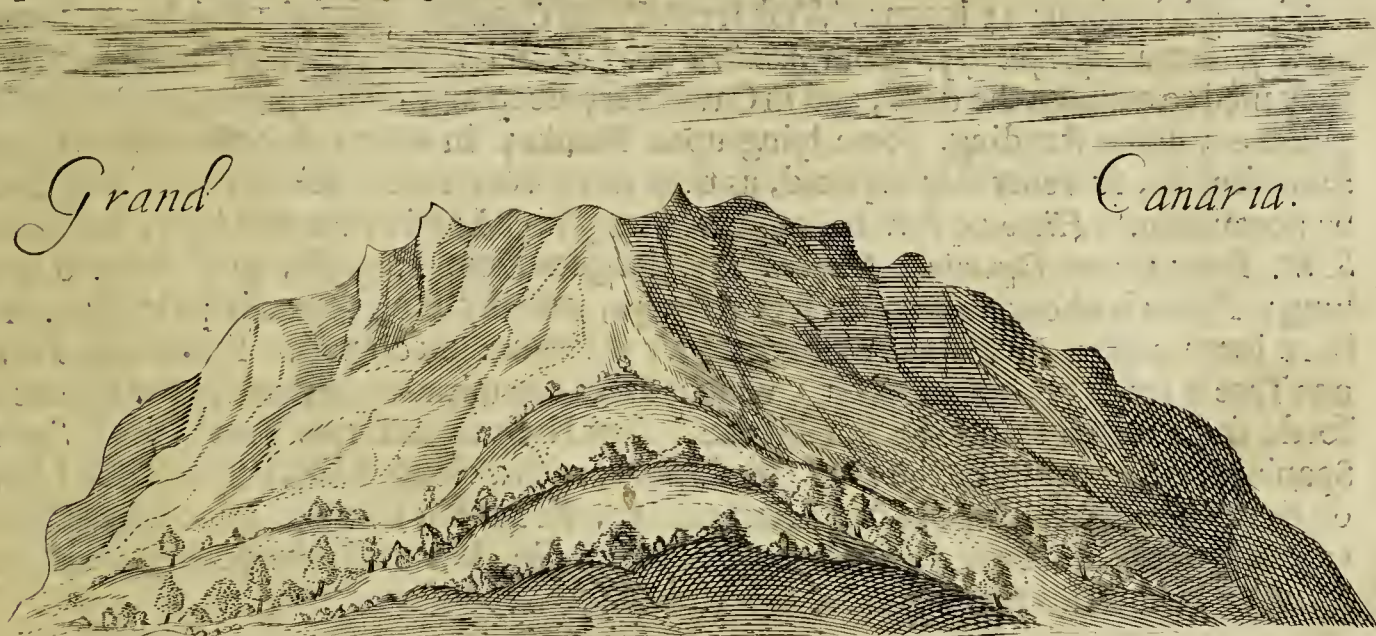
Used Women in common. No *meum* and *tuum*, having neither Law nor Discipline. Lust and carelesness vailing them, so as little difference was 'twixt them and other Animals, and according to the Custome of the first Age.

*The Woods their dwelling was, the Herbs their diet,
And on the leaves and boughs they slept in quiet.*

*Sylva domus erat, cibus
herba, cubilia frondes,*

Some glimmering nevertheless one would think they had of the immortality of the Soul; for the dead they washt and kept erected in a Cave, a Staff in one hand, and a Pail of Milk and Wine set near him to support and comfort him in his Pilgrimage to Elyzium.

At this day they are reduced to civility, and become Spanish Christians. The Inquisition affrights those of the reformed perswasion to cohabit with them. *Grand Canary* (almost as broad as long, the Diameter being about fifty miles) usually, is the residence of the Inquisitor, whither all the other Isles ordinarily repair for Justice. It abounds with many good things, as Goats, Beeves, Asses, Hogs, Barly, Rye, Rice, variety of Flowers, Grapes, and other excellent Fruits; as also with Ingenios, or Sugar-houses, wherein they grind their Canes, and boyl the juice to make it Sugar. This Isle is from *Sancta Cruz* in *Teneriff* 13 Leagues, from *Forte Ventura* 20. from *Lancerota* 18. at the South end is a large Bay, called *Maspalomba*, where fresh water is afforded. The Isle as I took it thus seems at eight leagues distance.

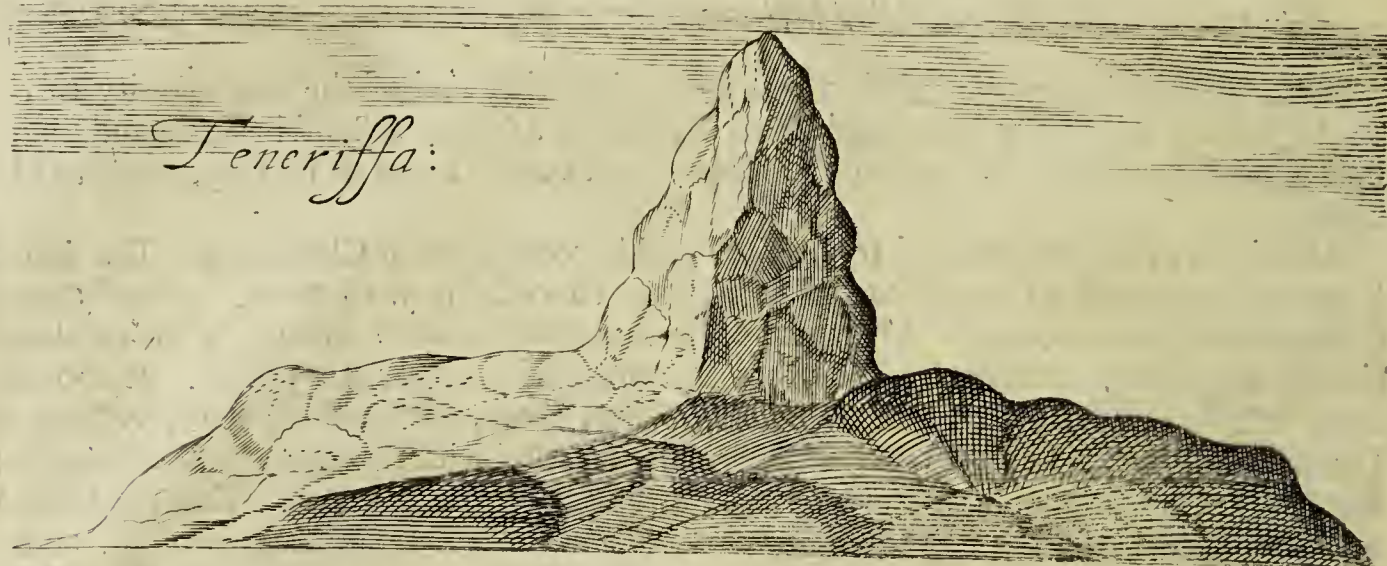


Teneriffa is 50 English miles long, and for multitude of Inhabitants compares with great *Canary*; her chief Towns be *Sancta Cruz*, and *Anagona*, or *Laguna*, at the bottom of the Hill called *Garachica*; which exceeds it in Grapes, yielding yearly, as some say, eight and twenty thousand Buts of Sack; and outbraves not only the rest of the circumjacent Isles, but all the Earth for supereminence: Her high peak *Teyda* towering so loftily into the Air, as seems not only to penetrate the middle Region but to peep into Heaven, from whence *Lerius* metaphorically calls it *Atlas* and *Olympus*, and I may more fitly apply that of *Lucan* in his lib. 2.

*Than which no Earthly part doth tower more high
In any place, or nearer joins the Skie.*

For 'tis by most accounted 15 miles in height, 60 says *Scaliger*, 70 *Patricius*; yea, one *Nichols* our Countryman who lived here some time, affirms, that it is 47. which height I the more admire, seeing that Geographers attribute a far less height to the highest Mountain in the World; *Raymundus* allowing but 3, *Varennius* 4, in a Perpendicular, others but 15 furlongs; and no doubt the 54 miles *Theuetus*, and 60 that *Sanato* ascribes, is meant by the oblique, or circular ascent. So high nevertheless it is, as in serene weather it is seen 120 English miles, which some double; serving as an excellent Pharo, far exceeding those near *Cayro*: and whence (some presume to say) there is at no time either rain, or wind at the top of it; so supposed, by being elevated above those Regions; it being an Opinion amongst Philosophers, that no Vapors rise above 50 miles into the Air, from the Earths superficies. In ascending this Mountain they usually ride circularly for about 7 leagues space, and are then forced to foot the rest. The lower part of the Hill has plenty of wood; the middle parts, by reason of Snow, is cold; but towards

the top, in regard of the Veins of Brimstone, it inflames so as the Spaniard calls it the Devils Cauldron; and from whence, not only the Canary Isles but the Continent of *Afrigue* (if report say true) may be discovered; this high Pico rises from the middle part of the Isle, and of either side has a ledge of Hills which divide the Island. The shape it bare as we Sailed by, is thus presented.



Teneriffa is about 13 leagues West from *Grand Canaria*, from *La Palma* 20. from *Gomera* 5. from *Afrigue* 75. from *Madera* 70. In old times here, as in *Grand Canaria*, they used to embalm the dead, and in Caves very deep and dark, placed them in several postures; some standing, some lying upon Planks; in which Art they were singular: Dormitories, so venerably reputed, as they were very rarely seen by any, and that but by permission. *Hiero* or *Ferram*, appeared very high Land as we past by it, and bears S. S. W. from *Grand Canaria*. *Gomera* is 6 leagues from *Teneriffa*, and above 8 leagues long; *Palma* is about 12 leagues from *Gomera*, and in circuit towards 20 leagues. *Hiero* is 10 leagues from *La Palma*, and not above 6 leagues in compass. Famous is *Hiero* in one Tree (for it has but one such) which (like the miraculous Rock in the Desert) affords fresh water to all the Inhabitants. The Natives call this Tree *Garro*; *Santo* the Spaniard. Some part of the Day 'tis darkned with a cloudy Mist, which casts a Dew upon the Leaves that distills in clear sweet drops, streaming into two large Stone Cisterns, capable for the necessary use, not only of the People, but of all the Cattel in that Island. *Sylvester* gives it this true and vive description.

*In th' Isle of Iron (one of those same seven
Whereto our Elders Happy name have given)
The savage People never drink the Streams
Of Wells and Rivers, as in other Realms.
Their Drink is in the Air! their gushing Spring,
A weeping Tree out of it self doth wring.
A Tree whose tender bearded Root being spread*

*In dryest Sand, his sweating Leaf doth shed
A most sweet Liquor; and (like as the Vine
Untimely cut, weeps (at her wound) the Wine
In pearled tears,) incessantly distills
A royal Stream, which all their Cisterns fills
Throughout the Island; for all hither bye,
And all their Vessels cannot draw it dry!*

Which is very rare; Howbeit in *Saint Thoma* an Isle under the Line, most of the Trees there have the like property. *La Palma* is very high and woody, *Forteventura* is 15 leagues long and 8 broad, and near to *Lancerota*. *Lancerota* is less than *Teneriffa*, it was taken by that English *Leonidas* the Earl of Cumberland, Anno 1596. and *Teneriffa* four years after by the Dutch; the first being pillaged, the other burnt; since when, both are better fortified. 'Twixt *Lancerota* and *Forteventura* is another little Isle, called *Lobos*, also there are two small Isles near *Lancerota* called *Gratiosa* and *Alagrania* in 28. d. 30. To the East of these Isles be *Fezz* and *Moroccho*, which are part of *Mauritania Tyngitana*, so called from *Tangier*, a strong and considerable Town upon the African Coast, opposite to *Gibraltar* in Spain, which resemble *Dover* and *Callais*, and have like influence upon that narrow Strait.

The ninth of April we crost the Tropick of *Cancer*, of like distance from the *Æquator* as the utmost limit of the temperate Zone is from the Pole; called *Cancer* from *Apollo's* Crab-like retrogradation, moving back in June from that Sign in the Zodiac: The 12th. day we had the wind high but large, so that in two days sail we made the Sun our Zenith or Vertical point, his declination then being 14 degrees North; where note, that only when we are Nadir to the Sun we have no shadow; the Sun then darting his beams

beams perpendicularly upon the Earth at right Angles; as also, whereas to all in the temperate Zone in the Sun's Meridian their shadows cast North, having past the Zenith the *Umbra* becomes quite contrary, which *Lucan* in his 10. lib. observes, saying,

*Those whom the burning Zone
Divides from us, their shadows ever be
South-ward, as ours we North-ward always see.*

Forcing wonder from the Sun-burnt Arabs upon their descent into *Thessaly*. As noted by the same Poet,

*An unknown world (Arabians) you invade!
Wondring to see the Groves yield right-hand shade.*

*Ignotum vobis (Arabes) venistis in Orbem
Umbras mirati Nemorum non ire sinistras.*

And because here we have *nil nisi Pontus* (which nevertheless *Virgil*, *Homer*, and *Orpheus* call the Father of Gods, Men, and all other things) and *Aer* to observe upon, we have the more liberty to theorize a little upon that subject. The Inhabitants within this Zone (the torrid we are now in) are called *Amphiscii*, in respect they cast their shadows both ways, according as the Sun is in his declination; and *Ascii* or shadowless, when *Sol* is Zenith; from which point when it fleets either North or South the shadow ever darts contrarily, as falls out when ever the Gnomon or cœlated body is interposed. But the *Periscii* have their shadow circulating, their meridional shadow having no existence from the vertice, but oblique and extended to the plain of the terrestrial Horizon, glomerating the gnomon or body opacous; these sorts of people freeze within the polar circles (of like distance from the Pole, the Tropicks are from the Æquinoctial) the Pole being their vertex, and the Æquator (being 90 degrees distance) their direct Horizon. The *Heteroscii* are such as live in the temperate Zone, whose shadows at noon day turn but one way. The Mathematicks also teach us that the *Heteroscii* comprehend 41 parallels, the *Amphiscii* seven, the *Periscii* (those in the frozen Zone) half the year. With these go others as they stand comparatively, the *Periæci*, *Antæci*, *Antichthones*. The first be such as dwell in two opposite points of a like circle, distant one from the other a semicircle or 180 degrees, so they be numbred after lesser parallels. The *Antæci* are also opposite, but vary neither in Meridian nor æquidistance from the Horizon, respecting either Hemisphere. The *Antipodes* are such as be feet to feet, a precise straight line passing thorow the Center from one side to another: these differ from the *Periæci* by degrees of a smaller circle; whence we observe, that such as be to us *Periæci* be *Antæci* to our *Antichthones*; each being inverted to other in a perfect contrary. Nor doubt we that there be *Antipodes* (the veil of ignorance being rent away) the sphericity of the world, and that every place in the earth (though opposite) is habitable, being now so well known, as nothing seems more familiar. Notwithstanding, it was not so of old, when *Boniface* Bishop of *Mentz* (a Clerk well learned in that blockish Age) was excommunicated by Pope *Zachary* Anno 745. for maintaining what was then a Paradox, yea sentenced to be burnt for an Heretick, except he had recanted his opinion: the Pope bringing in *Saint Augustine* against him in his 16. Book *de Civit. Dei*, *Qui Antipodas esse fabulantur, &c. nullo modo credendum est*: and *Lactantius* (another great Scholar) deriding it in his third Book of Institutions. Very strange, such learned men should be so ill read in *Chorography*: especially, since such a tenet was acknowledged before them by many: as by *Euclide* in his *Elements*, by *Cicero* in his 4. lib. *de Academ. question.* by *Tyberianus* who records an old Letter beginning *Superi inferis Salutem*, by *Strabo* in his Geography, and of all others most ingeniously by *Lucretius* in his first Book.

*When they see Sun, we see the Lamps of night,
And with alternal courses times do change,
Dividing equal dark with equal light:
But error vain in fools makes these seem strange.*

*Illi cum videant Solem, nos sydera noctis
Cernere, & alternis nobiscum tempora cœli
Dividere, & noctes pariles agitare diebus:
Sed vanus stolidis hæc omnia parturit error.*

To return: in changing so many parallels, the weather increast from temperate to raging hot, the Sun flaming all the day; so as it would have been intolerable had it not been compensated by some breezes we had, and by the nights being of equal length, nevertheless *Calentures* begun to vex us. A Sailer also by accident falling from the shrouds into the merciless waves was some aggravation, increased by a sudden and violent gust and storm of wind and rain which in 6 degrees affrighted us; our squiffe (which was

fastned

fastned to the upper deck) in less than two hours being fill'd with nasty rain, which ended in thunder and flash, a great while the *Tornado* in that manner amazing us; weather so variable as was admirable; now blowing fresh and fair, and forthwith storming outrageously, the wind in one hours space veering about every point of the Compass, not unlike that mentioned by the Poet.

Una Eurufq; Notufq; ruunt, Zephyrufq; maligno
Flumine, tum Boreas. —

*The winds from East, West, North, and South advance
Their force, and urge the frothy waves to dance.*

But in this confusion, that the wind at one and the same time blew from different Rombs or Points of the Compass, I may not say, seeing *Aristotle* asserts that *Ventos contrarios diametro distantes simul spirare non posse*: Albeit *Theophrastus* allows the sudden change of winds, *Ventos in contrarios posse mutari, cum Nubes in contrarium locum pulsæ fuerunt*. Which *Vicomercatus* gives this reason for, *Ventorum mutatio unius in alterum, a Solis motu ortum habet, &c.* adding withall in l. 2. *Meteor. Arist. id falsum apparet, cum Austrum & Aquilonem simul interdum flare compertum est*. Now albeit these airy contests were not a little frightful to us Passengers, who had never seen the like, yet the infectious rains that usually accompany the *Tornados* were what most damnified the Sailers, who in those storms are necessitated to be upon the decks to hand in their sails and to abide the brunt, and (which is worse) the storm being over they commonly get forthwith into their beds (or hammacks) resting their wearied bodies in wet nasty cloaths, thereby breeding many diseases, as Feavers, Calentures, Fluxes, Aches, Scurvy, and the like; which doubtless did they moderate their bibbing strong waters, and take more care to shift their apparel, might in great measure be prevented. Other unlucky accidents oft-times happen in these Seas, as when (especially in becalmings) men swim in the bearing Ocean, the greedy *Hayen* called *Tuberon* or *Shark* armed with a double row of venomous teeth pursue them, directed by a little *Rhombus* or *Musculus*, variously streakt and coloured with blew and white, that scuds to and fro to bring the *Shark* intelligence; which Pilot fish as one describes

*Musculus est parvus visu, sed corpore pulchro,
Hunc piscem vero ductorem nomine dicunt.*

*His body is right fair, though seeming small,
And fitly him by name of Guide men call.*

The *Shark* for his service suffering him to suck when he pleaseth. In the History of *Tobit* 'tis writ, that as he washt himself in the River *Tygris* a great fish leapt at him with an intent to have devoured him; which (though it have no name) is like enough to have been a *Shark*; for save that and the *Crocodile*, what other fish are so bold as to dare living men, and to devour them? but some imagine that fish to be the *Scorpio Marinus* or *Callionimus*. Now that this fish was capable of such a feat we have for witness *A. Gellius*, who reports that the *Niceans* took a *Shark* that weighed 400 pound, in which they found a whole man coffin'd; and thence some think *Jonas* was in a *Shark's* belly; But this we may affirm, that many have been devoured by this ravenous fish, and more have suffered in their members, whose shape (mistaken in the posture by the Ingraver) take thus resembled.

a Sharke fish



By this, under 13 degrees North we were parallel with *Sierra Leon*, a Capesland upon the *Libyan* shore, by old Geographers called *Deorum currus*; *Frons Africa*, *Tagazza*, and *Zanguebai* in *Thevet* and *Marmolius*: strengthened by a Castle built by the Spaniard, famous for refreshing our *English Neptune*, *Drake*, at his return from circum-navigating the body of the whole Earth: and that thence to *Bab-mandal* (the entrance into the Red-sea) *Africk* is no where broader. This Cape is from *Cape de Verd* distant about 100 leagues, from *Rio de Gambria* 25.

The Inhabitants here along the Golden Coast of *Guinea* and *Bimmin* bounded with *Tombulo*, *Gualata*, and *Mellis*, and watered by the great River *Niger*, *Cape Palmas*, *Lopez Gonzalvo*, &c. but especially in the *Mediterranean* parts know no God, nor are willing to be instructed by Nature. *Scire nihil jucundissimum*. Howbeit, the Devil (who will not want his Ceremony) has infused prodigious Idolatry into their hearts, enough to relish his pallat and aggrandize their tortures when he gets power to fry their souls, as the raging Sun has already scorcht their cole-black carcasses.

A Ship of ours of late years coasting along and landing for discovery, was so admired by the Salvages as if they never had seen white men nor ship afore. Two of ours adventuring the shore (some Hostages being kept in the boat till they returned) were welcomed by thousands of those naked black skin'd *Aethiopians*, who were so far from doing them any injury, that they presented them with Flowers, Fruits, Toddy, and what else they judged acceptable: after extraordinary admirations returning them safe aboard, all contented; but since then have been found more savage.

April the 18. we had 15 degrees, and before the next morn were in height of *Cape de Verd* in 14 degrees, so named by *Florian*, *Hesperion cornu* or *Hespericeras* by *Pliny*, *Libyæ interioris* & *Africa extremum cornu* & *promontorium* by *Strabo*, of old called *Surentium* & *Arsinarium*, at this day by the *Aethiopians* *Bisecar* and *Mandangar*, and *Hacdar* by the *Alfarabes*; that which strictly is called *Mauritania* here being terminated to the South adjoins to *Gambra*. Discovered these were by *Dio Fernandezo* or *Antonio di Nolle* a *Genoan* Anno 1445. at the charge of King *Alphonsus* 5. famous especially in the *Hesperian* Garden which was enrich with Golden Apples, conquer'd by *Alcides* his Club in despite of that hundred-headed Dragon that was engendred by *Typhon* on *Echydna*. A Greek Fable; thereby intending to set forth *Paradise*, for the Moral was this: The Garden was a pleasant Field, the Golden Apples were sheep worth Gold (such sheep and fleece as *Jason* had) the error partly arising from the word *μῆλον* admitting a double construction, the Club was Philosophy, the Dragon concupiscence or a flux of the Sea in form of a Dragon invironing it, branching into 100 fluces: which sheep *Hercules* (to enrich *Spain*) passed over and exported. These, and not our *Sorlings* or *Isles* of *Silly* as *Dion. Alex.* supposes, nor yet *Berenice* in *Agypt*, nor *Lixus* a Roman Colony near *Tangier* in *Africk* as some imagine, were the *Hesperide*, so named from *Hesperus*, whose three Daughters signifying Anger, Voluptuousness, and Avarice, were *Egle*, *Arethusa*, and *Hesperthusia*; now called *Mayo*, *Sal*, and *Bonavista*: There be three other Islands neighbouring them, the *Atlantiades*, which we will but name, the magnifique Fabrick of *Antheus* calling us away to look upon, but alas find nothing extant save memory; a Palace albeit once so stately and capacious as to entertain the Lord of it who by Poets is said to be 70 Cubits high (a dozen ordinary mens proportion) and an excellent Log for *Hercules* to smite at; yet (the *Greeks* perswade us) his Club could not conquer: nor was he overcome, when by prodigious force *Joves* Son threw him thrice upon the ground, the Earth his Mother still reanimating him; till being perceiv'd, he strangled him in the helpless Air. But passing by the greekish Fable, for as one says well, *Dicuntur Hesperidæ hortum, propter eximiam loci amœnitatem*: It is more worthy our observation to consider, that the Omnipotency of God is most apparent in extreams, seeing that by inanimate things, as heat, storms, and rain he is more formidable than all the puissance of man put together can make; as these parts very notably make out unto us: For example, April 21. not one breath of air comforted us, the Sun over-topping and darting out such fiery beams that the Air inflamed, the Seas seemed warm, our Ship became sulphureous, no decks, no awnings nor invention possible being able to refresh us, so that for 7 days (70 better endured in a Zone more temperate) we swet and broil'd, unable to sleep, rest, eat or drink without much faintness; in which space our ship made no way (no current being felt far in the Ocean) till the fifth day the billows began to roul and the air troubled (for the air expiring from under the Sea, first causes the waves to rise and the Sea to bubble, the wind not being perceived by sense till there be an eruption of a great quantity, and from thence gets into a body) and then travelling with an abortive cloud which suddenly fell down in form of an inverted Pyramid it became equally wonderful and dangerous. A cloud

cloud exhaled by the Sun (a powerful Magnet) not agitated by the wind, but missing the retentive property in the lower Region, distills not in moderate and condensed drops, but falls so impetuously into the Ocean, that many ships have been dash'd and sunk past all recovery; *Lucan* in his 4. lib. has this ingenious description of it.

*The fogs which India and Arabia make,
Exhal'd under the Sun a place do take.
But being so huge, those clouds can hardly be
Involv'd in such strait room 'twixt Earth and Skie.
For being so crush'd together, not in vain
Contracted in the air, they roul amain
In fearful gushing showers.*

And what's little less formidable, the stinking rain is no sooner in the Sea, but (as a churlish farewell) a whirlwind usually circles with such violence as helps the cloud to lash the murmuring Seas so outrageously, that oft-times the waves rebound top-gallant height, as if it meant to retaliate the air in another Region. *Pliny lib. 2. c. 49.* treating of prodigious kinds of Tempests thus describes it: *Ex eodem genere & in longam veluti fistulam Nubes aquam trahit;* and *Olympiodorus* commenting upon *Arist. meteors*, thus, *Aristoteles Typhonem vocat Typonem, quod valide verberet frangatque solida corpora, Nauta Syphonem vocant, quia in modum fistula trahat aquam e mari.* God be praised, we mist the rage of rain, albeit the gulf somewhat endangered us; but it contrari'd *Seneca's* Philosophy, *Finis alterius mali gradus est futuri*: a pleasant breeze first, increasing into a prosperous gale, cooled the air and posted us out of those exuberances of Nature: so that on *May-day* we cross'd under the Equinoctial; a Circle, which passing East and West through the middle of the Earth, is imagined to divide the whole Globe into two equal parts or Hemispheres, from either Pole (in equidistancy) 90 degrees, where we lost sight of the *Sydus salutare*, the Pole-star, a star of a third magnitude fixt in the tip of the little Bears tail: the Sun at this time being in the 19. degree of *Taurus*; in Artick declination 17 degrees 31 minutes. And here we may observe, that by reason of so long a calm the heat became outrageous; nevertheless experience assured us, that the heat is not so unsufferable under the *Æquator* as where more remote, and with good reason too, seeing that the breezes be more constant towards Sun-set, and greater where the motion of the air has greatest circles. The nights also are equal there in length to the day, and ordinarily dewy, which refrigerates and compensates the heat of the day. Besides the heat is much abated by the two Winters there, and as a learned and noble Person conceives, the extreme heat within the Zodiaque attracts such streams of cold air or Atoms from each Pole into the torrid Zone; as exceedingly qualifies the burning heat, and may peradventure cause the constant breezes which at 9 and 4 seldom fail, as do the rains which ordinarily fall at noon when the beams are hottest.

May 6. We had some thunder and lightning or *corpo. sanctos*, such as seem good Omens to the superstitious; at night we pass'd by *Sancto-Croix* the holy Cross, every hour expecting the *Monsoon*, an anniversary wind that from one Rhomb constantly blows one way six Months, beginning exactly from the Sun's entrance into a sign of the Zodiack; and the other half year the contrary way, or till the Sun enter into the opposite degree, and (as commonly observed) from 27 to 37 degrees lat. 'tis for the most part Westerly, which if Sea-men neglect, they go near to lose their passage into *India*.

Now how preposterous the year and wind proved elsewhere I know not; doubtless it is the Emblem of inconstancy, experience taught it us; but the weather so long time proved our Antagonist that our passage to the Cape of good Hope became six weeks longer than we looked for, so as we were forc'd to run into much more longitude than we desired.

May 8. We had 8 degrees 10 minutes Antartick latitude, the *Monomotapan* on the one side, the *Brasilian* Coast on the other, siding us. The *Africk* shore runs on in divers names, *Congo* in 6 degrees, much of which was taught Christ by *Gonsalvo de Sosa* at the command of *John 2.* *Angola* in 9. *Manicongo*, *Loanga*, *Monomotapa*, *Benomotapa*, and *Cassaria*, an Arabick word, signifying men without Law and Religion, full of black-skin'd wretches; rich in Earth, abounding with the best Minerals, and with Elephants; but miserable in demonomy: The discovery of these parts is attributed to sundry men (the first not agreed upon) some to *Petrus Cavillanus*, others to *Jacobus Canus*, *Bartholomeo de Dyos*, *Vasco de Gama*, such as *John 2.* King of Portugal employed about it, Anno 1497. or thereabouts, this being memorable, that *Dyos* in a Fight he had with the *Angolas* took so many *Negro's* Prisoners, as having cut off their Noses he fill'd two Butts, and presented



presented them to the King of *Portugal*, unlike *Hannibals* present after *Varro's* overthrow at *Cannas*. Let one Character serve for all: for colour they may well cry Chimney-sweep; unlike them in this, they are of no profession, except rapine and villany make one. For here *Demonis omnia plena*. Mokisses, fetters, deformed Idols being indeared amongst them, the red Dragon usurping worship in a Dragons shape, Goat, Owle, Bat, Snake, Cat, Dog, or what the Witches (*acheronta movebunt*) urge them to, and to adore in an infernal posture; gaping, whooping, groveling, soiling, and discolouring their carkasses with juice of herbs, rice, roots, fruits, or what the old Impostor infatuates them with; and here the female Sex each new Moon desie pale *Cynthia*, imagining her the cause of their distempers, which to comply with the weaker Sex, the men threaten with their shafts, as if they could reach that Planet, albeit distant from them no less than one hundred and twenty thousand miles, the space between the Earth and the Moon being seventeen times the Diameter of the Earth, if we credit *Ptolomy* and other Astronomers. A Dog was of that value here, that 20 salvages have been exchanged for one of them: but of late years the exchange for Negroes to transport into the *Caribæ Isles* and Continent of *America* is become a considerable Trade. Which seeing the gain by their slavery is more aim'd at than the conversion of their souls to Christ, I fear the end proves rather damage than advantage to the Purchaser; nor is this merchandise of Slaves tolerable amongst

amongst Christians, albeit with Mahometans generally practised; and by the Mosaic Law, *Patri in necessitate filium vel filiam vendere licebat, Exod. 21. 7.* exercised also amongst the Gentiles, as appears by the example of *Josephs* bondage. Their Coin are a sort of Wampom or Shells, Glafs, Beads, Stones, or like trash: they marry not: bury thus; the dead is washt, painted, apparell'd, and laid to sleep in a spacious dormitory, his Armolets, Bracelets, and voluntary shackles accompany him, they circle the Grave with mimic gestures and ejaculations, concluding with the Sacrifice of a lusty Goat.

But in *Loanga* (which some put to the North of *Congo*, but under the *Æquator*) and the *Anziqui* (near which *Nilus* draws his origin, even from *Zayre*, a Lake near the Mountains of the Moon in 12 degrees South) the people (if *Gonsalvo Soza* say true) as in colour so in condition are little other than Devils incarnate; for not satisfied with Natures Treasures, as Gold, Precious Stones, flesh in variety, and the like; the destruction of men and women neighbouring them better contents them, whose dead carcases they devour with a Vultures appetite; whom if they miss, they serve their friends (so they mis-call them) such scurvy sauce, butchering them, and thinking they excuse all in a Complement, that they knew no better way to express love, than in making (not two souls) two bodies one by such an union: yea some, as some report, (worn by age, or worm-eaten by the Pox) proffer themselves to the shambles, and accordingly are dis-jointed and set to sail upon the Stalls. *Similis lactuca labris.* And *Juvenal* it seems met with the relation of such Monsters; for says he

Aspicimus populos, quorum non sufficit iræ
Occidisse aliquem; sed pectora, brachia, vultum
Crediderint genus esse cibi.

The slaughter of a man doth not suffice
These Canibals we see: but breasts, arms, eyes,
Like dainty meat they eat.

And by which we see that these sanguinary Barbarians by this leud and detestable Custom (to the infamy rather than honour of Religion) make mans flesh a common sacrifice or offering, a diet so injurious and loathsome to Nature, as requites the Eaters with the Pox and Leprosie; which last as *Hippocrates libro de affect.* says, *est turpitudine magis quam morbus.* Nothing so commendable in them as their Archery, in which they excel; shooting (if true that some report) a dozen shafts ere the first touch ground; their *Amazonian* Neighbours forcing their care and diligence. Their other Arms be Clubs and Darts long and small, and barb'd with Iron, very sharp and bright, but envenomed sometimes with the juice of the *Quacumburez*, a Tree of small growth, that bears few leaves, but those very broad; the wood being soft and easily pierced: the juice of it is not unlike milk, but of a much different quality, for 'tis poisonous, and the Arrow heads they dip therein very dangerous, and no less perillous to sit or sleep under the shadow of it, as several *Europeans* (not knowing the quality thereof) have sadly experienced. The *Miconda* is high and thick, 12 fathoms about, as some have measured; yet so porous as renders it unserviceable for Canoes, or such uses as Timber to build with, or the like. The only ornament they have, is flashing and pinking their skin and faces. The Sun and Moon are reputed man and wife, the Stars their Children, in their Religion; the Devil is their Oracle. Those parts have store of Gold, and yet use they shells for Coin (as do the *Americans*) they call them *Simbo*; the best sort are of a shining black and gray colour, and found near the Isle *Loanda* in 8 degrees South, a Shell of small value in other places, but with these *Negros* highly reputed.

May 24. We had 19 degrees and a half, from whence to the thirtieth the wind was large and prosperous, nothing in that great distance observable, save that on the 26. day our Admiral the *Mary* (in which Captain *Hall* commanded) early descryed a Sail, which he made after with Barge and Long-boat man'd with 80 men; at two Leagues distance they perceived her a Carrack of 1500 Tun, who not daring to adventure her hulk against our shot made all her Sails draw, so as that night she escaped; to recover her our fleet divided all night, yet saw her not till the 27. day, and but saw her, her velocity so much excelled ours; till the 7. of *June* she again deluded us, after two hours chase as a phantasma vanishing from our sight, steering towards *Goa*.

Tropicus
Capricorni. Upon *May-day* we crost the Line, and on the last of *May* the Tropick of *Capricorne*, the
Junii 1. utmost limit of *Apollo's* progress towards the Antartick; so as 53 days we sweat within the burning Zone, ere we past under both the Tropiques. The first of *June* our observation was 24 degrees 42 minutes South latitude, the Sun then being in 23 degrees 8 min. North, in the 20. degree of *Gemini*. In which height we had many sudden gusts and storms contrary to our desires, as unable thereby to direct our course as should have been, being driven to Lee-ward 100 Leagues upon the Coast of *Brazel* to 25 degrees latitude and

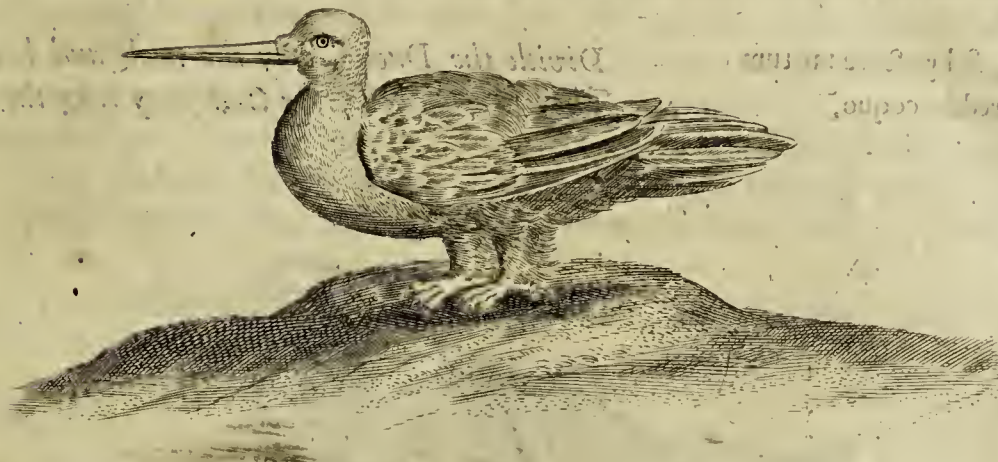
and 27 of longitude from the Lizard. Howbeit, *post multos sequitur una serena dies*, for on the 13. day, in the first watch, our long lookt for *Favonius* blew sweetly upon us.

——— *The West wind (most men know)
From the vast Sea is ever felt to blow.*

——— *Semper lenis aura Favoni
Spirat ab Oceano.*———

At which time some *Boobies* pearcht upon the Yard-Arm of our Ship, and suffered our men to take them, an Animal so very simple as becomes a Proverb.

A Boobie



Long it is not since I told you how favourably the Wind had been unto us, but ere long found that his other adjunct is Inconstancy; for after a short calm we observed the Ocean first to ferment and heave, and then to wrinkle her smooth face, and veering into a contrary romb at length to puff and bluster, yea next day to storm so outrageously, that the Sea-men themselves (to my apprehension) had some fear, and not without reason, the Cape-land being thought (not near enough, and yet in this condition) too near: for four days and nights we were forced to hull, not having the least rag of sail out; but driving whither wind and tide (being near the shore) compelled, during which we were now tost as it were into the Air, and then thrown down into an Abyss, dancing upon the ridge of dreadful waves, others at a greater distance threatening to swallow us; the Air and Ocean contending who should make the greater noise, that it was not possible to behold a fiercer conflict 'twixt those Elements. Nevertheless hoping in the Lord, and having tite ships, through good providence after sixteen days longer sail (by this late storm having put forth farther to sea) our Fleet which were all disperst met joyfully together soon after at the Cape, where I had better leisure to contemplate that Ironique Satyr of *Juvenal*,

*Go now, and to the winds thy life commit,
Trust the smooth wood four or seven fingers set
From death, the broadest heart of Pine admit.*

*I nunc & ventis animam committe, doloso
Confusus ligno; Digitis à morte remotus
Quatuor aut septem; si sit latissima tæda.*

Nevertheless, albeit the waves were extream high in this late storm, they were withal extraordinary long; and experience taught us, that in the narrow Seas (as 'twixt *England* and *France*, or *Wales* and *Ireland*) where the Sea is shallower, the waves are much shorter and break more, whereby they become much more dangerous; for where the Ocean is vast and deep, there it roul's in long waves, and has the slower motion. It may also be remembred, that during this late tuffon, lightning was seen to fall and hang like fire, sometimes to skip to and fro about the Yards and Tackling of our Ships. In old times the *Greeks* call'd them *Castor* and *Pollux*, whom they feign'd to be *Leda's* Twins; which some call *Hermes* fire; *Saint Elmo* others; the *French Furore*; but the *Portugal Corpo Sancto's*; withall believing, that when two are seen, they foretel *Halcyon* weather and safety; if one, it imports danger; but three threaten storms and shipwrack. *Sed non ego credulus illis*, well-knowing that these Meteors are no other than natural Exhalations.

June 24. We rais'd the Pole Antartique six and thirty degrees, at which time our longitude from the Meridian of the *Lizard* was 25 degrees wanting three minutes; variation three degrees, course E.S.E. Sun's declination 22 deg. 26 min. and as many seconds North, in the 17. degree of *Gemini*. Where note, that at this same time being Mid-summer in *England*, it was mid-winter with us in this South Climat, being near the *Antipodes*. *July* the 7. betimes in the morning by the *Sargasso* or Sea-weeds we saw floating upon the Sea

the Seamen knew they were near the Cape; and accordingly we descryed land betimes next morning; which though threescore miles distant being so high it seemed to be nigh us; howbeit the wind and tide not favouring we could not then reach the Continent; but dropt our Anchor 14 Leagues short of *Souldania-bay* afore a small Isle call'd *Coney-Isle* through corruption of speech; the proper name of that Isle being *Cain-yne* in Welch. The Isle is three miles about, in which we saw abundance of *Pen-gwins*, in Welch *White-heads*; agreeable to their colour; a Bird that of all other goes most erect in its motion; the wings or fins hanging down like sleeves; covered with down instead of Feathers; their legs serving them better than their wings; they feed on fish at Sea and grafs ashore, and have holes to live in like Conies; a degenerate Duck; for using both sea and shore; it feeds in the one, breeds in the other; is very fat and oily; and some adventure to eat them; for curiosity indeed may invite, seeing *Fejunus raro stomachus vulgaris temnit*, but to make a meal I cannot advise other than as the Distich directs.

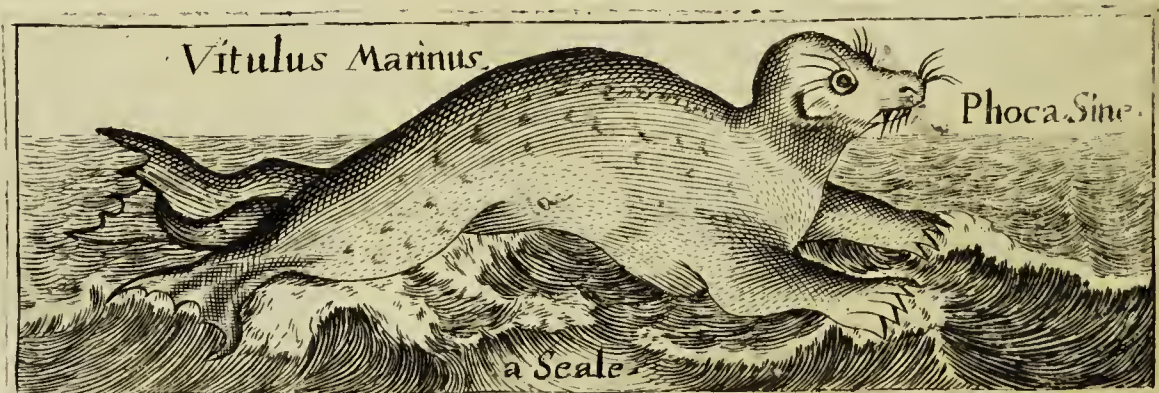
Tota quidem ponatur anas, sed pectore tantum
Et cervice sapit; cætera redde coquo.

Divide the Duck; only the neck and breast;
They savour well; the Cook may take the rest.

A Pen-gwin.



In this little Isle we found also abundance of Conies, not unlike our Cats, but of a larger size, and rammish, as they report that eat such dainties: indeed such food requires good stomachs with hot water to help digestion ere it turn into a reasonable *Chylus*. Here were also great number of *Seals* or *Sea-calves*, which some call *Piscis Marinus*, as big as the greatest sort of Mastives, something like them in visage; and in voice out-bark them; but the consort is rather like the bellowing of Bulls.



These as also *Crocodiles*, *Pen-gwins*, *Otters*, and *Mannatees* are amphibious Animals, equally using land and water; and albeit easily destroyed if one interpose 'twixt them and the Sea, yet being past have so good a faculty in striking the loose stones with their hinder feet or fins, that the pursuer is thereby endangered. Bad food they are so oily, but their skins being tann'd are converted into many good uses. Weighing Anchor we next came to *Pen-gwin* Island, so named from that abundance of those Birds we found there; this Isle is about six Leagues N. N. W. from *Souldania*; and albeit this is so near the main land, yet well I remember that all the way we sail'd 'twixt the last Isle and the Bay we Anchored at, we were disported by *Whales*, who in wantonneſs fuzzing the

the briny Ocean out of those pipes or vents Nature has placed upon their shoulders, like so many floating Islands accompanied us, and after their guise thundred out our welcome into *Aethiopia*. These *Leviathans* are indeed the largest, not only of all Fish in the Sea, but as I think, of all other bodied Creatures. *Pliny*, *Massarius* and *Nearchus* report, that some Whales in the *Indian Ocean* have by measure been found to be some hundred Cubits long. I am even asham'd to say how many. Those we saw (as we conjectured) could not be less than threescore foot from Head to Tail, the Head being well nigh a fourth, the Mouth little less than ten foot wide, the Tongue proportionable, but the Eyes no bigger than an Apple; the Body is thick and round, which the Savages eat, but Merchants covet them rather for profit, one usually giving twelve tun of Oyl; ingendring, Belly touches Belly, in bringing forth they have but one at a time, therein like that *Behemoth* the *Elephant*.

July the first we came to an Anchor in *Souldania Bay*, so call'd from *Antonio Soldania* a *Portuguese*, who being by King *Eman* sent with three Ships after *Albuquerque* through stress of weather was forced into this Bay, which was after named *Aquatio Soldania*, *Soldania's* watering place, *Osor. l. 3.* It is 12 leagues short of that great Cape which meritoriously is now call'd *of good Hope*; the former name *Tormentozo* impos'd by *Gama* being advisedly rejected by King *John 2.* of *Portugal*, from this consideration, that in prosecuting those *Indian Voyages* having attained this place, the half way and greatest danger is vanquished.

This Bay is of a semi-lunary form, both safe and large, and affords good anchorage; towards the shore the Land is low and fruitful, but 5 miles from the Bay appears high and barren, for in a perpendicular as we observed the Mountain which from its resemblance is call'd the Table is no less high than eleven thousand eight hundred and sixty feet; near which is another *Pico* or Hill, which from its sharpness at the top Men usually call the Sugar-loaf; on the other side the Table is another *Pyramidal Hill* call'd *Herbert's Mount*, from the top of any of which we could plainly see this utmost Promontory or *Cape of good Hope*. *Cabo de buona Speranza* the *Portugal* calls it, which is about 12. leagues S. S. W. thence; also S. and by E. ten leagues thence we have a fair view of *Cape Falso* and *Cape de Aguillas*, which three Promontories are separated from each other by large Bays, but the two last found inconvenient to anchor in; distant they be from one another 10 miles N. and S. on all sides save to the Sea invironed with Mountains which surge so high as that they penetrate the middle Region. To the Table lately mentioned Seamen for their recreation ordinarily climb up, the ascent (the height considered) not being uneasy, but the Prospect (being once up) fully compensates the labour; for from thence into that Country where higher Hills do not anticipate, is a very noble view and pleasant; and into the Ocean we could see 100 miles and upwards. Into *Souldania Bay*, a small but most sweet and wholesome water streams from the Table Mountain which after so long being at Sea was a great refreshing to our scorcht Intrails. Now albeit *Galen* and others hold that Water hath no Nutritive quality in it self in regard of its coldness; yet can it not be denied that it is so necessary an Ingredient in order to nourishment, that of all Liquors it is by Philosophers stiled the most precious. For from the Creation to *Noah's Flood* it was the only Drink the God of Nature appointed for the refreshment of Man and Beast. Yea the ancient *Romans* for full 500 years after the building of *Rome* used it. And then the age and vigour of Men were much more, than when Wine and other strong Drinks brought with them intemperance, which with luxurious Dyet delighted, yet weakned, Nature. To the North of *rio dulce* ('twixt which are two pretty rising Hills, by Capt. *Fitz-Herbert*, called King *James* and King *Charles's* Mounts, and in whose behalf he laid claim unto that Country) such as land here for refreshment usually pitch their Tents: about half a league thence is a broader stream, but so shallow (near the Bay) as is not Navigable: the *Portuguese* call it *rio de Jaquelina*, which when I tasted was brackish, and insalubrious; but 'twixt the two other Capes is a larger stream, which springs, as some say, from those Mountains of the Moon, supposed under the South Tropic, but how truly I know not.

Africa (of which this is part) is a *Peninsula*, where that *Isthmus* of 20 leagues divides the Red from the midland Sea. This great Continent which the *Aequinoctial* parts in two, and *Homer* well distinguishes by *intra* & *extra*, is by others into *Major* and *Minor*; either of which is well nigh as big as *Europe*. In length it runs North and South from *Tangier* (a City in the mouth of the Straits of *Gibraltar* heretofore call'd *Julia traducta* and *Tingis*; *Casaria*, whence that part of *Mauritania* is called *Tingitana*) to this Promontory *de bona Speranza*; the first being in 35 d. 50 m. North, the other, in 34 d. South latitude, computed 4200 English miles, and the greatest breadth (from *Cape Verd* upon the *Atlantique*

tique to *Cape Guardafu*, *Aromata* of old, in *Æthiopia* near the Red-sea) being about 2000. *Leo* divides all into four, viz. *Barbary*, *Numidia*, *Libya*, and *Nigritarum Terra*, most of which is comprehended within the Tropiques. Howbeit, in old times, the whole World was divided but into two, viz. *Asia*, and *Europe*; in which last *Afrique* was comprized; for proof whereof we have *Philostratus in Vita Isocratis*, *Lucan* l. 9. and *Virgil Æn.* l. 7.

Quibus actus uterque
Europæ atque Asiæ fatis concurrerit orbis.

In which how fates contrive,
To make both Worlds, Europe and Asia strive.

As also in his 10. lib.

Quæ causa fuit consurgere in arma Europamque Asiamque,

In which alarms,
Europe and Asia both were forc't to Arms.

Ovid likewise in that 12. *Eleg. de art. amandi*.

But for which Queen
Europe and Asia in firm peace had been,

By which no doubt the whole World was intimated; those quarrels drawing all parts in-
to their engagements. After which it was called *Libya*, per *Synecdochen*. *Lucan*, l. 6.

Europam miseri Libyamque Asiamque timete,
Of Europe, Libya, Asia stand in fear.

Which few Instances may serve for many; but since *America* is the fourth, *Afrique* for grandeur has the second place. The name *Afrique* is as some pretend from *Apher*, one descended out of the Loins of *Abraham* by *Getura*, who having first conquered *Libya*, there exercised regal power; others, from the Greek word ἀ and φειν which signifies without cold; agreeable to which is the *Etymon* of *Æthiopia* αἶθω and αἶψ which is to scorch the Face; albeit some others feign from *Æthiops* Son of *Vulcan*, whom some think *Cham*, and the rather, for that by the *Hebrews* 'tis called *Cham* and *Chus*, which gives the *Nigro* its name and *Phutt*. *Ifrichia* by *Leo*, *Besecath* by the *Indians*, *Atlantia* per *Synecdochen*, and *Ætheria* by the Poets; for the two last properly comprized *Æthiopia sub Ægypto*; and by *Thevetus Alkebulan*: Howbeit *Pliny* saith that *Græcis tota Africa dicta est Libya*.

But concerning *Æthiopia*, albeit *Laudinus* will not grant that it any where exceeds the Tropicks; Geographers no less accurate allow it a much larger extent; *Supra dimidiam totius Africæ partem, Æthiopia continet*, says a good Author. And *Strabo* avers that anciently the better, or greater part of the habitable World went under the name of *Æthiopia*. *Æthiopia duplex est. Una in Asia, altera in Africa. Quæ in Africa est, hodie India dicitur*, says *Pliny*, a definition disallowed of by others, having only *Virgil's* verse, *Garamantas & Indos* for authority; and some Colonies from the *East Indies* who here seated, saith *Herodotus*: that in *Africk* which is superior, stretcheth from the *Æquator*, and is confined by *Egypt* to the North, the *Red-sea* to the East, and *Libya* to the West; the inferior thrusts it self from the *Equinoctial* Southerly to this very *Cape of good Hope*, being to the West and East circumscribed with the Ocean. *Æthiopes Ætherii & macrobii qui Africam ad australe mare habitant*, saith *Herodotus* l. 3. admitting which, it needs must transcend the Tropicks, with which agrees one of the most ancient Poets, *Od.* 13.

Extremos hominum Æthiopes, geminisque diremptos
Partibus

The utmost sort of People known to Man
Is the divided Æthiopian.

And albeit that expression in *Lucan*, lib. 3.

Æthiopumque solum, quod non premeretur ab ulla
Signiferi regione poli, nisi Ungula Tauri.

The Æthiopian land sees not at all
The Signs North from the Æquinoctial,
Excepting Taurus.

Probably grounded *Laudinus* in his opinion: To him I oppose that of the Prince of Poets, lib. 4. *Æn.* *Ultimus Æthiopum locus*. Explained by another of equal authority whose expression doubtless had reference to this most remote place, in saying,
— The

————— The *Æthiopian* ground,
Which by the Worlds utmost extent is bound.

*Æthiopumque simul, quorum jacet extrema
Tellus.* —————

And may serve to prove that *Æthiopia* exceeds the Tropicks. I am not ignorant that the three *Arabias* were also called *Æthiopia Asia*, to which we refer that in *Genesis*, and those *Æthiops* mentioned 2 *Chron.* 21. 16. but being not under that dominion, I need not speak further of it: yet some there be that will not have it to exceed the Countries posselt by *Prester-John*. To return, this famous Cape elevates the Antartick Pole four and thirty degrees and three minutes latitude, has longitude from the meridian of the *Lizard* 28 deg. 48 from the *Azores*; albeit we found the variation Westerly but 1 deg. and 40 min. (but at *Cape de Aguillas* little or no variation at all is of the Needle, the best reason being that the Ocean on both sides is alike, and the Land in equidistance.) From the Lands-end of *Cornwall* 'tis six thousand six hundred miles English, from the greater *Java* five thousand five hundred and fifty, from *Sarat* five thousand four hundred, and from *Santa Helena* (which is *S. E.* thence) one thousand eight hundred, the furthest part South of the old known World, according to that of *Homer* lately mentioned, *Extremos hominum, &c.* and agreeable to what is mentioned in this Distich.

By salt Seas limited; the Worlds-end we
Inhabit. None with us, to trade agree.

*Extremique hominum Maris ad Vada salsa seorsim
Degimus, ac nobiscum Nemo negotia miscet.*

So that all that can well be objected is, seeing this *Cape* or more Southerly part of *Afrique* further than 12 deg. was unknown to *Ptolomy*; and towards the Sea his furthest extent was the *Cape land*, he calls *Prasum*, which is near *Morambiq*; How the other came by the discovery? which in this place is not credited, nor pertinent for enquiry. Albeit this little I may say for satisfaction, that *Herodot.* l. 4. by what I have cited is positive; somewhat also may be gathered from that report he makes, how that *Pharaoh Necho* after the loss of a million of men, suffered by his vain attempt in cutting that narrow neck which interposes betwixt the Red and Mid-land Seas, the *Phœnicians* (at that time the most expert in Navigation) receiving encouragement from that *Ægyptian* Prince to discover Southward, are said in three years space from the *Red-sea* to surround *Afrique*. *Pomp. Mela* has the like tradition of two *Carthaginians*, who at their return reported that they sailed from some part of *India* into the *Atlantique-sea*. *Sirabo* the like of one *Endoxus Cizeceni*, who in the Reign of *Evergetes* the *Ægyptian* King doubled this great Cape. Relation is also made of another *Endoxus*, who upon some offence committed, to avoid the punishment designed by *Ptol.* *Lathyr* another *Ægyptian* Prince, imbarct himself in the *Arabian Gulph*, and compassing *South Afrique* came ashore at *Gibraltar* in *Spain*. *Pliny* reports the like of *Hanno* the *Carthaginian*, who taking ship at *Cades* in *Spain* past through the *Atlantique*, and thence brought his Vessel into *Arabia*; the credit of which I shall not inforce, nor say more herein, save that *Melpomene* suppos'd to be writ 2000 years since by *Herodotus* makes *Afrique* on all sides to be compass'd with the Sea, except where that *Isthmus* divides the *Red-sea* from the *Mediterranean*. Albeit *Ptol.* after him gives no further extendure of land South, than 12 deg. affirming also that the two Oceans had no conjuncture. But leaving this to better inquiry, more certain it is, that the *Portuguese* first doubled this Cape in these last Centuries divers years before *Columbus* made his expedition into the *West Indies*. *Lusitani mare Atlanticum Navigantes cunctam Mauritania & Æthiopia oram usque ad magnum illud & vastum promontorium Bonæ Spei antiquis geographis ignoratam, &c.* *Plurimis Annis antequam Chr. Columbus Ligur occidentalem Oceanum perlustrasset,* says a late good Author. The first we can therefore honour for the first discoverer of this Cape, is *Vasco de Gama* or *Bartholomeo de Dyos*, both of them eminent *Portugals*, who in the year 1497. (says *Oforius*) by instructions they received from King *John* the second their Sovereign, coasted round about this Cape-land, and so opened the first way by Sea into the Orient.

The Soil here is exceeding good, the Earth being at all times covered with Grass, and diapered with Flowers and Herbs in great variety. I well remember that by accident I digged up the root of one that came up like a big Parsnip, which for many days swet a gum or clammy juice that had a very aromatique smell, and though few roots save *Oris* are odoriferous, which having a tender dainty heat, vanishes in the Sun and Air, yet this when dry kept its perfume a month together; the leaf was broad and prickly, something resembling the holy Thistle, and grew close to the ground. I also observed there store of *Agrimony*, *Betony*, *Mint*, *Calamint*, *Sorrell*, *Scabious*, *Spinage*, *Thime*, *Carduus*

dnus Benedictus, and Coloquintida; with which, and several other beneficial Herbs and Flowers, which the skilful might have better distinguish'd, Nature all the year long robes the fruitful Earth as with Tapistry: The *Hebr.* have a Proverb, There is not an Herb upon the Earth but has his Mazall or Star answering it, and saying, grow. I know not how true that is, but here they prosper. All which is summed up by another as followeth, *Quamvis enim montosa appareat, & collibus multis distincta; interim tamen multis vallibus, silvis, pratisque decorata est, gramina & flores suavissime olentes magna copia producit, Cervosque & feras & leones multo numero nutrit, quæ omnia visu & aspectu longe jucundissima existunt: præterea, lymphidissimis fontibus scatet quamplurimis, qui non sine gratissimo susurro, de montibus altis prorumpentes, fluminibus sese passim insinuant, & cum eis postmodum in mare exonerantur.* The Rivers yield no less variety, as Trout, Pike, Pickrell, Tench, Eel; and of Shell-fish, Crab, Lobster, Rock-fish, Crabs, Cockle, Muscle, Lympt, Tortoise, which be very small and curiously colour'd, and Oysters (which though they have no discriminate sex) are as good as can be; we see also Thornback, Gudgeon, and other Sea-fish, which sometime are taken in the *Æstuarium* of the fresh-water. The Mountains are not without Marquifate and Minerals, which but by search are not to be discerned. The Country affords withal plenty of Beasts of fundry sorts, as Buffolos and Cows, which are large but lean and bunch-backt; Sheep with long Ears, like Hounds, much unlike those in *Europe*; Red-deer, Antilopes as large as Stags, and delightfully headed; Apes and Baboons of extraordinary size and colour, Lions, Panthers, Pards, Jachalls, Wolves, Dogs, Cats, Hares, and Zebræ or Pide-horses; as also Elephants and Camels, which three last we saw not; and *Garcias ab Hort. Physitian* to the *Viceroy* of *Goa* reports that he saw Unicorns here headed like a Horse, if the Zebræ deceive him not; and for Birds the change and store is no less, as Hens, Geese, Turkeys, Pengwins, Crows, Gulls, Thrushes, Pheasants, Storks, Pellican, Ostrich, Pintados, Altatraces, Vultures, Eagles, Cranes, and Cormorants which some call Sea-crows, which last upon the Sea, when without ken of land, we saw so numerous, as if related, will scarce be credited; this Bird having a smell equal to the Vulture, after battels have been noted to fly some hundreds of miles by scent to prey upon the Carcasses; here also are store of those beautiful Birds called Passe-flemingos, and may be the same which by the *Arabians* is named *Rachama*, *avis quæ rubras habet alas, ad aquile naturam accedens*, as in *Nebr.* 50. Albeit these be mixt, for their feathers are crimson and white, as pure as can be imagined, so as above the rest, it inticed my Pen to give you its Figure.

Pasche = Flemingo.

The Natives being propagated from *Cham*, both in their Visages and Natures seem to inherit his malediction; their stature is but indifferent, their colour olive or that sort of black we see the *Americans* that live under the *Æquator*; their faces be very thin, their limbs well proportioned, but by way of ornament pinkt and cut in several shapes as fancy guides them; their heads are commonly long, about which they place their greatest bravery: for though their hair (after the *African* mode) be woolly and crisp;

crisp; Nevertheless by way of dress some shave all their skull, some half, other some leave a tuft a-top; but some instead of shaving have several other dresses for their head, as Spur-rowels, Brass-buttons, pieces of Pewter, Beads of many sorts, which the mirthful failer exchanges for Mutton, Beef, Herbs, Ostrich-egge-shells, Tortoises or the like; their ears are extended by Links of Brass, Stones, broken Oyster-shells and like ponderous Bables; their Armes and Legs loaden with voluntary shackles of Copper, Brass, Iron and Ivory; and about their Necks (either in imitation of the Dutch Commanders chains, or those worn by Cockswains and Boatswains) they wear the raw guts of beasts, which serve as well for food as complement, usually eating and speaking both together; the rest of their body is naked, save that about the waist they have a thong of leather which like the back of a Glove serves to cover their *pudenda*, which without doubt they imagine a dress both rich and an ingenious sort of ornament. The natural and first garment *Adam* used, was long before the Art of Weaving was invented; according to which, the better sort here wear a Lyon or Panthers skin, or like that the Leopard and Baboon; also a Calf or Sheep-skin the hair inverted; elsewhere their body being naked: only upon their feet they have a sole or piece of leather tied with a little strap, resembling the *Roman Crepidula*; which while these Hatten-totes were in our company their hands held, their feet having thereby the greater liberty to steal, which with their toes they can do exactly, all the while looking us in the face the better to deceive: a vice how criminal soever it be in most places, was nevertheless amongst the *Lacedemonians* a reputable practice at first, Theft not being punished, but rather such as could not filch neatly. What the generality of the Natives are, I cannot say; but some we saw were *Semi-eunuchs*, and some Women use excision, through custome or imitation rather than religion: their habitations are usually in Caves, so as these are the proper Troglodites. *Democritus* perswades us, that knowledge concerning Nature lies hid in certain deep Mines or Caverns of the Earth; these living constantly in the intrals of the Earth have good opportunity to gain that perfection, did not their brutish disposition avoid it. Now concerning their diet, former time spoke modestly of them. *Solinus* calls them *Agriophagi* and *Ithyophagi* (from their food), *Acridophagi* I might add seeing they have plenty of Locusts brought thither by Winds, which being sprinkled with salt they eat greedily; but more properly *Anthropophagi*; for the truth is, they would commonly violate the graves of those dead men we buried, and feed upon their Carcasses; the greatest piece of barbarity within the compass of expression one would think; for in humanity men naturally abhor it; and herein they are more savage than Lyons, *Qui Cadavera mortuorum non gustant; enim-vero, quod vivit corripunt, & ex eo comedunt*; in that being more physical than those barbarians, who it seems are ignorant that no creature that dies of it self is good to eat; nor considering that there is a disparity 'twixt the nourishment and the thing nourished. Albeit *Ficinus* is of Opinion, that in deep consumptions no such cure as by sucking humane blood in its best constitution. I suppose he means when the Physician gives order for the opening a vein. But among these bruits, albeit they have plenty of dead Whales, Seals, Pengwyns, Grease, and Rawpuddings, which we saw them tear and eat as dainties, for they neither roast nor boil, yet do they no less covet to destroy such as through old age or sickness are not able to provide for themselves, leaving them upon some mountain destitute of help; where if famine and cold destroy them not, the Wild Beasts put a period to their languishing condition. A barbarism scarce to be parallel'd, save by the *Caspian* in *Mergiana*, who had the like base custom as we read in the 11. lib. of *Strabo*, for being superannuated, *Parentes decrepitos angusto loco includentes, fame enecare dicuntur*.

With such, no violent death nor 'stroying rage
Of Lust, is half so dreadful as old age.

Non prematuri Cineres, nec funus acerbum
Luxuriæ, sed morte magis metuenda Senectus.

Inter omnia animantia, Mulier in partu maxime vexatur, says *Aristotle*, 7. l. 9. *Histor. Animant.* and agrees with the sentence passed upon *Eve* for her transgression. Nevertheless, in this and other ethnique Countries, it is reported that the Women are delivered without help and pain. And here the Women give suck the Uberous Dugg being stretched over their naked shoulder: whose portraits, with a landskip of the Table and other neighbouring mountains, I present the Reader so well as I was able to draw them.

A man and woman att the Cape of good Hope



Their language is rather apishly than articulately founded, with whom 'tis thought they have unnatural mixture, so as what the commentator upon *Ptolomy* observed long since, *Humana voce fere carent, ut stridere potius quam loqui videantur*, having a voice 'twixt humane and beast, makes that supposition to be of more credit, that they have a beastly copulation or conjuncture. So as considering the resemblance they bear with Baboons, which I could observe kept frequent company with the Women, their speech, not unlike the *Semi-cani* neighbouring the *Massagets* mentioned by *Apollonius* in his *Argo-nauts*, rather agreeing with beasts than men, their savage life, diet, exercise, and the like considerations, these may be said to be the descent of Satyrs, if any such ever were; and probably 'twas one of these that appeared to *Anthony* the Hermit, in his life mentioned. Now what Philosophers alledge concerning the function of the Soul may be made applicable to these Animals, that the Soul of Man is gradually rather than specifically differenced from the Souls of Beasts, no otherwise than the Sun is amongst Stars or Gold amongst Metals. Upon which account, the *Spaniard* of late years made it the Subject of their dispute, Whether the *West-Indians* were of descent from *Adam*, or no? or whether they were not rather a middle species of Men and Apes? had it been a *quare* concerning these Salvages, might have carried with it greater probability. *Boterus* also treating of monstrous births in *Peru* says that it proceeds from a Copulation of Women with Monkeys; which as repugnant to the due course of nature is not to be maintained; though these are a subject for that dispute as much as any. *Aristotle*, albeit a Heathen in his *l. 1. de cælo* hath this position, *Omnes homines Notionem Deorum habent, &c.* And another,

another, *Univerſum genus humanum ubique terrarum colit Deum verum vel falſum*. Nevertheless, if that maxime fail any where, here it may; for during the time I ſtaid amongſt them I ſaw no ſigns of any knowledge of God, the law of Nature ſcarce being obſerved: No ſpark of Devotion, no ſymptome of Heaven or Hell, no place ſet apart for Worſhip, no Sabbath for reſt; and as to their Language, ſomething I writ from one that I ſeleſted as the moſt ſober in the Company (for through the frequency of ſhips that anchor there for reſreſhment ſome of them are a little civilized, from what *Herodotus lib. 4.* writes of their progenitors the *Garamants*, *Qui fugiunt aspectum commerciumque Hominum, &c.* and what *Pliny* in the *Proeme* of his *lib. 5. Nat. Hiſt.* ſays, as that in his time their Names and Places were in-expreſſable, *Anonymi ſunt in Africa propriis Nominibus carentes, &c.*) the words are as follow. One *Iſtwee*, Two *Iſtum*, Three *Iſtgwunny*, Four *Hacky*, Five *Croe*, Six *Iſtgunny*, Seven *Chowhawgh*, Eight *Kiſhow*, Nine *Cuſho*, Ten *Gheſhy*; and further they could not number. *Ariſtotle*, not without good reaſon admir'd, that both Greeks and Barbarians uſed a like numeration unto ten; which ſeeing it was ſo univerſal could not rationally be concluded accidental, but rather a number that had its foundation in Nature. They call a Knife *Droaf*, a Quil *Guaſaco*, a Hat *Twubba*, a Noſe *Tweam*, a Sword *Duſhingro*, a Book *Bueem*, a Ship *Chicunny*, Water *Chtammey*, Braſs *Hadderchereef*, a Skin *Gwummey*, a Bracelet *Whohoop*, Egg-ſhells *Sunn*, Seals *Harkahſh*, a Woman *Traqueoſh*, Bread *Bara*, Give me *Quoy*, the Yard *Gwammey*, Stones *Wchraef*, Womb *Wchieep*, Paps *Semigwe*, Genitor *Iſtcoom*, &c.

To draw towards an end, leſt *Mindus* gates be opened, in exchange for trifles we got Cattle and Sallats for reſreſhment. *Anno 1600.* Sir *James Lancaſter* landing here, had 1000. Sheep and 50. Oxen for bables, and might have had more plenty, had not our emulous Neighbour the Dutch, after ſome diſguſt given the Natives rode with our Colours out, which made them the leſs amicable to us, who have at all times expreſt kindneſs to them, and not in vain, ſeeing *Nomen amicitia barbaracorda movet*: and is the more prudential, ſeeing jealouſie ſo poſſeſſes them. An example we have in *Cory* a Savage brought thence into *England* in the year 1614. where being civilized he returned in few years after to his Country, and to expreſs how nobly he had been treated, entring the Woods in a copper gilt armour; whether in revenge of his departure, or to be poſſeſt of ſo great a treaſure, is not known; but inſtead of a kind reception which he thought he ſhould have had, they butchered him. The Cattle they ſold us, had they not been ſecured by tying their heads to ſome ſtokes, would break after the Savages upon one mans whistle, which was ſo full of diſcord, as if five men had whiſtled together, not by us to be counterfeited. They differ not now from what the *Garamants* their Anceſtors were, *Qui Matrimoniorum expertes paſſim cum ſæminis degunt, cibis caro ferina, & lanis pabulum uti pecoribus. Qui neque moribus, neque legibus, neque imperio habent. Nullas certas ſedes habentes, vagi palantes, ſemper quo nox coegerat, &c.* pretty well reſembled by *Havillan* in his *Architrenio*.

Their garments are raw hides of beaſts, whoſe Blood
They drink in ſpacious cups of hollow wood.
The Caves their Lodgings are, Buſhes their Bedd,
Rocks ſerve for Tables, and by prey are fed.
Theft, ſlaughter, rapine, and what bad we call,
Theſe Monſters act, though the earth groan withal.

Quibus uda ferarum
Terga dabant veſtes, cruor hauſtus, pocula trunci,
Antra lares, dumeta thoſos, coenacula rupes,
Præda cibus, raptus venerem, ſpectacula cædes,
Imperium vires, animus furor, impetus arma,
Mortem pugna, ſepulcra rubus, monſtrisq; gemebat
Tellus.

They have little Art in War, their weapon commonly is an Azaguay or Javelin headed with Iron, directed by ſome feathers they take off and on at pleaſure; ſome quarrels happened (by indiſcretion) 'twixt us and them, and in the ſkirmiſh we found that a dozen Muſquets will chaſe 1000. at every diſcharge falling down as thunder-ſtruck. Yet let me adviſe our Men to avoid needleſs bravadoes, and not contemn them from their in-
defenſive nakedneſs. *Exempla docent.* *Almeyda*, one of the braveſt Captains the Portugals ever had, after many gallant atchievements in *Asia* and *Africk* returning *Anno 1510.* out of *India*, He with eleven experienced Captains and other gallants upon a ſmall affront putting ſome of the Savages to death (who grew deſperate in revenge) were unexpectedly ſet upon by theſe naked Barbarians, who had the *arma antiqua*, i. e. manus, ungues, dentes, and ſlain were every man of them. *Qui* (ſaith *Oſorius*) *cum per medias flammas, per pilas innumerabiles, per tela, per gladios, ſine ulla formidinis ſignificatione ruentes maximum terrorem hoſtibus intuliſſent, & inſignes victorias contra innumerabiles inimicos adepti fuiſſent, tunc à paucis hominibus inermibus atque nudis interfecti & ſpoliati fuerunt.* I will ſum up the character of this *agreſte hominum genus* with that which *Salvian libro de*

vero judicio gives of other the Africans. *Omnes quippe gentes habent sicut peculiaria mala, ita etiam quadam bona; in Afris pene omnibus insunt omnia mala: inhumani, impuri, ebriosi, falsissimi, fraudulentissimi, cupidissimi, perfidissimi, & obscænis libidinum omnium impuritati & blasphemis addictissimi, &c.* and for a farewell take that which *Leo* gives the *Libyans*, They have no letters, faith, or law, living (if it be a life) like wild beasts for ignorance, like devils for mischief, and like dogs for poverty.

Having bid this *Terrarum ultima* farewell, upon the 19. of *July* we weighed anchor, bending our course towards *Madagascar*; the wind was favourable till such time as doubling Cape *Falso*, being off at Sea we perceived a storm intended us, happy in the sight of a small black bird, long wing'd (unjustly by Seamen called the Devils bird) an *Antimilago*, a kind of natural Astrologer, by sense discovering the least alteration of air, and seldom seen but against stormy weather; doubtless a warning from God, as be the *Pantado* birds (like *Jayes* in colours) who about these remote seas are constantly flying, whereby they give Sea-men an infallible knowledge that (when neither founding nor observation from Sun, Moon or Planets, for many days are had) they are upon this coast; these Birds and Sargasses, or Rockweed and Trumbaes (eradicated by storms) being never seen in such quantity in any other part of the universe, upon these for 50. leagues into the Sea seldom failing our intelligence. The three and twentieth of *July* the wind got up, intruding the Ocean; one surging wave (I well remember) stroke us so pat upon our broad-side, as forced the Ship in despite of her Helm (then close by the Lee) to turn about above 5. points of the Compass, with a noise little inferiour to a Cannon; inasmuch as our Captain cryed out we had struck upon a Rock, but his error quickly appeared (after so great a thunder) the Wave flashing upon our decks so salt a shower, as soundly washt us all; the storm continued till the eight and twentieth day, when veering into a milder quarter (our course East-North-East) it grew calm and moderate. The storm was not greater than we expected; for it is a general observation, that very seldom any Ship doubles this great Cape without foul weather, from whence it was called Cape *Tormentoso* at first. Now the reason of those usual blustering of Winds and ruff Seas is obvious. For whereas many observe that seldom any Ship doubles this great Cape without a storm or extream high Seas, it's for that being the utmost promontory of *Afrique* towards the South the two great Seas running on either side the *Afrique* Continent here meet in their current, and the wind being commonly loud here makes them struggle the more violently against each other to the hazard of such Ships as sail there.

And now the Seas are peaceable, the Air calme, and the Skie serene; let us look about for some Isle or other, that we may discover (if possible) that which *Venetus* (probably from an Optick Glass upon a Tarrase beyond *Tartary*) descryed about this place; seeing he not only assures us of an Isle, but saw a bird there (if his multiplying glass deceived him not) so big as a Ship, and so strong as in her Talons could easily gripe and truss up an Elephant: which mistake of his is as I apprehend taken from what *Aelian* 7. lib. animal. writes concerning flying Dragons in *Æthiopia* which kill Elephants. *Æthiopia generat Dracones excrecentes ad longitudinem quadraginta cubitorum, quos interfectores Elephantorum nominant.* *Sirabo* has the like tradition. *Illa parte Æthiopia, cujus regni caput est Meroe, Elephantes nasci, quibuscum Dracones certant. Etenim, tante sunt magnitudinis Dracones, ut spira cauda circumligatis elephanti cruribus, hoc grave animal præceps ad terram ruens, Draconem uno & eodem tempore, elidat.* In that part of *Æthiopia* of which *Meroe* is head, (the chief City of an Isle in the *Nilus* of the same name under 15 degrees) are bred Elephants, with whom Dragons contend. Dragons so large and strong, as foulding the end of their Tayles about the Elephants Legs, they force that heavy Beast headlong to the ground: who yet in his fall crushes the Serpent. Observed by *Sambucus* in his Emblems.

*Sic Elephas stratus complexibus usque Draconis,
Conterit hærentem, mole ruensque necat.*

And in regard the *Arabians* mention a very large Bird, bigger than either *Eagle* or *Vultur*, which they call *Rucha*, probably *Marcus Paulus* by an hyperbole may have made it the subject of his fiction. Take his Phantasma in his own expansion, (Nam falsa est veris affinia multa locutus.) *In quadam insula versus Meridiem prope Madagascar, certo Anni tempore apparet mirabilis species Avis, que Ruc appellatur. Aquile quidem habens effigiem, sed immensæ magnitudinis: plerasque alarum pennas habet in longitudine continentes duodecim passus, spissitudinem vero ejus proportionem tenere longitudinis, & totum Avis corpus pennis propor-*

proportione respondet. Est etiam tanta fortitudinis, ut sola sine aliquo adminiculo Elephantem capiat, & in sublime sustollat, atque iterum ad terram cadere sinat, quo carnibus ejus vesci possit. A Bird worthy of Gesners knowledge, and may rank it with that Bird Rabbi Kimki calls Zez, which is so monstrous great, as when he spreads his Wings he darkens the Sun: or with those Griffins that guard the Ophyrian Mounts of Gold against the Arimaspi (who from winking when they shoot are said to be Monoculi) not seldome from their Scythic holes attempting the conquest of Mammon inclosed in the Rhyphcan hills, mountains in Petzora in Russia, as Tostatus ex Rabano, Æschilus, Dionysius and Herodotus would perswade us; Aristens a Greek Poet the first that ever discovered them, is sufficiently derided by Michovius, Those North parts neither having Gold nor Gryphin: Gryphes in illa Septentr. nec in illis Orbis partibus inveniri affirmarim, &c. Let us rest a while upon Madagascar the Empress some think of all the Islands in the Universe.

MADAGASCAR, as called by the Natives; and Sazandib by the Arabs; is by Ptolomy named Menuthyas; by M. Paulus Venetus Magaster; by Thevetus Albagra; by Mercator Do Cerne; and insula Sancti Georgii; which he takes from Pliny lib. 6. cap. 31. another bearing that name in the Atlantique opposite to Mount Atlas, and by some reputed Madera, by others Gratirosa one of the Azores; and by Tristan d' Acuna the Portuguese (who discovered it Anno Domini 1508.) Saint Laurence, being the Saints day he first viewed it: or else in honour of Laurence Almeida Son of Francis Alm. who was Viceroy of Goa 1506. and great is the difference in Spanish Writers about the first that landed here. Emmanuel Telezo de Menezes anchored here say some two years before d' Acuna; Osorius in his 4. lib. de vita Emanuelis reg. Port. fol. 140. says, that Fernando Suario and Roderigo Frierio Mariners in two Ships, returning from India to Lisbon Anno 1506. accidentally fell upon this Isle, and suffered from the treachery of the savage Inhabitants.



Madagascar (that name sounds best) is questionless the greatest Island in the world: for accounting its extent from Cape Roma in the South South-west, to the North North-East point called St. Sebastian, which is from sixteen to six and twenty degrees Antartique latitude, it is not less than 1000. miles; the North end parallels Cuama in Quiloa a famous part of Africk, South the great River of Magnice; from Mozambique 'tis 45. Leagues, and the Sea betwixt sits with a very strong current: the reputed breadth in some part 230. Osorius says 400. but more certain it is 100. where 'tis narrowest: The air is temperate, save

save when the Sun is in or near the Zenith. The soil in most places is luxuriant, in regard that the Clouds pour down Rain weekly which abates the heat, together with the breezes that fail not in the fore-noon from the Hills, and in the after-noon from the Ocean. So as the ground is fitted both for seed and fruit; in the *Mediterran* parts 'tis thought Gold may be found; but much Wood there is, amongst which store of Ebony; the rivers abound with fish, and it wants not reasonable good Roads and Harbours for Ships to Ride in. Pity that so noble a place and so populous should continue so long uncivilized and corrupted by Mahometism and Gentilism, which as with an impure breath has infected the whole Island.

Maritim Towns and Ports known to us, are *Roma*, *Augustine*, *Antabosta*, *Saint Jacobo*, *Matatana*, *Angoda*, *Ferendo*, *Formoso*, *Anton-gill* and *Jungomar*; the two last are well nigh opposite to each other: but *Augustine* Bay (under our Winter Tropick) and *Anton-gill* (upon the East-side) afford best anchoring; the first, we usually ride at in passing to *Bantam* or Southward, the other home bound is best, as Sir *James Lancaster Anno 1600.* made proof of, who rode in 8. fathom water in the bottom of the Bay (a small Isle being behind them to Sea) ozie ground, the place good for victualling, the Air quick, and the Natives well conditioned. Howbeit, the *Dutch* at this place two months formerly (through distempers) lost 200. men by Agues and Fluxes, which has made some to report it an unhealthy place: at *Augustine* Bay the variation is 16. degrees.

The whole Isle was lately Tetrarchical, four several Kings swaying their Ebony Scepters in each Toparchy; jealous each of one anothers greatness. The Maritim Towns and Places are infected with Mahometisme, brought thither with the little trade they have from *Arabia* not longe since; the *Mediterran*, with Gentilisme: Nature abhorring cruelty instructs them to punish murder with death, adultery with publique shame, theft with banishment. Fishing delights those that live near the Sea, more than tillage; *Thetis* being better accounted of than *Ceres*; if their ignorance in agriculture do not rather so dispose it. The Natives are generally strong, active and couragious; the male sort from their infancy practise the rude postures of *Mars*, covering their naked bodies with massie Targets, their right hand brandishing a long but small Azaguay or lance of Ebony barbed with Iron, kept bright, and which by exercise they know how to jaculate as well as any People in the Universe: discommendable only in their being im poisoned according to the *Ethiopian* custom, *Æthiopum geminata venenis Vulnera in Claud. & Sagittas inungunt, radix quædam mortifera est, Theophrast.* They are black, at no time shading their bodies from the parching Sun, but rather delighting to rub and anoint themselves all over with grease and tallow, proud to see their flesh shine, the stink never offending them: their hair is black, and, contrary to the *Africans*, long, yet curled: the length is held an ornament; they have a few leaves plaited about the waist, elsewhere go naked; their ears are bored and wide enough; pinking and cutting the flesh is here in fashion: whiles the better sex seek prey abroad, the women (therein like themselves) keep home and spin: bigamy is tolerated; copulation they affect very early, the youth scarce knowing 12. the maiden 10. years in the world the name Virginitie. Delighted with sports and novelties; hunting, hawking, fishing, (of which the Isle affords variety) and dancing; in *Meanders* winding, beating and clapping their breasts and hands, their feet spurning the yielding sands, forces the spectators further off; during which the women with savage harmony, modulating with hands and eyes and observing measure, equal if not exceed the men in their laborious treadings.

Till of late they knew not Letters. Art being burdensome to Savages, compleats that jeer of *Sophocles*, *Nil scire nihil jucundius*: howbeit, necessity has taught them part of the rudiment of Arithmetick when the number ten limited their invention; surpassing the *Mexicans* who number but to six; *Iffo 1. Tone 2. Tello 3. Effad 4. Fruto 5. Woubla 6. Sidda. 7. Fonlo 8. Malo 9. Nel. 10.* Their speech ever since they embraced *Mahomet* hath (especially upon the Sea-coast) a mixture of *Arabique*; what is spoken over the rest of the Isle differs only in the dialect or various pronunciation. They call Water *Camha*, Bread *Cobea*, Salt *Sira*, Milk *Renova*, a Sheep *Gofee*, a Cow *Angomba*, a Horse *Coma*, Fish *Langora*, a Bow *Hicha*, a Sword *Vira*, a Lance *Leffo*, a Gun *Pingbarra*, a Dart *Fajaro*, an Arrow *Aguay*, a Knife *Siffce*, a Horse *Coma*, a Man *Toma*, a Woman *Côdez*, an Infant *Topee*, good *chara*, bad *rutte*, yea *missee*, no *cherusee*. And albeit this Character renders these people no other than savage, let us not condemn them over much, seeing that the most civilized Nations amongst us have in their infancy been no less incultured, as some render our Ancestors the *Britains*, and what the *Saxon* were observe out of *Tacitus* describing the *Ferri* then inhabiting part of Germany: *Populi sunt, quorum mica erat feritas & fœda paupertas; Non arma, equi nec penates; victus herba, vestitus pellis, cubile humus; sola in deliciis spes, quæ ferri inopis allibus sperant. Venatus viros pariter ac*
fœminas

foeminas alebant. Vivebant in sylvis, quod beatius arbitrabantur quam ingerere agris vel illaborare domibus, &c. This Isle is rich in minerals and marquisate, Gold, Silver, (and as *Edoard Lopezo*) Iron and Copper: The beams or influences of the Heavens, chiefly of the Sun, operating so, as not only the surface but the inward bowels of the Earth (as *Sir Fran. Bacon* observes) when turned up appear impregnate with a masculine spirit of the celestial influences; for which cause observing the avarice of the *Portugal* they prohibit the use and digging up the earth, contenting themselves rather with useful herbs and grain (of which they have store) than by the Magick of Gold and Pearl to allure the hearts of greedy men, to afford them disturbance, a quality the *Portugal* is as liable to as any other Nation. Against which one well inveighs, in saying

*Not Croesus wealth, nor Babels vast command,
India, Arabia, nor the Seres land
Can speak me rich or happy; if with them
I throw away my more price worthy fame.*

*Nec Babylonis opes, Lydz nec pondera gazæ;
Indorumque dapes, Særumque Arabumque potentes
Divitias, mallem cum paupertate pudica
Intemerata mori, quam famam impendere vitæ.*

But, if you would buy any thing the Isle affords (peradventure the Isle it self) you must furnish you with Agats, Helitropians, Jasper, and (which they value more than all the Diamonds and Pearls in *India*) long red Cornelian-beads, of which they put so high a value, that one string is enough to put them all into a combustion: *Harangua* the Natives call them; they hang them in their ears, and in Chains about their necks; being then so brave as all other Ornaments appear to them needles and despicable: And of no small esteem are Bracelets, Copper-chains, or Manellios, Bells and Babies, triangular Glasses or Fools Paradise; and for which (or one Cornelian) you have in exchange Sheep, big-tail'd like those in *Syria*, Buffoles big-bon'd fat and Camel-backt, Antilopes, Red-dear, Leopards, Pards, Goats, Milk, Hens, Eggs, Wheat, Barley, Rice, and Cuscus; with what Fruit you like, Orenge, Lemons, Lymes, Pomcitrons, Plantans, Sugar-canes, Ginger, Toddy, Coccoes, &c. Here are also Lizards, and Camelions, which *Isidore* derives from a Camel and a Lion, but in the Greek is a little Lion, which it resembles not so much in shape (for it is a very lean deformed beast) as condition. It is an old and vulgar opinion, that it feeds upon the air, which cannot be, seeing the air feeds not, for what we be fed by must be subject to touch, which air is not. Camelions will lick up Flies, Beetles, and the like, and that very dexterously. Nevertheless the Camelion (the Hieroglyphic of a dissembler) take thus from *Alciat*.

*She always gapes, she eats the slender air,
Changing her looks, she varies colours rare.
Even so the Flatterer applauding feeds,
Clawing his Princes most opprobrious deeds.*

*Semper hiat, semper tenuem qua vescitur Auram,
Et mutat faciem, varios sumitque colores.
Sic & adulator populari vescitur Aura,
Et solum mores imitatur principis atros.*

With which *Seneca* agrees, *Contra morsum Sycophanti nullum est remedium*. Salamanders here be also, a sort of Lizard extreme cold by Nature, whence (like Ice) for some time they endure the fire, yea (if little) extinguish it as *Aristotle* affirms; yet by tryal we find that they will quickly be burnt if the fire be powerful. Howbeit *Quintus Serenus* reports otherwise.

The Salamander endures fire without danger.

Seu Salamandra potens nullisque obnoxia flammis.

Commonly they obscure themselves in moist and umbragious places, so as when they appear they are sure presages of a storm approaching; their teeth and tongues are venomous, but the other parts may be eaten without danger. The *French* have this Proverb,

*If e're the Salamander hap to bite thee,
Thy Coffin and thy winding Sheet invite thee.*

*Si mordu t'a une Aristade,
Pren's ton linceul e la flassade.*

Venenum Salamandri tam grave, ut si arborem tetigit, poma omnia veneno teterrimo inficit; & qui ex eis edant subito emoriantur. Plin. l. 29. c. 4. So exceeding venomous, that if they do but touch an Apple-tree, it infects the fruit, and poysons those that eat them. My *vale-dictum* shall be this; The land seems to mourn to see it self trod upon by a people so much estranged from God and Vertue: in discontent, as it were, concealing useful Treasures, making unuseful so many Ports, obscured so far beyond her merit; albeit seated so advantagiously for Traffick with all the World, as both the *Indies* seem possible

to be awed by her; and to command those golden Countries of *Mozambique*, *Quiloa*, *Soffala*, *Mombassa*, *Magadoxa*, *Zimba*, *Melinde*, and other maritim Isles and parts of *Egisimba* that neighbour this Isle, most of them discovered Anno 1500. by *Vasco de Gama*, and subjected to the Crown of *Portugal*; proffering also many other petty Islands under her, as those of *Cumrho*, *Primero*, *Mascarenas*, *Affada*, *Castle Isle*, *Moritus*, *Dygarrois*, and *Englands Forrest*, which as it were environ, and in a sort defend her upon occasion, so as she seems to sit as Empress amongst them.

Nine leagues from *Madagascar* (being upon a North East course) we had well nigh (for want of heed) run upon the shoals of *Judea*; sands memorably dangerous since *Annius* a French-man here perished; our variation was 13 degrees, 18 minutes from the Cape: Hence we steered North East and by East, aiming at *Mohelia*. By the way one of our Men took a Shark (a Man-eating Fish, who seldom miss the Hook out of greediness) 9 foot she was in length, and a half, by the Rule; I speak it in this respect, we found in her paunch five and fifty young ones, every Fish a foot long (100 in our ship saw it.) This ravenous Fish ('tis credibly reported) Spawn not like other Fishes, but Whelp like Bitches; and as *Rich. Hawkins* witnesses, in storms, or dark Nights, receive their young ones into their belly for security: that Night we sailed merrily by the *Mascarenas*, a Charybdis in 21 degrees, var. 13 and 17 minutes; where suspecting no danger, and the wind favouring, we were about ten at Night thrown (by the secret force of an insensible Current) upon the shoals of *Mozambique*; so as sounding (where we thought we had a 1000 fathome) the Lead found bare eight: A wise Seaman chuses rather to yield unto a storm, or other accidents, than seek his ruine; and when he cannot steer his right course, will turn to any other point for preservation: for here the wind was high and the Sea rough, & cumulus immanis aquarum In montis speciem was here true; the Moon was also clouded; then it stood our Captain upon to give speedy notice (for that Night he bore the light in his Main-top) which was accordingly done by the eccho of two roaring Culverings, which warned our Fleet, and were guided by our Lantern to tack about; so as all the Fleet lowring their Top-sails, hovered till day-light might help us by discovery: at our second sounding we had 14 fathoms, 12, 15, and 14, after that; then we had 22, 24, 33, 35, and 40 fathoms upon further sounding; by which we saw the Lord in mercy had (as by a Thred) directed our course from out of those dreadful flats of Death, where notwithstanding our Hydrographic cards (if his providence, which let us ever magnifie, had not prevented) in half an hours sail further we had doubtless been cast away most miserably: for future caution accept this Distich.

— Cave sis ibi tu forbente charybdi,
Nam neque Neptunus posset tibi ferre salutem.

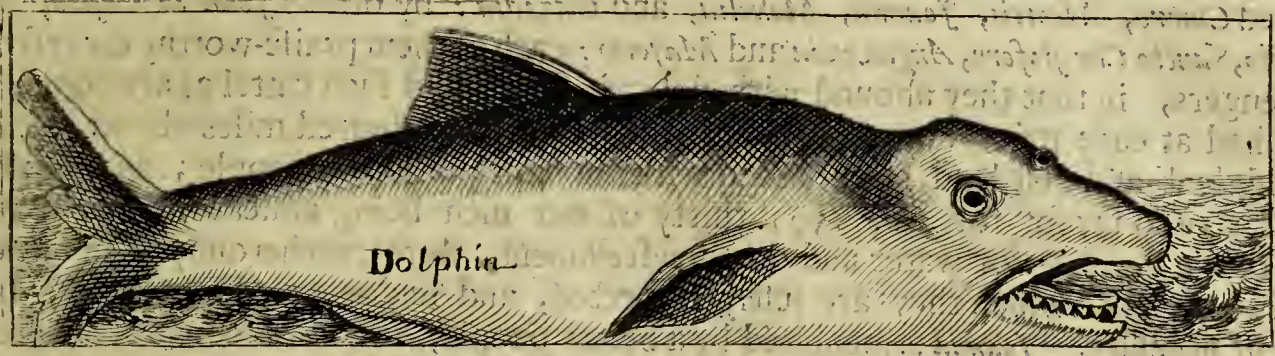
From us learn to avoid that deadly sand,
Where Neptune cannot lend a helping hand.

Capt. *Saris* found the current here much more to his disadvantage, for notwithstanding a fair gale fill'd all his sails, and that his course was afore the wind, the current was so strong, as in 24 hours forced the ship 70 miles back; withal, being so dreadful, that the Sea raged and seemed disturbed as it is under *London-bridge*; and the froth made him doubt it was shole water, but sounding, he found 100 fathom. Experience teaches that from that *Cape de Bona Speranza* the current sets strongly Westward: from *Cape de Corientes* to the *Æquinoctial* line the *Afrique* shore is for the most part called *Melinde*, a Country abounding in Fruits, Corn, and Minerals; by *Pliny* call'd *Sinus Trogloditicus*, *Barbaricus* by others. Upon this Coast are store of Fruits, Flowers, Plants, and Herbs, Cattel of all sorts, and in plenty. Amongst the rest are store of wild Hogs which the Natives hunt and eat, unless Mahometans, for the Flesh is exceeding dainty; but of most request is a Stone oft-times found in their Maw. *Pietra del Porco* the Spaniard calls it, a Stone very soveraign against Poison, and other Maladies. The Vertue (as supposed) is from their feeding upon the Herbs and Drugs which the Earth puts forth there plentifully, and in great variety. As we past along, *John de Novo*, *Primero* and other dangerous Isles invironed us: Under 17 deg. 37 min. lat. 20 deg. 20 min. long. cape var. 13 deg. 52 min. the current sets South West. At day-break we were close by the Peninsule *Mozambique*, a part of the great Kingdom of *Zanziber*, in which also is *Mombassa* and *Quiloa*, not far distant from that Cape or Promontory which *Ptol.* calls *Prasum*, 'twixt which and the other Cape-land called *Raptum* the people in his time were Men-eaters, and at this the Negroes are little better. Heretofore, and as yet I think, it abounds with the best of Merchandise, as Gold, Silver, Elephants-teeth and Amber-greece. A Fort of good strength was here raised by the *Portugal* Anno 1560. soon after the Conquest thereof; who both all along this *South African* and the *East Indian* coast

coast have Towns and fortified places, where they have several Colonies for their better Plantation. At a small distance *Mozambique* appeared in this shape unto us as we passed by it.



Which we scarce lost sight of, when an Armado of Dolphins compassed us; a Fish incredible for celerity and quickness of sight, but unlike the Porpoise, which some nevertheless take for the true Dolphin. Dolphins

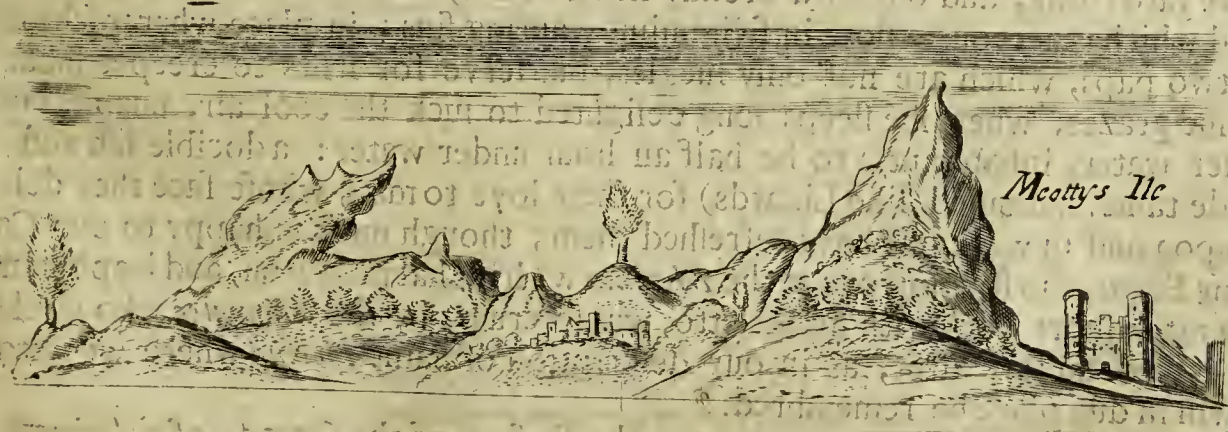


Such we salted as we could entice to taste our Hooks or Fisgigs: it is no bigger than a Salmon, it glitters in the Ocean with variety of beautiful colours; has few scales: from its swiftness and spirit metonymically. firm'd the Prince and Arrow of the Sea: celebrated by many learned Pens in sundry Epithets; *Philanthropoi* for affecting Men, and *Monogamoi* for their turtle constancy; generated they be of sperme, nourisht like Men, imbrace, join, and go great 10 months. *In faciem versi dulces celebrant hymeneos Delphines, similes hominis complexibus harent*: a careless Husband over his gravid associate; detesting incest, abhorring bigamy, tenderly affecting Parents, whom when 300 years old they feed and defend against hungry Fishes; and when dead (to avoid the Shark and like marine Tyrants) carry them ashore, and there (if *Aristotle*, *Aelian*, and *Pliny* erre not) inhum and bedew their Sepulchres: they were glad of our company, as it were affecting the light and society of Men, many hundred miles in an eager and unwearied pursuit frisking about us; and as a Poet observ'd,

On every side they leapt and dew their fin;
Advance from Sea and bath again therein;
In sport, and measured dances, nimbly fling
Themselves, whilst Seas do from their Nostrils spring.

Undique dant saltus, multaque aspergine rorant;
Emerguntq; iterum, redeuntq; sub aquora rursus;
Inque chori ludunt speciem, lascivaque jactant
Corpora; & acceptum patulis mare naribus efflant.

Six leagues North East from the last land, we descried another Isle full of Palmeto Trees; the current here set us 20 leagues forward in 24 hours, the latitude of this Isle was 16 degrees and an half, longitude 21 deg. and 28 min. thus shaped as we sailed by it.



The 7. of September we descried more land, which proved *Meyottey*, one of the Isles of *Chumro*, seated to the North of *Madagascar*. Towards the East it rose very high as we sailed by it, where it mounts into a pyramid, which doubtless has a large aspect into the Ocean.

Ocean. Its latitude is 12. degrees 56. minutes South, and longitude 23. degrees 59. minutes; in this shape profering it self unto my Table book as we passed by it.



These Isles are five in number, called the Isles of *Cumrho*; either because *Chumro* (or *Cumr-yne* the *Welchmens* Isle) is greater than the rest, or that it was first discovered: named *Cumro*, *Meottis*, *Foanna*, *Mohelia*, and *Gazidia*: by others *John di Castro*, *Spirito Sancto*, *Sancto Christofero*, *Anguzezia* and *Mayotto*: each of them praise-worthy for refreshing Passengers, in that they abound with delicate fruit, and such cattel as are commended and had at easie prices: none of these Isles be above a hundred miles about. *Chumro* is the highest and best land, but branded with the most perfidious people; and good reason I have to say so, for *An. 1591.* thirty of our men being amicably invited a shore out of the *Penelepe* for water and other refreshment, were treacherously slain by the Inhabitants; since which they are justly suspected, and seldome traffiqued with, but in case of necessity. *Foanna* is inhabited by a better people, and to be confided. Here was buried *Galvano* a Gent. dispatht by *Don Alphonso K. of Portugal* for the discovery of *Prestor Johns* Country, as *Fryer Fran. Alvarez* writes, who but improperly makes this to be an Isle belonging to the *Red-sea*. It lately obeyed a Queen, but now submits unto a King; who though tyrannical, yet better so (as *Tacitus* says) than where it is anarchical: to these Isles we sent our boats a shoar, which returned loaden with Buffols, Goats, and variety of Fruits, in that exigent very heartily welcomed. And though our *Randezvous* be now in sight, suffer me (whiles in memory) to tell you of a fish or two which in these Seas were obvious. The Sea Tortoise is one, a fish not much differing from those at land, her shell only being something flatter; by overturning they are easily taken; some we took, for pastime more than food, and upon trial found that they taste waterish and dispose to fluxes; they have neither tongue nor teeth, superabound in eggs, in those we took some having near 2000. pale and round, and not easily made hard though extreemly boiled: they cover their eggs with sand and are hatched by the heat of the Sun, as some affirm; such as have strong appetites eat them and the flesh (or fish as you please to call it) but by the Levitical-law it was forbidden; and though our Religion consists not in ceremonies (ending in the prototype) yet except famine or noveltie invite, with such cates my pallat craves not to be refreshed. The Mannatee is the other fish, being good meat; and from their using the shoar have a fleshie taste resembling Veal both in shew and eating; the intrails differ little from that of a Cow, from whom in respect of physnomy some so name her: her face is like a shriveled Buffolo or Cow, her eyes small and round, gums hard instead of teeth: but the stone that is generated in her head is most valuable, being Sovereign (as some report) against choler adust, stone-cholick and dysentery; so it be beat small, infused in Wine, and drunk fasting: the body of this fish is three yards long, and one yard broad, thick skin'd, without scales, narrow towards the tail which is nervous, slow in swimming wanting fins; in place whereof she is aided with two paps, which are not only suckles, but serve for stilts to creep a shoar upon when she grazes, where she sleeps long delighted to suck the cool air, unable (contrary to other watery inhabitants) to be half an hour under water: a docible fish and apt to be made tame, famoused (like Lizards) for their love to man, whose face they delight to look upon and in weakness have refreshed them; though most unhappy to our Captain *Andrew Evans*, who striking one at the *Moritus* with his harping-iron, and leaping into the Sea to make short work with his Steletto, was so crusht by the Mannatee who circled him that he dyed shortly after, as in our description of Saint *Helena* where we intombed him, will in due place be remembred.

The
Carvel.

The Carvel is a Sea-fome, floating upon the surface of the Ocean, of a globous form, like so many lines throwing abroad her strings, which she can spread at pleasure, angling for smal Fishes, which by that artifice she captivates: a Sea-spider she may properly be called, for when she finds her Web too weak she blows an infectious breath, and seems armed with such a sting, as if she had borrowed it from the Scorpion.

Septem-

September 11. we rode in 25 fathoms, the ensuing morn wafting nearer shore we dropt it again in 17, and so came to an Anchor at the West-side of *Mohelia*, a Bow-shot from a small Village of Straw unworthy the notice, though by the Inhabitants called *Meriangwy*; governed by a *Sha-bander*, *Alicufary* by name, a black big-bon'd Man, a Mahometan by profession, sly and crafty in bartring his Victuals and Fruit for Commodities.



MOHELIA elevates the Pole Antartick 12 degrees 15 minutes; has longitude from the Meridian of the Cape of *good Hope* 24 deg. variation of the Compass 16 deg. 20 min. and is about 60 miles in circuit: the Maritim parts of the Isle rise gently, the inland parts mount high and appear woody. A little Village here and there we saw scattered; the Houses are of Reeds and Straw, such as are made in Infant Plantations and fitted to such a torrid climate. *Moella* some pronounce this Isle, *Molala* others, and *Mal-Ilha* or *Bad-Isle*, as a Countryman of ours fancied; an incongruity; that from a *Spanish* resemblance so sweet a place should be disparaged.

From *Madagascar* *Mohelia* is removed about 50 leagues towards the South East, from *Quiloa* in the *Africk* continent under 10 degrees, 60. from *Cumro* S. E. 14 leagues, and 10 E. and by S. from *Johanna*; the Inhabitants are a mixture of Mahometans and Gentiles, to whom the Sun is a principal Deity; the Sun (saith *Solomon*, *Eccl.* 11. 7.) is a pleasant thing to behold, but not to worship. Howbeit the *Portugal* has of late preacht Christ here, but have few Profelytes; some fragments of their Language I took so well as I could from their own Idiom. A King is *Sultan*, Bracelets *Arembo*, a Hen *Coquo*, an Oxe *Gumbey*, Coco-nuts *Sejavoye*, Plantains *Figo*, a Goat *Buze*, an Orange *Tudah*, a Lemon *Demon*, Water *Mage*, Paper *Cartassa*, a Needle *Sinzano*, &c. a mish-mash of *Arabick* and *Portuguese*.

The People are perfect black, the Sun drawing the Blood to the outward parts, whereas we observe the extream heat of Fire makes pale only by licking the Spirits up; notwithstanding the Negros may aptly be reputed sanguine and ruddy, if so be their jetty skins would but suffer the discovery. To our Eyes we may, with the *Spaniard*, say, *Son todos mos Negros, como Cueros*, they are all as black as Ravens. This extream blackness some say proceeds not so much from the soil or heat of the Sun, as it does from the Seed extracted from accursed *Cham*, which some fondly imagin to be black; others ascribe the cause to external heat and internal cold, his concomitant; for by how much heat any receives externally from the ardency of the Sun, his internal heat is proportionably abated, the Sun attracting that heat and moisture makes him inwardly cold and dry, both colour and complexion usually proceeding out of the variety of heat and cold; but whether any of these be the efficient cause of their blackness, and how properly to be argued from the physiognomy, accidents of the body, and different operations and temperature of several climes, is more fit for Naturalists in their speculations to determine, than a Traveller, who only relates his observations. To return, These *Mohelians* have big Lips, flat Noses, sharp Chins, large Limbs, and in mode affecting *Adam's* garb, for a few Plantain-leaves circling their Wastes, vails their modest parts; nevertheless they are cut and pinkt in several works upon their durette Skins, Face, Arms, and Thighs, striving to exceed each other in variety. Now this difference from us in colour and garb was to either, a deformity; our habit and white complexion being as strange and unpleasant to these Negros, as their blackness was to us. In every colour, that being only fair, that pleases. The *Meccan* zealists have here a few poor Mosques, and of course materials, no better than Straw and Bambo's without, but matted neatly within, admitting no entrance with Shoes, on. Some of the Natives are doubtless magical, and this reason I give for it; Another Gentleman and my self one evening sitting under a Tree to avoid a storm (for at that time it thundred and rained excessively) a *Negro* stood by us trembling, whom we could see now and then lift up his Hands and Eyes, muttering his black Art as we apprehended, to some Hobgoblin; but (when we least suspected) skipt out, and as in a lymphatick rapture



rapture unsheath'd a long skean or knife which he brandisht about his head seven or eight times, and after as many muttering spells put it up again; then kissed the earth three times; which done he rose, and upon a sudden the Skie cleared and no more noise affrighted us.

Two Kings of late commanded these People, *Phancomal* and *Synal-beg* by name; the one a Native, the other an Arabian; both made great by their wives, the daughters of *Sultan Sheriph Booboocharee* and *Nanna-galla* who were alive about 20. years since. The two Kings (envious of one anothers greatness) live at defiance, the poor Savages paying dearly for their ambition; and the sisters (whom Nature has united) burn nevertheless in envy against each other and exasperate their husbands, so as 'tis thought one of them will down the stream ere long, seeing the proverb holds that

Non bene cum sociis
Regna Venusque manent.

*Love and Scepters ill agree,
To admit Society.*

And albeit we had at Sea when we were becalm'd extream heats, yet here the weather was pretty temperate. Now by the long lives the people have in the torrid Zone and excellency of their fruits which both for largeness and goodness surpass those we taste in *Spain* or other warm parts of *Europe*, that Opinion of the Ancient Philosophers, that to live within this Zone was not to be endured, is exploded. For they considered not how much the heat is abated in regard that within the torrid Zone the days and nights are for the greatest part of the year almost equal, so as the coolness of the night allways the heat of the day; the Mountains in those parts also being very high are in many places covered with Snow, which refrigerates the earth; and the neighbouring Ocean (being like other waters of a cold temper) qualifies the Air; the breezes likewise and set winds and rains which seldom fail at some time every day (especially when the Sun is in or near its vertical point) abates the heat, as doth the rarity of the air, which in the torrid Zone admits not of so many degrees of heat, as where the air is thick and gross, as we could perceive it is in the temperate Zone, such times especially as the Sun approaches

proaches either Tropique; all which put together may sufficiently evince, that it is not only habitable, but the lands within that torrid Zone be healthy and (by reason of the excellency of most sorts of Fruit) very delicious.

Tabaco is here in plenty and good account, not strong nor rowl'd but weak and leafie; suckt out of long Canes called hubble-bubbles; Sneezing-powder also is not more frequent with the Irish or Spaniard than Arec (by Arabs and Indians called *Tauffet* and *Suparee*) is with these Savages: Arecca (resembling the Nutmeg, the Tree the Toddy) is not used alone, for they usually add to it Betele a kind of bastard pepper, (which like Ivie involves the Arec, that hath neither flower nor juyce) and burnt Oyfter-shells, whereby it becoms a chalky substance; found good in the operative property, for it discolours their white teeth to a pure crimson; perfumes the breath, kills worms, intoxicates the brain, dries rheums, helps nature, and begets an appetite. I am no Physician, therefore if I erre, blame the interpreter. The Isle accommodated us with many useful things, as Buffols, Goats, Turtles, Hens, huge Batts, Camelions, Rice, Pease, Cuscus, Honey; and the Sea with Breams, Cavalloes, Oysters, Mother of Pearl, and good Pearl too 'tis probable if dived for: we had also Toddy, Cocos, Plantains, Oren- ges, Lemons, Lymes, Pomcitrons, Ananas, Cowcumbers, Sugar-canes and Tamarind, a red Indian Date; an Isle so verdant all the year long, (for few days but a gentle breeze or shower of rain bedew the Earth, and lenifie the flaming Sun) as it is attired in *Flora's* Summer livery, yea constantly roabed with Natures best Arras; and silver purling streams makes it so pleasant as we may parallel it with that proud Paradise of *Alcinoe* Poets have so liberally commended, this having *Campos ubi sol totumque per annum Durat aprica dies*, &c.

Tabaco.
Arecca.
Betele.

Of fruits we will select but three, yet such as may merit your acceptance.

The Plantain (for tast and odour second to none) is a fruit so good and vailed with so broad a leaf that *Goropius* perswades us *Adam* offended in eating it, and with the leaves made his transgression manifest; being the same sort were by the discoverers brought *Moses* out of *Canaan* says he, but that they were Grapes we are assured in *Numb.* 13. 23. by the Arabians it is called *Musa-mawm*, and *Pican* by the Indians: they hang in clusters like beans upon a branch or stalk, their shape is long and round, not unlike a sausage; if they peel off the rind, the fruit appears of a gold yellow and is relisht like a *Windsor Pear*, so delicious that it melts in ones Mouth leaving a delightful gust, 'tis good for urine but bad for fluxes (meeting with crude stomachs) and if too liberally eaten disposes to dysenteries.

The Plantain fruit.

The Coco (another excellent fruit) is covered with a thick rind; equal in bigness to a Cabbage; some resemble the shell to the skull of a man, or rather a Deaths Head; like eyes, nose and mouth, being easily discerned; *intus vita!* within we find better than the out-side promised; yielding a quart of Ambrosie, coloured like new white Wine, but far more aromatick tasted; the meat or kernel like other nuts cleaves to the shell and is not easily parted; the pith or meat is above an Inch thick, and better relisht than our Philberts, enough to satiate the appetite of two reasonable men. It has other excellencies: The Tree (which is straight and lofty, not branching save at the very top, where it spreads in a beautifying plume or palm rather, the Nuts like pendants adorning them) is good for timber, and of which they make Canoes, Masts and Anchors; the rind is drest like flax, and serves for Sails, Mattresses, Cables and Linnen; the shell for furniture; the meat for victual: the leaves for tents or thatching; rare blessings! take them contracted in that excellent Poem of my Cousen *Herbert* late *Cambridge Orator*:

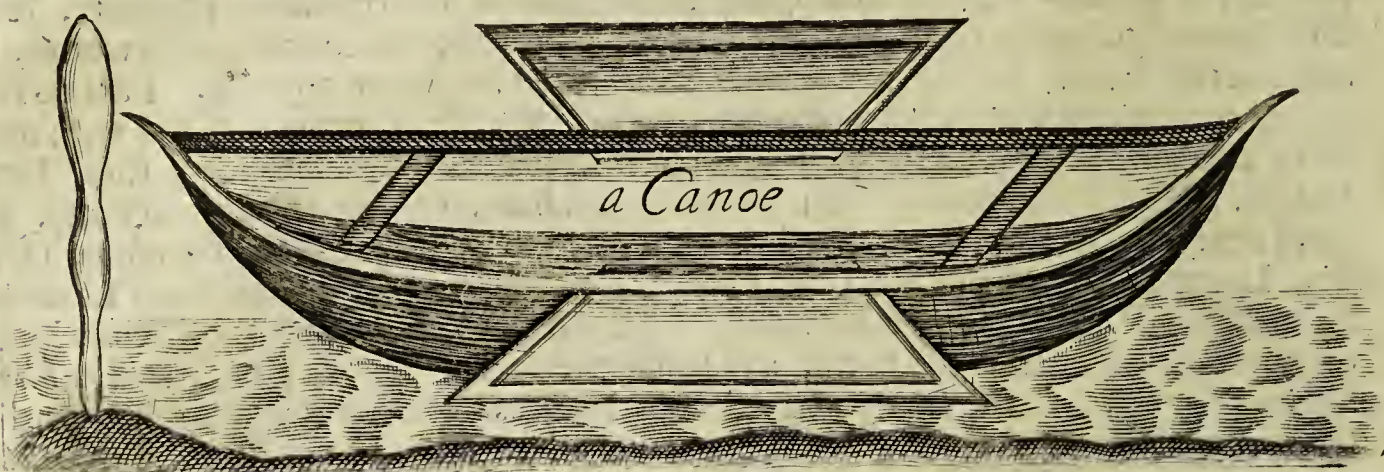
————— *The Indian Nut alone*
Is cloathing, meat and trencher, drink and can,
Boat, Cable, Sail, Mast, Needle, all in one.

The Toddy Tree is not unlike the Date or Palm, the Wine or Toddy is got by wound- ing or piercing the tree, and putting a Jar or Pitcher under, so as the liquor may distil into it; at the very top it has a pulpe which boil'd eats like a Colli-flower, but being cropt the tree dies, the soul or life consisting in it; these (as the Dates) thrive not except at some certain time the flowring male and female be united, at least have growth near to each other, natural instinct hath such a sympathy or force over both sensitive and vegetive to effect their kind. Toddy for colour resembles Whey, but tastes like Rhenish; at first draught it is uncouth, but every draught tastes better than other; a little makes men merry, much inebriates: in the morning it is found laxative; in the evening costive; at midnight dangerous. Of this, as of the Coco, *Herodotus* and *Pliny*

Toddy.

Pliny

Pliny give this Eulogy, *Ex quibus, panem, mel, vinum, acetum & vestitum conficiunt.* To conclude, these are bought with little charge, thirty Orenge or Lemons the Blacks exchange for a sheet of Paper; for two sheets ten Coco-nuts; an Oxe for a piece of eight; a Goat for six-pence. Ships they have none, nor Boats, but Canoes hewed out of one stump, yet capable to receive three Men; and if they sink, their swimming helps them; and though of little use with us, yet for rarity sake accept what by this draught may better be apprehended.



The 15. of *September* we had farewell to *Mohelia*, by benefit of a fair gale that fill'd all our sails, plowing up the yielding Ocean. The long billows made us dance apace, yet without dread; seeing the Marines made so good use of this advantage, as in four days more by observation we found our selves but four degrees from the *Æquinoctial*. I may not forget, how that this Night being the 19. of *Sept.* the Ocean (for about ten leagues space) through which we sailed was white as Snow, contrary to the usual colour which resembled a serene or azure Firmament. This (as one observes) is *inter aquarum miracula commemorandi dignum*. But how this came to pass I enquired of the Master of the Ship, but little to satisfaction; for all he could say for solution, was, that in this latitude others sailing upon that point of the Compass had observed the like; what other cause there was they could not tell, seeing the Sea was exceeding deep and smooth, and no disturbance by wind to curl the waves, or to make it frothy. That Sea-water when it rests is black, white when it moves, because when the beams of light pass not streight 'tis dark, but when smooth pass streight, seeing splendor hath a degree of whiteness, the Lord *Verulam* tells us. Howbeit this whiteness may rather happen through a subtil intermixture of Air with Water; seeing that two diaphanous Bodies intermixt, their optique portions in a simple order equally placed do constitute whiteness; for proof whereof, some Examples we have; the water near *Glauca* in *Misena* is reported to be white; in *Idumæa* also is a Fountain that at some time of the year is white. Also *Gasper Balbi* the *Venetian* sailing through the *Persian Gulph*, reports, that betwixt *Ormuz* and *Diu* he found the Sea milk-white, which we did not. *Andreas Corsalius* informs, that in some part of the *East Indian Ocean* the water for 100 leagues is white. *Peter Martyr* affirms the like concerning the *West Indian Seas*. Now Seas there are, I acknowledge, which have their names from divers colours, as *Mare Rubrum* the Red-sea, the name rather than colour giving the denomination; *Mare Nigrum* or Black, so the *Euxin*; *Mare Album* or White-sea, so the *Archipelago* is called; the Ocean is *Ceruleum* or Blew; Yellow *Eridanus*; the colour is Green in the narrow Seas; but *Virgil* tells us of a *Mare Purpureum*, for so he terms the *Adriatique*, l. 4. *Georg.* which is rarest. But concerning this White-sea, Capt. *Saris* gives a pretty conjecture; Sailing between *Madagascar* and *Zeyloon* (at or Near this place) in a dark night suddenly there happened a gleam of light, so bright that he could easily read by it. Amazed he was at this alteration; but at length perceived it was occasioned by a number of Fish, whose glistering shells made that artificial light in the night, and gave the Sea a white repercussion: this was accidental: now seeing these watry Citizens are seldome resident long in any one place, it may well be presumed that the discolouring of the water upon this occasion will hardly appear so in that degree to other Passengers, unless they should incounter the like accident: or why do not the like gleams happen elsewhere considering their motion? But seeing 'tis found that about this very Latitude and place the Sea is constant to this whiteness, it cannot be referred to that cause; but as it is occult, I leave the further scrutiny to such as are curious in Natures secrets.

Having

Having a fair gale still, next day we made the Sun our Zenith ; in which latitude and position we coasted along that rich and famous part of South *Afrique*, now called *Soffala*; part of *Ægisympa* of old, where the *Portugal* has a considerable Castle and Fort that sufficiently awes the Negros; and with good reason, seeing that Land has store of Gold: From whence *Vertomannus*, *Volaterranus*, and from them *Ortelius* labour to perswade the World how that this was *Ophir*; yea, *David Kimchi* a learned *Rabbi*, albeit he name not *Soffala*, nevertheless he places *Ophir* in South *Afrique*; to oppose whom, I bring *Josephus*, as well read as himself, who is of opinion that *Ophir* was part of the *East-Indies*, of which judgment are Saint *Hierome*, *Phil. Jud. Agricola*, and many more; and theirs is best as I suppose; for if *Soffala* were the place, it being so near a Neighbour to *Ezi-onghebor* the Port in *Edom* where *Solomon's* *Ophirian*-fleet used to ride, we can see no reason, notwithstanding the use of the Compass was not then known, why they should make it a three years Voyage, our Ships with a fair wind usually reaching it within one month, which if they should be bound to tide within ken of Land all the way, little longer time would compass it. Nor are there Peacocks and such other rarities there as be mentioned in the *Paralip.* Moreover, albeit there were two *Havilaes* in Scripture, the one Grandson of *Cham*, the other a descendant from *Sem*; yet was there but one *Ophir*, who with *Havila* (*Jochans* Son) all Authors do agree planted themselves in the *East-Indies* soon after the confusion of *Babel*; which place from its distance and greatest plenty of Gold there had, best excuses so long a Voyage. Neighbouring that is *Mombassa* a small Isle under 3 deg. 50 min. South, subdued also to the Crown of *Portugal* by *Almeyda* in the year of our Lord 1505. to which joins *Magadoxo*, which has 3 deg. and to it *Zanzibar*, *Pata*, and *Brava*, places very hot sometimes in regard the *Æquinoctial* cuts them; the shore thence tends towards *Barnagasso*, a Port once under the great *Neguz*, who till of late held all that long tract of Land in subjection which runs from *Cape Guardesu* to *Suachem*.

That all those Maritim Countries which verge upon the Ocean have been (especially since *Vasco de Gama's* time, which was *Anno* 1400.) discovered and traded to, both along the West and South sides of *Afrique*, is unquestionable; but the Mediterranean parts are not under that capacity. *Ptol.* as accurate in Geography as any of the Ancients, was totally ignorant of the utmost extent of *Afrique* to the South, beyond the *Garamants*; so as he draws his *Terra firma* only to 10 degrees South from the *Æquator*; unable to penetrate so far Southward as his own Country River *Nilus* springs: albeit, supposititiously he derives it from the *Luna montes* under 15 degrees South, which has past for currant with succeeding Ages. But that any have Valleys answerable to their heighth, for the heighth of these Mountains of the Moon, *Sphaerum Luna fere attingunt*, saith *Olympiodorus*; or that the depth of the Valleys should keep proportion is not easily credited, yet are they said to be *tam immensa profunditatis ut illic Centrum Terra videatur*; or that any hitherto ever saw those Mountains of the Moon, or *Zembre*, or *Zayre*, supposed to be a Lake in circuit equal to *Palus Maotis*, I have not yet met with: albeit, enough have taken it for granted, that such there are; but with the same *historica fides*, we believe the imaginary lines and signs in the Globe *Cœlestial*. But to come nearer to our station; under little more certainty do I reckon those formal descriptions of the Territories of this supposed mighty potentate *Prester John*, concerning whom the Romish emissaries have spoken liberally; and though I am as free as any to allow them their due reward for the infinite toil and hazard they have undergone *sub specie fidei propagandæ* (as in story they give abundant testimony, both in *Afrique* and *Asia* the great) nevertheless, I dare not say 'tis *pia fraude*; but, both by what I have observed and learnt, find that they have assum'd too great a liberty in blazoning the success of their labours, and withal of invention: but leaving every one to his own credulity, I shall only (but with submission) give my present apprehension of this Abassin Emperor, who like himself is too much veiled and obscured; for, notwithstanding that he is exhibited to the World under several appellations, as *Prester John* (that being their usual Name, since they deserted the other of *Philip*) he is call'd *Asic' Abassi* by the *Moors*, of his own People *Acegue* and *Neguz*; and for power suppos'd not inferior to the greatest Princes of the World, able *Decies centum millia hominum ad bellum instruere*, saith *Maginus*; and of such wealth as appears by offering the *Portugal* a million of Gold to aid him against his Adversaries: and for extent of Dominion, Northward stretching as far as *Nubia*, and the confines of *Ægypt*; Eastward to the *Red-sea* and the *Barbarique Gulph*, as far as *Ajaman* and *Dangali*, Kingdoms within the *Æthiopia exterior*; Southward to the *Luna* Mounts, and West as far as *Nilus Niger* (the two greatest Rivers in *Afrique*) and *Manicongo*; so as his Empire consisting of seventy Kingdoms tributary and subordinate, in a sort extends to either

Tropique,

Tropique, divided by the Æquinoctial, under or near which is *Amara* his chief Fort, and comprehended totally within the burning Zone: that vast tract or scope of land commonly comprizing those parts which *Ptol.* and other ancient Cosmographers termed *Æthiopia sub Ægypto*, the *Troglodite* and *Cinnamomifera*, regions now known by the Name of *Cassaria*, *Goyame*, *Bagamidra*, *Tigremahon*, *Barnagasso*, &c. and himself said to descend from *Maqueda* the *Sabeen* Queen that gave *Solomon* an affectionate visit, which made her People Jewish Profelytes; after converted unto Christ by *Candace's* Eunuch, or by Saint *Thomas* the Apostle of the Orient; which profession they have ever since continued: but in what Age transplanted from *Arabia* to *Africk*, uncertainly storied. I must nevertheless adhere to my former scruple, as to the description we have of those several Kingdoms and Provinces usually attributed to him in his Titles: Not that I deny there is such a Christian Prince in that part of *Afrique* (albeit the Epithete we give, more probably belongs to another Nestorian Prince of *Tenduc*, part of *Cathaia* or *Scythia extra Imaum*) but have some doubt (*Et qui dubitat neganti est proximus*) of the considerableness of his power as well as of the description made by Frier *Alvarez*, who *Anno* 1520. having buried his Comrade *Galvano* at *Cumrho*, travelled to most parts of this Empire; a story so well credited by *Ramusius* as induced him to illustrate his relation with Cuts in Brass: For, were he a Prince of that force and extent of Dominion as I have above mentioned, is it probable he would suffer himself to be shut up and confin'd to the most scorching and unpleasant parts of *Afrique*? where the greatest part is rowling sands, which permit no foundation of Towns nor long stations; howbeit his vagrant course of life, and inhabiting in Tents after the old *Numidian* manner will partly excuse that; but to be pen'd in without any intercourse with the *Red-sea* or *Ægisimban* Ocean, which would render him a more puissant Prince, give him the advantage of Trade and access to his Country, and better associate him with Christian Kings and States, make his supposed greatness very dubious; for if what we read be true, that of late years the naked unwarlike Savages (whom the *Portugals* make little account of) have totally forced him from the Ports and Commands he had upon the *Ægisimban* coasts in *Æthiopia inferior*, from the Kingdom of *Adell* which stretches to Cape *Guardafu*



(*Aromata* in *Ptol.*) in which the City *Zeyla* stands near unto that Bay called *Sinus Avalites*, as we find expressed in *Ptol.* 4. Table of *Afrique*; from *Magadoxo*, *Mombazza*, and places near *Mozambique*, which doubtless were of greatest value to him, both in reference to the Sea, and Gold those parts afford abundantly; but also *Sultan Solymán* the Turkish Emperor Anno 1558. expelled him out of *Ercocco* and *Snachen*, the only Ports he had upon the Red-sea; and the King of *Dallaqua*, the like from what other Territories he had which gave him any passage thither; we may well question his power and extent of Empire, and give it equal credit we do the Library the *European* Friars found in the Castle of *Amara*, where among the rest were some Manuscripts of *Enoch* and *Livy*. But I have said perhaps too much of this *Abassin*, a Name either given him in relation to his pontifical habit, for the *Hebr.* and *Vox Persica* signifie Father, or flowing from *Abrech*, with which Title and Ceremony *Joseph* was honoured amongst the *Egyptians*; or otherwise taken from the principal River of the Country *Abas*, *Astabas* of old, springing from the Lake *Baremma*; albeit, some derive it from a *Coptique* word, which signifies a scattered Generation. Assuredly under no less (if not greater) ignorance are we of all that great space of ground which lies betwixt the supposed Southermost part of *Prester Johns* Country and the Cape of *good Hope*, which is not at all discovered, partly by reason of the great and uninhabited Desarts those parts without doubt afford, excessive heat and other distemperature of weather when the Sun approaches the *Æquinoctial*, penury of the Soil, rowling Sands, noisome Serpents, and wild Beasts of all sorts; but principally the truculent and perfidious disposition of the Inhabitants rendring the Enterprize (any considerable distance from the shore) scarce possible; so that 'tis no wonder, if as to the true knowledge of those savage parts we rest still under an invincible ignorance; which would not be, had those *Abassin* Christians, who are reported to be an ingenious and civil People, that voicinage with the *Luna Montes*, *Zembra*, &c. is commonly credited. Nay more, I may say the like concerning much of that part of the World which had Neighbourhood with the first Seminary after that universal Deluge wherein *Noah* was preserved, we now call *Scythia extra Imaum*; for albeit 'tis true that *Vertomannus*, *Plancarpio*, and his fellow Monk *M. Paulus Venetus*, and some others, have presum'd to give us a plenary manifestation of *Serica regio*, the mighty City *Cambalu*, i. e. the great *Chams* place of residence, and other parts of *Cathaja* far beyond the desarts of *Lop* and Mount *Belgian*, of which *Haythón* the *Georgian* speaks by hear-say, and of the extream parts of *Tartaria*, toward that which from *Pliny* we call *Tabyr* and the Strait of *Anian*, where near unto *Arfaret* and *Argon*, some pretend to find the transplanted Tribes of *Dan* and *Nephtthali* (the rather for that the name is found mentioned in the 1 *Esdras* 13. 40. albeit most take *Ararat* to be signified by it) and thence deduce their *Gog* and *Magog*, *Ung* and *Mongul*; I much suspect the truth of those peregrinations and relations; but rather as our *Mandevile*, those aforementioned had fame only for their authority, *Quæ multoties dicendo mendacia sese deletat*. And concerning *Essedon*, a great City discovered by *Pius 2.* in 42 degrees East from the *Emodian* and *Auxatian*, and abutting upon the *Asmerians* (*Asmeer* we find in *Induстан*) they are but *Ideas*; and seeing *Ptol.* (notwithstanding his utmost scrutiny) acknowledges that *Scythia extra Imaum*, both to the North and East *habet Terras incognitas*, give me leave to say that we remain still under the same ignorance; for albeit a great *Cham* we find mentioned in the Life of *Tamberlain*, and elsewhere; without opposing that there is a principal *Hoord*, of which *Cingis Cham* predecessor to *Tamberlang* had the Title (albeit *Cham*, which we should pronounce *Chan* or *Kawn* in our Dialect, is the same that Count is with us, and prefixed usually to Persons of Honour in *Persia*, *Induстан* and *Tartary*; as with us *Count Mansfield*, *Count Harcourt*, &c.) that he is such as *M. Paul. Venetus* describes, amongst other Epithetes being stiled the Shadow of Spirits, Monarch of the whole World, and Son of the immortal God, an Historical Faith will not easily imbrace such a Tradition. For, as parching heat, &c. in the one, so in the other the intolerable cold, continual snows, barbarity of a vagrant and fierce People, as to the real discovery of those parts gives equal discouragement; yet as counterfeit as they be, we must accept of them until we can make a better discovery; but fearing I have made too great a digression, I proceed. All this while, having propitious winds, upon the 23. day the second time we crost the *Æquinoctial*, once more bidding farewell to the *Antartique* constellations, some of which we took special notice of towards the Pole; the *Crosters* 4 Stars of the second magnitude in form of a Cross, distant from the South Pole 17 deg. 20 min. *Noah's Dove*, *Polophylax*, within 3 degrees of the Pole, and others, amongst which *Magellane's Cloud*, a constellation of several small Stars, not so lucid as those be of the fifth magnitude; yet being a condense part of the aerial Region they discolour the Skie, as the *Galactea* doth which

we call the Milky-way, and is the only visible Circle in the Heavens, *Densa stellarum turba Manilius* calls them, a Troop of invisible Stars, and yet the splendor beaming from them is discernable; and here under the *Æquinoctial* the two Bears which were deprest reappeared in our hemisphere; for there at one time we saw both Poles, so as I think *Linshoten* errs, in saying he saw the Southern Pole Star when he was at *Goa*, which elevates the North Pole 15 degrees.

Under 8 degrees the wind (weary it seems of its constancy) Veer'd into the East North East, so as the *Monsoon* became adverse to us upon that Course, for we could come no nearer than South East, at which time many of our Ships Company died of Calentures, Sea-fevers, Fluxes, Scurvy, Aches, and such other Distempers as usually attend Seamen in those fiery Climats.

Nevertheless this mortality was not more to be imputed to the extremity of the heat (albeit thereby our Bisquet, Meat, and Water became putrid and so stinking, that save necessity enforced it would not have been tolerable, which as the Zone became more temperate, Beef, Pork and Water recovered their sweetness) than indeed might be to their intemperate eating, and overcharging their stomachs with fresh Meat got at *Mohelia*, which was crude, little salted, and rudely drest; as also by quaffing *Toddy* too exorbitantly, a liquor though wholesome enough if moderately drunk, yet exceeds disposes the Body to dangerous Fluxes. So as our Admiral out of his Ship threw five and thirty dead Men over-board, the *Hopewell* eleven, the *Star* five; every Ship lost some; too many, if God had otherwise pleased. This was aggravated by the death of *Harvey Keynell* an expert and ingenious Seaman, Masters-mate in the *Star*. Captain *Goodall* died then also, one whose disposition was so civil and obliging, that indeed his name and nature were harmonious. Their Bodies being committed to the Ocean (a spacious Grave) a Volly of small shot and two and twenty great Guns from our Ship proclaim'd their farewell to the watry Citizens, inviting them to safe-guard such a Treasure; Heaven it self also seeming to bear a part in that threnody; at that very instant distilling so abundantly, that to the best of my remembrance I never saw a sadder and suddainer shower of Rain than that was, or of less continuance, which indeed made me take the greater notice of it. By this failer the Master of our Ship had a remove into the Vice-Admiral, and into the Rere-Admiral Captain *Malim* was translated from the *Hopewell*, who lived but few days to joy his advancement, a Person so civil in his nature, so careful in his charge, so expert in his vocation, and so valiant in fight (as well witnesses that memorable conflict he maintained against the *Turk* in the *Levant*, which honours him to posterity) that in his behalf I may properly attribute that out of the Prince of Poets,

Facta Ducis vivunt, operosaque gloria rerum
Hæc manet. —————

————— The Heroick deeds of all
Brave Men, are written in Fames glorious Roll.

The wind here added to our affliction, for growing high and contrary to our course, the waves broke boisterously too often upon our broad-sides, but being close hall'd, were patient in all those Checks; so as though the Ships cut their way slowly they passed securely; and at length passing by the Cape called *Babmandell*, brought us near the Isle *Socotora* into the *Ostium* of the Red-sea; where let us repose a while, till the wind be more favourable. *Socotora* is an Isle well known to former Ages; to some by the name of *Dioscorida*, of *Succaba* to others, and as othersome conjecture that same Isle *Pliny* in his 6. lib. *Nat. Hist.* calls *Topazo*, deriving its name from the plenty of those precious stones found there; like as the neighbouring Isle *Saphyrina*, upon the like occasion: the *Turks* call it *Catuchomor*; the *Persians*, *Cabar*; by the *Spaniard* 'tis called *Acebar*; and by others *Aceur*. It elevates the Artique Pole 13 degrees, is near 15 leagues long and 10 broad, and about an hundred of our miles about; and though in its position seems nearer neighbouring to *Afrique* than *Asia*, yet is challenged, and accordingly reputed an Appendix to *Ajaman* or *Arabia* the happy. It affords sufficient for supply of the Inhabitants, as Corn, Fruit, and Cattle; and for Olives, Cocos, Dates, Pistachoes, Oranges, Lemons, Pomgranates, Pomcitrons, Melons, Sugar-canes, and like Fruit; as also Aloes which it hath with an emphasis, as call'd in *Spain*, *Semper-vivum* & *sanguis Draconum*, a small Tree which being cut, sweats out the red Gum it has to spare for strangers; Civet Cats also, which enrich the owners, though sold at easie prices. The Inhabitants are a mixture of Christians and Mahometans, their complexions black, the Sun twice every year darting his fiery Rays perpendicularly amongst them, and then no place is hotter in the World; their natures be reasonably civil. 2000. years ago the *Greeks* planted

planted this place, if *Geograph. Nub.* say true, for he reports (by what authority I know not) that *Alexander* the Great returning by Sea from *Indus* made this his way to *Babylon*, and being here met by *Aristotle*, according to his Masters advice planted a Colony of Greeks there; who afterwards, some say by the preaching of *Saint Thomas* the Apostle of the Orient, others say *Bartholomew*, and some the *Æthiopian Eunuch* mentioned in the 8. and 27. of the *Acts of the Apostles*, the third year after our Saviours death, were converted unto the Christian Profession; and how dubious soever the Convertor be, that they were Christians is evident in Ecclesiastick stories, albeit infected with the Errours of the *Nestorians* and *Jacobites*, which last used both Circumcision and Baptism: Their Churches express no less, being built in the form of a Cross; a Patriarch or Primas they had till of late there resident; and other Clergy whom they reverence, to whom they chearfully pay their Tythes, by whom they are instructed in the Worship of God, and how to observe both Fasts and Festivals; Elders they highly regard; humility is both commanded and commended. Second Marriages (except where Issue is wanting) they approve not of; in Baptism they use the Sign of the Cross, partake of both Sacraments; the Dead they wash, and being wound in clean Linen bury with their heads towards *Jerusalem*, *Cusum-barrec* call'd here, but express little mourning. Of late years they were subjected by *Emir-ben-said* King or rather Governour of *Fartaque*, but expuls'd by *D' Cugea* the *Portugal*, whose Fire-locks made the *Snakee* (so is the Prince stil'd) flye to *Caelhem*, where at a safe distance he durst hiss at the Victor; who in the first place restored the Christians their liberty both of body and conscience; and then by their help built a Castle for defence, and planted a Colony: but about five years after *Albuquerque* the Admiral sleighted it, pretending that the Merchandise of the place proved not equivalent to the Charge incumbent, which reduced the poor indefensive Natives to fresh thralldom. *John de Castro* for many days found it high water here at the Moons rising, and as the Moon ascended the tide decreast; so as it was low water when the Moon was highest, contrary to what we observe in most other places.

Aden, a Town upon the *Arabian* Continent (from whose *Cabobarra* *Socotora* may be seen) has 12 degrees 35 minutes North latitude, the variation is 19 degrees West; of old known by the name of *Madena*, of *Madoca* to *John de Castro*, called *Adana* by *Calistus*, *Adedi* and *Achanis* by *Eupolemus*: not unlike to be that *Eden* which is enumerated with other *Arabian* Cities in *Ezek.* 27. 23. opposite to *Azana*, first forcibly taken by *Lopez Suarius* a *Portuguese*, and after snatcht by the *Turks* out of the *Arabian* power *Anno Domini* 1458. commanded by *Solyman Bassa* and a Regiment of obscure people, who like Locusts about that time swarmed thither out of *Trepizond*. This, though it be a much frequented Road, is none of the best, for at the change it flows not above 8. foot Water, where a South-East and North-West Moon make a full Sea; from *Babmandel* (which *Ptol. lib.* 4. *cap.* 1. and *Arrian* in *Periplo* call *Diodori insula*, though I rather take *Socotora* to be it) is distant 18. leagues; from *Mocho* which some call *Moha*, others *Moscha*, 32. A Town low in its situation and sulphureously shaded by the high and barren Mountain *Cabobarra*, whose Brazen front so scorches this miserable place, that it gives a lively character or representation of Turkish baseness; the Sea so circles there that it becomes a Chersones, and as it were for breath thrusts its head a good way into the blushing Sea; the circuit of the Town is large enough, but sparingly built; those that are, by their outsides discovering an inward discontent of outward slavery; so as 'tis much changed since those were there who gave *Osius* and *Munster* occasion to blaze it for a City of great commerce and magnificence: Of most note is the Castle built near the Sea to command the Road, which is strong in its situation, but more by those many pieces of Cannon planted upon the Bulwarks, having withal a large Graft and Counter-scarp, not to be entred save by a long and narrow Path; so as one would think it prepared to safeguard the whole Treasure of *Arabia*, whereas within are only store of Iron Bullets, Arms, and a Company of miserable raggamuffians who both secure the Turkish interest in that place, and extort Contribution from all that South part of *Ajaman*. Never considering that Gold exacted by tyranny, becomes less valuable than Iron; for as one observes, being wet with the just owners Tears it rusts and is accursed.

Being now in the Red-sea; by the colour it bears, the greater credit may be given to those who say the name was mistaken, for it is *verbum equivocum*; and albeit 'tis true, that as it is called *Mare Idumeum* or the Sea of *Edom*, and *Mare Erythreum*, the *Septuagint* might warrantably translate it *Rubrum* or Red; yet 'tis likely the Sea rather took its denomination from the Country of *Edom* upon which it verges, or from King *Erythreos*, both which signifie Red: A King, whose Tomb, albeit erected at the other end

of the happy *Arabia* near *Ormus* in the *Isle Tirnia*, *Strabo* l. 16. 2000 furlongs from *Carmania*; Son (as say the fictitious Greeks) to *Perseus* and *Andromeda*; and from whose name this (as the *Ægean* and *Icarian*) took its denomination, yet reigned and had his longest residence here. And though with us it has but that one name (most memorable through that miracle the Almighty by *Moses* exprest in preserving the *Israelites* when pursued by *Pharaoh* *Cenibres* who with his whole Army here perished) in Authors we find nevertheless that it has many other; for the *Hebrews* call it *Zuph* and *Saph*, the *Arabians* of old *Mare Ælaniticum* from *Ælana* now *Toro* a Port at the end of this Gulph distant from Mount *Sinai* in *Arabia* 20. leag. or *Melonis* where *David* built ships for the gold of *Urphe* as *Euseb.* l. 9. de preparat. Evang. out of *Eupolemus* reporteth; the *Turks* call it the Gulph of *Meccha*, near which at *Medina*, *Mahomet* was intombed; the Gulph of *Arabia*, *Strabo* l. 6. *Ptol.* and *Arrian* l. 8. vita *Alex.* *Bohar* *Colzun* or rather *Kalzem* the *Æthiop.* and some *Zahara* and *Brachia* from some principal Port of old; others from the Sea-weeds or *Sargasso's* found floating there *Mare Algosum* and *Carectosum*. Yet the name Red is not without some colour or shew of reason, seeing that the land especially when the Sun begins his visit towards the Antipodes gives a ruddy reflection; besides, it is observed that from *Suachen* (a noted place upon the *Æthiopick* side) to *Alcozar* which is 100. leagues, the water is shoal, and by reason of the plenty of Red-coral found there seems to have a reddish tincture. But let the controversie and uncertainty be what it will as to the colour; this is certain, that albeit the length of this Sea be near a 1000. English Miles, for no less is accounted from Cape *Guardafu* (a promontory now so called upon the *Æthiopian* shoar near *Dice* in *Ptol.* and to former ages known by the name of *Aromata*) to *Soez* or the *Suez* at the very bottom of the Gulph, by some thought *Arfinoe*, *Heroum Civitas* and *Danao* in *Pliny*; and 80. miles broad from Cape *Guardafu* to *Fartaque* formerly *Ziagrum*: nevertheless 'twixt *Aden* near *Possidium* in *Arabia*, and *Zeyla* upon the *Afrigue* Coast where 'tis narrowest, the *Fretum* (which the *Arabs* call *Albatto* and under 12. degr. 15. min.) is not above 18. Miles English: where the *Ægyptian* Monarchs of old chain'd the passage into the Gulph, as we are told by *Strabo*. But the Red-sea in a large acceptation as some stretch it extends to the *Indian* shoar; whence 'tis that *Nearchus* in his sailing from the River *Indus* to *Balfora* calls *Euphrates* and *Tigris* (that fall into the Persian Gulph) by the name of Red-sea, *Livy* l. 45. *Pliny* lib. 6. and with equal Authority to that of *Nicephorus* l. 9. *Eccl. Hist.* saying that *Adiabena regio est Indica ampla & celebris*, *Adiabena* being the North part of *Affyria*; and so brings it into the *East-Indies*: and with like Authority *Virgil* joyns *Garamantes & Indos*. But to return, a shoal and dangerous water 'tis found, except in the middle of the Channel where greatest Vessels in fair weather sail boldly. Now, though heretofore upon the *Æthiopick* or *Trogloditick* shoar especially towards the North West end which properly we call *Æthiopia sub Ægypto*, there have been sundry Sea-towns and Ports of note and much frequented, as *Zybit*, *Sabat* in *Ptol.* *Alcozar*, *Suachen*, *Masua*, *Dallaqua*, old *Phileteras* in 27. deg. *Theram* and *Zeyla*, which last is within the Kingdom of *Adell* near the *Sinus Avalites* which joyns to the Territory of *Abex* the originary seat of the *Abassines*; and on the opposite or *Arabian* Coast *Toro* *Elana* or *Eloth*, *Petra*, *Eziongeber* and others: Yet at this day *Mocha* upon the *Arabian* side is most traded to: which though I think too much South, by some is thought the relique of *Eziongeber*, the Port from whence *Solomons* fleet usually set sail for *Ophir*. At *Pihahiroth* of old which is betwixt *Toro* and the *Suez* is yet shewn the place where *Moses* first entred the Red-sea; for *Petra* under 30. degrees which the *Hebrews* call *Jachshu* now *Arach* is the place where *Ruth* was born, branded for base ingratitude to their princess *Cleopatra*, by setting Fire upon those Vessels she had with marvellous labour hailed to the *Suez* from the *Nilus* over that *Isthmus* of land which divides *Asia* from *Afrigue* about 300 furlongs, designing her flight with *M. Anthony* through the Red-sea to some remote part of *India* after that overthrow. *Augustus Cesar* gave them at the battle of *Actium* or *Naupactum* near the Gulph of *Lepanto*. From *Suez* (which is in 29. deg. 40. min.) to the *Nile* is not more than 25. leagues, and from *Grand Cairo* to *Toro* by land is about five days easie travail; but from *Pelusium* or *Damiata* upon *Nilus* to *Suez*, which I suppose *de Castro* mistakes *Strabo* l. 17. to make it 900. furlongs (albeit without doubt the place where several attempts have been made to cut such a Sluice or Channel as should give Ships a navigable and free passage from the *Mediterranean* thither, which 'twas thought might have been effected) the *Isthmus* exceeds not 80. miles the Country being flat and fit for cutting; but where God sets the terminus (for 'tis he that laid the Foundations of the Earth, gives the Sea its bounds, and weighs the Earth as in a Ballance) we see the power and wit of man may not contradict or alter; so as in vain *Sesostris* first, after him *Darius*, and then some of the

Ptolomies endeavoured to make those Seas communicable, albeit the last in greatest part effected it by a sluice of 100. foot broad, and 30. deep; but discouraged when he perceived strange diseases sweep most of the Pioneers away, hideous noises (if the report be true) affrighting others; but what most discouraged the prosecution was the fear they had that level Countrey of *Ægypt* might (especially when Land-floods and Spring-tydes met) be overflowed, and that the Salt-water of the Red-sea would alter the sweet taste of the River *Nile*; so as upon mature deliberation it was found the most prudential course to desist: And such a vain attempt might have been presidential to *Nero* in that successless enterprize of transfecting the *Isthmus* or streight in that narrow neck of land near *Corinth* which knits the *Peninsula* of *Peloponnesus* to the main of *Greece*; to *Selenehus* also labouring to unite the *Black-sea* with the *Caspian*; to *Trajan* the like with *Tygris* and *Euphrates*; and to the *Great Turke* of late endeavouring to force *Volga* into *Tanais*. *Pliny* (who like other Historians took much upon trust) relates how that in *Augustus* *Cæsars* time (which was 200. years before his) certain Spanish-ships suffered shipwreck in this Sea; but how they came there, he resolves not. We do not read that the *Cape de bona Speranza* was known in 1300. years after; those Voyages of *Hanno* *Famblicus* and some others, being not to be credited; and yet Sir *W. Ral.* inclines to believe that the *Phœnicians* when Subjects to the *Ægyptian* Scepter and the most expert in Navigation, endeavoured it about that time when *Phar. Necho* (by whose hand good *Josiah* fell) in vain attempted to cut a sluice 80. miles long and broad enough for two Gallies to row abreast 'twixt the Red-sea and the *Nile*. *Herod. l. 4.* likewise reports that they compassed *Afrique*, and after three years Voyage returned into *Nile* through the Straits of *Gibraltar*; which if it were so, was quite forgot such time as *Vasco de Gama* made his passage. When the *Portuguese* had settled his Plantations in *Socotora* and such other Maritim places as best pleased him upon those *Afrique* and *Arabian* Coasts, and soon after in *India* and the *Persian* shore; (for so propitious was the time or so little was the resistance he found as he had the liberty to pick and choose) that *Anno* 1520. *Albuquerque* having taken *Aden* then perswaded himself the Empire of the *Indies* was perpetuated to the Crown of *Portugal*. *Qua victa* (saith *Orosius*) *putabat India Imperium fore sempiternum*: But it proved otherwise; for not long after, many of his plantations were destroyed partly through their own luxury; but most through the treachery of the *Negros*; albeit sufficient remains yet under their obedience.

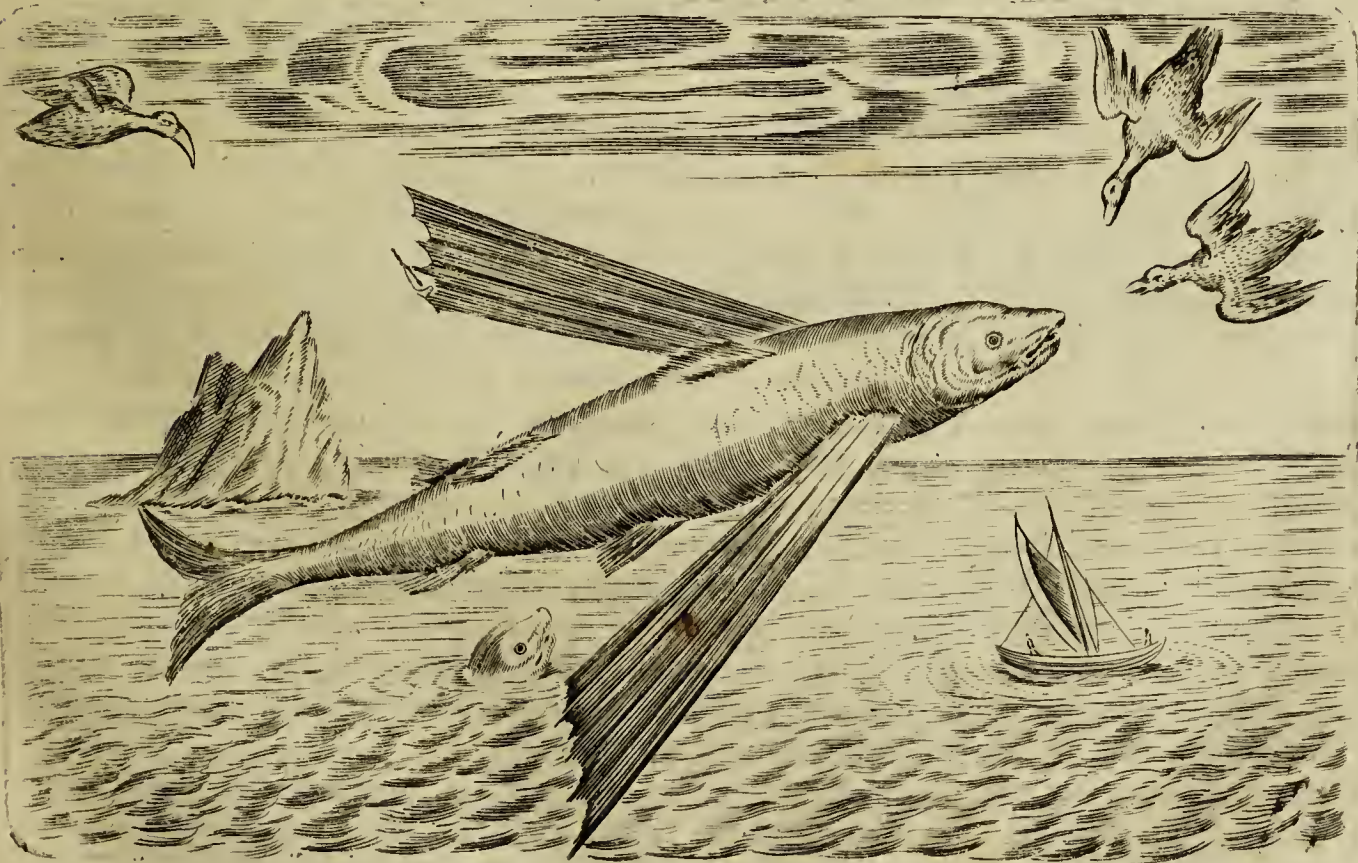
This warm part of the *Interior Æthiopia* being the Northermost of the *Troglodites* Country by most called *Æthiopia sub Ægypto* and bounded to the East by the Red-sea was (say some) first planted by *Chus* the Son of *Cham* after his departure out of *Arabia*; or as others, by *Sheba* the Son of *Rhegma*. The *Cælum* and *Solum* such, as the first becomes extream in heat during those months the Sun is vertical, the Country extends equally on both sides the *Æquinoctial* beginning from 20. degr. North and necessarily instructs the Inhabitants for the most part to seek shade, and other refreshing in subterranean habitations; and the rather, for that the Country is observed to be full of hills for 600. miles from the Red-sea and more towards the West, but steril towards the East, and the Mediterranean so covered with loose sands as renders it impassable. Upon the Western Banks of the *Mare Rubrum* these have been Port Towns, *Zeyley*, *Suachen*, *Masua*, *Theran*, with some others that of late years have been much resorted to not only by the *Ægyptian* but by other Merchants of several Countries; howbeit since the principal Marts were translated to *Goa* and *Ormuz*, *Mocha* and *Aden* on the opposite Coast are most frequented. Moreover, albeit the *Ægyptian* Princes of old have been of great power for many ages, yet such was the poverty or rather natural defence this Country was provided with against the invasion of any numerous party, as it continued ever independent without being subdued or harrassed by any of the four Monarchies, who unless in an auxiliary way (if they be the *Sukkims* that assisted *Shishac* mentioned in 2 *Chron.* 12. 3.) from hence never exacted tribute: all that *Cambyse* the Son of the great *Cyrus* aimed at (after his subjecting *Ægypt* to the *Persian* Empire about the year from the Creation of the World 3400. revolting under *Dar. Nothus*, and reduced by *Ochus*) being for their returning him by his Ambassadors some of their Earth and Water, the usual symbols, of subjection as we also find storied of *Nebuchadnezzar*, *Judith* 2. Chap. ver. 7. which these *Troglodites* well knowing how little advantage that great Monarch would get by entering their sapless Country, scornfully refused it. Now concerning the Commerce this Red-sea has afforded, the first I find story takes notice of, is the trade which King *Solomon* from hence ingrossed for the Gold of *Ophir*, the Port whence his fleet usually set sail being *Ezionghabor*, *Berenice* thinks *Josephus* l. 8. a con-

convenient riding place for ships near the City of *Eloth* which is also called *Elaion* in the Land of *Edom* part of *Arabia Petrea* (named so either from the *Stoniness* thereof or from *Petra* now *Rath-halala* the Capital City situate upon the brink of that Sea, a Town famous by being the Birth-place of *Ruth*, and for the defence it made against *Severus* and *Trajan* the Roman Emperours; but infamous as lately remembred for their ingratitude to *Cleopatra* their Princess in her distress;) for, that the Kings of *Judaea* extended their Empire from *Euphrates* to the Red-sea or confines of *Aegypt*, is evident by what is recorded in the 1 *Reg.* 4. 21. where 'tis exprest that *Solomon* reigned over all the Kingdoms from the River (*Euphrates*) unto the border of *Aegypt*; that they brought *Solomon* presents and served him all the days of his life. This Port of *Ezionghabor* and the rest of *Edom* were formerly conquered by *David* 2 *Sam.* 8. 14. where 'tis said that he put a Garrison in *Edom*, throughout all which Country put he Souldiers, so as all they of *Edom* became *David's* Subjects. Until *Hadad* one of the Princes of *Edom* flying for succour to *Pharaoh* King of *Aegypt* so insinuated himself into the favour of the *Aegyptian* King, that he not only gave the *Edomite* his Wifes Sister in marriage, but hearing that *David* and *Joab* his General were dead, seemed little importunate for his stay; *Solomon* by his gross Idolatry having so provok'd the Almighty, that he not only permitted the revolt of divers and amongst others of *Hadad*; but albeit *Solomon* had made a nearer alliance with the *Aegyptian* King, yet so jealous was he of the *Jews* extended Empire, that probably he gave *Hadad* the readier leave to depart; and so envious at his wealth, that the ten tribes no sooner revolted under *Jeroboam* but the *Aegyptian* King by that weakening, or rather as a further chastisement from the Lord for the Apostasie of the Land overrun *Rehoboams* Kingdome, and despoiled *Jerusalem* of all the treasure it had, and carried thence all *Solomons* shields of Gold. Notwithstanding which it was reduced under *Jehosaphat*, in whose reign there was no King in *Edom* a Deputy being King, 1 *Reg.* 22. 47. the Deputy or Prorex 'tis likely being substituted by the *Judean* King, whose Navy prepared to go for *Ophir* was broken in pieces for associating with *Ahazia* King of *Israel*. But in his Son *Jehoram's* time *Edom* rebelled and appointed themselves a King; whom albeit he beat afterwards in the field, and that *Amaziah* also gave them a notable defeat in the Valley of Salt, and that *Uzziah* (who is also called *Azariah*) succeeding his Father *Amaziah* built *Eloth* and restored it to *Judah* 2 *Reg.* 14. 22. It appears not in story either sacred or prophane, that any of their ships continued the Voyage to *Ophir*, or that any commerce was from this Sea in the succeeding Ages. But it is evident that about 300. years after *Jehosaphat* *Aegypt* was by *Cambyfes* subjected under the *Persian* Scepter, and so continued till the time of *Darius Nothus*, at which time the *Aegyptians* broke the *Persian* Yoak, but were subdued 50 years after by *Ochus* the 8. Monarch of *Persia*; during which the *Persians* intermitted that commerce, having nevertheless besides the Earth and Water they required a yearly revenue of 6000. Talents which was accordingly paid *Alexander*. *Ptol.* surnamed *Philadelphus* (the second of the *Lagi*) about 270. years before the Nativity of Christ, was the first that revived the *Ophirian* trade after *Jehosaphat*; his Navy set sail usually from *Alcozar* (*Nichosea* in *Ptol.* under 26. degrees, well nigh parallel to *Coptos* upon the *Nile*; so as it cannot be *Beronice* which exceeds not 24. degrees) and continued by the *Aegyptian* Kings till the time of *Alexander*: The fleet was usually 120. Vessels great and small, the space upwards of two years (coasting all the way 'tis presumed) and the return very advantageous; for every Crown increased not less than 100. as *Pliny* reports: so that *communibus annis*, 1200000. Crowns came into his Exchequer. In *Ptol. Aulctes* reign, the Cargo amounted to seven millions of Gold, and little less was paid *Cleopatra* his Daughter; which raised the greater force against his rival *Augustus*; the Gold and other rich lading was from *Chozyr* or *Berenice* conveyed by the Sledge and Camels, sometime from *Chosar* to *Coptos* the usual Emporium, *Pliny* l. 6. c. 33. and otherwhile from the *Soes* to *Pelusium* or *Damiata*, and thence after *Alexander's* time by Boat to *Alexandria*, which after *Coptos* for a long time was the common place for Trade; but when *Julius Cesar*, and after him *Augustus* reduced *Aegypt* to a Province, the former tax was doubled; the *Ophirian*, or at least the golden Trade thither or to *Soffola* being to that time probably continued: but when the *Arabians* and *Goths* from adverse quarters like inundations overflowed most part of the Universe, in which storm the *Roman* Majesty was eclipsed, the *Indian* Trade ceast; so as the Red-sea Voyages were but little prosecuted by the *Constantinopolitan* Emperours: from whom *Omar* the third *Chal.* of *Bab.* wrested it, and from *Sarracon* who preceded *Saladine*, the *Indian* commerce by Merchants was brought to *Samarcan*d, and thence by *Carravan* with extream charge, toil and hazard remov'd to *Trepezond* upon the *Euxin*; whence being convey'd to *Damascus* and *Aleppo*, the *Venetians* mono-

monopolized it for some time, to the great enriching of their Seigniory ; but after *Vasco de Gama Anno 1497.* discovered the way into the *East-Indies* by compassing *Afrique*, the *Venetians*, though unwillingly, gave place to the *English*, *Dutch*, and others who now share with the *Portugal* in that Navigation. But to return.

October the eighteenth the wind being fair, at Sea our observation was 17 deg. North, and longitude 19 from *Mohelia* ; soon after we were becalm'd, and then had such hot weather as made us fry, and the sweat dropt from us no otherwise than if we had been stew'd in Stoves or hot Baths, which put some into Calentures ; but all grew exceeding faint, notwithstanding our best provision to abate it. Indeed I think there are not hotter places in the World than the *Red-sea* and *Persian Gulph* about *Ormuz* when the Sun displays his Beams, during the Summer Solstice ; for then the Earth inflames equally with the Air : And Experience teaches us, that the heat not only under the *Æquinox*, but the Tropiques when the Sun comes to the Vertex, is much more intense and violent (notwithstanding the long Nights) than it is about the Polar Circles ; albeit for near six months together the Sun sets not, but constantly keeps his circuit above that Horizon. In this distemperature of heat *Mahomet* a *Persian Merchant* returning for *Persia* in our Ship, dyed of a Burning-feaver ; his Father *Hodge Suar* having paid Nature her last Tribute in *London* the year before ; *Nemo ante obitum beatus* was verified in this Person ; but a happy Man we hope this *Mahomet* dyed, if throwing away the Rags of Mawmetry, he cloathed his Soul with the Robes of true Faith in Christ, whom we were told, a little before he left the World, he call'd upon as the only efficacious means of his Salvation ; again, I say happy, if unfeignedly. At his putting into the Sea the Captain of our Ship honoured his Funeral with the rending clamour of four Culverins, his Carcass at that instant being committed to the mercy of the Sea, no less sure a Treasury than the Earth, till the Resurrection.

The 26. of *Octob.* by observation we found that we were got North from the *Æquator* 19 deg. 40 min. longitude from *Mohelia* 20 deg. our steerage at that time being South-East, when again the Wind abating the Sea calm'd, and was as smooth as Glass, not the least curl or wrinkle discernable ; this increast our heat, and only refresht our memory with the Zone we were in, properly called *Torrid*. The greatest recreation we had, was a view of such large shoals of flying Fishes as by their interposing multitude for some time darkned the body of the Sun ; a Fish beautiful in its Eye, the Body though no larger than a small Herring yet big enough for those complemental Fins, which so long as moist serve as Wings to fly 200 paces or more, and 40 foot high, helping them to avoid the pursuit which Sharks, Dolphins, Bonetaes, Albicores, and other Sea-Tyrants make, and causes them for self-preservation to forsake their proper Element ; where usually Osprays, the Sea Vulture, and other Birds of prey upon the Wing hover to question them for invading theirs ; by this pitiful Evasion becoming the true Emblem of misery, no sooner having escaped one danger, but they incounter another equally destructive. The *French* call it *Aronder dumer*, the Swallow of the Sea ; others a Sea Bat, or Rere-mouse



of the Sea; and it is well worth our observation, that during the Night season here we saw a perfect Rainbow, which was extraordinary; for albeit Rainbows be formed of a dewy Cloud in the Air above and usually appear in a beautiful Arch while the Sun is above the Horizon; the Moon we seldom see to have that operation: but when they do appear, the Moon is ever at or near the full. *Nam nisi plenilunio, arcus fieri non potest, idque Luna oriente vel occidente, iuxta Aristotle in his Meteors*, who reports that in the space of 60 years he saw two lunar Rainbows, and *Vicomercatus* (who comments upon him) reports the like in *Germany* in his time; howbeit the colours were not so fresh as the solar Rainbows, *Hos tamen colores Pictores non possunt imitari; quia in materia tantum terrestri pingunt colores, non in aere, qualis arcus est materia, Olympiodorus*; yet more lively than in Oyl or Water colours can be painted.

The 17. of *November* we descryed (that *terra ter exoptata*) the coast of *India*; land in 15 degrees latitude, and 32 of longitude (ill weather having formerly driven us to Leeward many leagues:) That very place where *Goa* (*Barigaza* of old) is seated; the bravest and best defended City in the Orient; the Magazeen, Refuge, and Seat of Justice of the victorious *Portugal*. The City is not visible to such as sail along the Coast, being three hours journey within land; of old the Seat of the *Canarins*, in an Isle called *Tilsoar* 30 miles in circuit: a sweet place surrounded by a fresh River streaming from the mighty Mountain *Bellaguate*; encompassed with a strong and beautiful Wall, which glories in her aspiring Turrets, and is not a little dreadful in many sorts of roaring Cannon. Her strength and beauty took rise from the Decan Kings, *Zabaym* and *Idalean*, from whom *Anno 1509. Albuquerque* the victorious *Portugal* conquer'd, and after that defended against 70000 foot, and 3500 horse which *Idul-cann* brought to reduce it with; but it was aggrandiz'd and beautified by the Lusitanian; the great Bazaar, or Market, being in center of the Town is gallantly and regularly built; many other Streets there are which, after the *Indian* mode, are narrow, if not sufficiently nasty; the Buildings generally are spacious, and not uncomly; thick and dark within, tarraised above, and made suitable to that hot Climate: watered it is with a delicious stream, which (by benevolence of the Air) refreshes the Fields, forcing *Flora* to dismantle; the Gardens are also fill'd with variety of sweet and eye-pleasing Flowers: the whole Isle so abounding with Grass, Groves, Corn, Cattel, Fruits and such sense-ravishing delights as a reasonable Man can well require: above 20 little Towns (all planted with *Portugals*) are seen in this 30 miles compass; as also the ruins of 200 Idol Temples which the Vice-Roy *Antonio Norogna* totally demolisht, that no memory might remain, or monuments continue, of such gross Idolatry. For not only there, but at *Salsette* also were two Temples or places of prophane Worship; one of them (by incredible toil cut out of the hard Rock) was divided into three Iles or Galleries, in which were figured many of their deformed Pagotha's, and of which an *Indian* (if to be credited) reports that there were in that Temple 300 of those narrow Galleries, and the Idols so exceeding ugly as would affright an *European* Spectator; nevertheless this was a celebrated place, and so abundantly frequented by Idolaters, as induced the *Portuguese* in zeal with a considerable force to master the Town and to demolish the Temples, breaking in pieces all that monstrous brood of mishapen Pagods. In *Goa* nothing is more observable now than the fortifications, the Vice-Roy and Arch-bishops Palaces, and the Churches. The Palaces are very strong, built of good Stone, furnisht and adorned within with rich Arras and Painting: the Churches are large and neat, of best rank are those dedicated to the blessed Virgin Mother of God (in which is kept the Bones and Skull of Saint *Thomas* the Apostle, whose Reliques were brought 50 years ago from *Meliapore* by *Emanuel Frias* at the command of *Don John* successor to *Emanuel* Kings of *Portugal*) Saint *Paul*, Saint *Dominic*, Saint *Katherine*, and Saint *Saviour*; in which last are laid the Bones of that great *Albuquerque*, *Qui cum summis Imperatoribus (quorum Nomen est immortalitati commendatum) merito comparandus, Osorius lib. 12. Vita Emanuel. R. Portug.* which famous Captain died at *Goa* in the year 1516. and agreeable to his quality and worth was here buried; where also are interred *D'Acugna*, *Don Francisco*, and that late Canonized *China* Saint *Francis Shyvier* the Navarrear Jesuit, who died 4. Decemb. 1552. aged 55. and rubricated by Pope *Gregory* the 15. the 12. March 1622. when many more were Sainted. The City is compassed with a thick Stone Wall, flanker'd and moated about, having withal a Counterscarp, and 300 pieces of Brass Cannon mounted upon the Bulwarks and Ravelins, which renders it impregnable.

Hence we hasted towards *Swalley* Road judging the worst past, the *Indian* shore all the way being in view of us, and the Sea every where 20 leagues from land anchorable: But upon a sudden the Scene was changed, for the Elements grew dreadful, the Wind roaring

ing made the Sea so sublime and wrathful, and for three days space raging with such fury that we verily believed a *Herocane* was begun, a vast or unwonted tumor in the Air, called *Euroclydon* in the Acts; a Tempest so terrible that Houses and Trees are but like dust before it; many Ships by its violence having been blown ashore and shattered. *Olaus Magnus lib. 1. cap. 4. and lib. 7. cap. 3. Sept. Histor.* gives some memorable examples of it; once in nine years it uses to thunder among them, and is prefaged by Birds and Beasts who three or four days before the storm, give notice by their noise and hiding themselves under ground as if an overture of the World were ensuing: and as in these, so in most other parts of the World, there are certain times for stormy weather. In the *West-Indies* every *Sept.* the North winds bring dreadful storms, *Tiffons* they call them, *Aristotle l. 2. Meteor. sic dictum à Typhone gigante*, so as during that month none put to Sea unless necessity inforce them: But this and other our Water scapes made that saying of *Bias* come to mind, *Navigantes nec inter vivos nec inter mortuos esse numerandos.* Agreeable to which is *Anacharsis* his Ironique question, *Quæ naves essent tutissimæ? quæ in siccum pertractæ sunt.* And *Callimachus* no less wittily, *Fecundissimum esse Mare; sed si quis de Terra illud contempletur.* Praised be God we mist a Tuffon, but not a second disadventure, this storm forcing a Mallabar Junk a Pirat in view of us; whom our Ordnance could not reach though the longest Saker we had vomited Fire of defiance after him; so as we were forced to chase her with two Barges, each manned with fifty Musquetiers: And *Vela damus quamvis remige navis eat.* But it appeared that we made too much haste, for in boarding her our Men were entertained with such store of Fire-works and Hand-granado's, with a volley of invenomed shafts, and which was worse, with such desperate courage, that after small hurt done them we were constrained to retreat with loss, one half being slain or scalded; our Ships all the while being an unwilling Theater of this Affront, the Wind forbidding us to retaliate.

The 22. of *November* the Wind abated, so as founding we found ground at forty fathoms, and saw many Snakes swimming about our Ships, which (with the waters changing colour) assured us we were near the shore, the last storm having driven us out of sight of land, and somewhat puzzled us as to our way; and that there are Sea Serpents as well as Land, is agreed by Writers; yea that they use both Elements. *Serpentes marinos in terra aliquando degere posse, Aristot.* and that they are eaten by some as we do Eels, Lampreys, and the like. *Serpentem marinum cui quidem esse aptum, quemadmodum ceteri marini animantes, ut conghi, anguilla, mustela, &c. Verum propter similitudinem cum serpente terrestri, tanquam ab angue & non pisce, abhorrent, Bellonius lib. de piscibus,* but from a resemblance they have with Land Snakes by most Men (*Chinaes* excepted) they are abhorred. Soon after we descried land in 19 degrees 35 minutes latitude, and 29 in longitude; which by its height we knew to be *Dabul*, called *Dunga* by *Castaldus*; and soon after that we had sight of *Saint John de vacas*, a Town likewise subject to the *Portugal*: the South end of which place mounts in a pyramid of Natures work, named *Saint Valentine's Peake*, the land continuing high from thence to *Gundavee*, a Hill six leagues short of *Swalley Road*. This is a round Hillock and Bay of importance unto Marriners.



The 27. of *November* we hal'd an *Indian* Piscadoro aboard us: never was Antick better habited; he told us that many Enemies were at hand, but we fear'd them not: after long toil, tiding up with stream anchors, every six hours weighing and dropping, in short time we got to *Choul*; then we came to *Daman* a lovely Town inhabited by *Portugals*, and conspicuous to Passengers: in this most memorable, that as some conjecture it was the *Ne plus* or furthest place which the great *Macedonian* Monarch with his Army marcht unto in *India*: some Authors nevertheless say that after the defeat he gave King *Porus* he past his Army as far as *Ganges*, mistaken for *Indus*, down which River he sent Vessels for discovery. At the North end *Daman* has a Castle which we could well perceive was large and strong; the material good white chalky stone, flankt with Ordnance and mounted to play at advantage: At the South end we perceived a fair Church with white battlements a top, the Houses were some of like stone, others unburnt brick;

three other Temples there affording pleasure to the heart and eye. The 29. day we got near the Bar at *Swalley* where we cast Anchor, because we perceived 13 sail of great Ships riding there, and knew not whether they were friends or foes: The last day of *November* we adventured over the Bar 'twixt two Boas (in four fathom water) a hundred paces asunder, set there to direct the passage, either side without the marks being shoal water and dangerous: the Ships at Anchor proved our friends, six *English* and seven *Dutch*, most of which were Ships of 1000 Tun: Those of our Nation were the *Palsgrave*, the *Exchange*, the *William*, the *Blessing*, &c. each of which entertained our Ambassadors with hearty welcome: we rode in five fathome (others in nine) 'twixt the shoals and continent.

Persian
Ambass.
dyes. The same day we came to an Anchor in *Swalley Road* *Nogdi-Ally-beg* the *Persian* Ambassador (Sir *Robert Sherley's* Antagonist) dyed; having as we were credibly told poisoned himself; for four days eating only *Opium*: a sad Exit not unlike his who in despair cried out,

—— *Spes & fortuna Valete:*

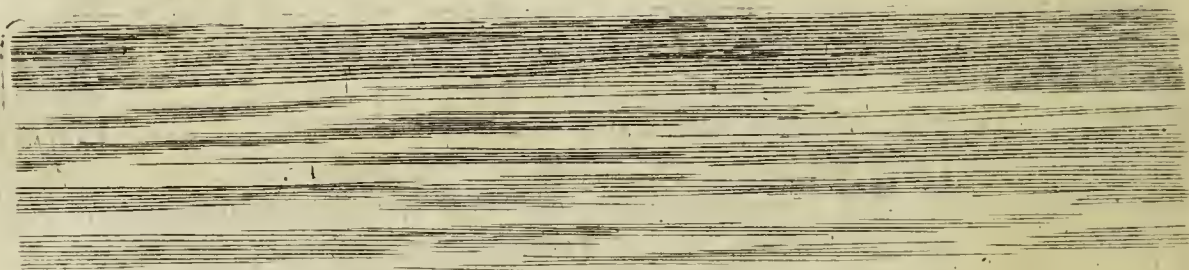
The *Mary* (where he dyed) gave him eleven great Ordnance at his carrying ashore: his Son *Ebrahim-chan* conveighed him to *Surrat* (10 miles thence) where they intombed him not a stones cast from *Tom Coryat's* Grave, known but by two poor stones that speak his Name, there resting till the Resurrection. Now this tragique end of *Nogdibeg* was not without cause, for it seems despairing of his Masters favour and conscious to himself of his abusive carriage in *England*, both to Sir *Robert Sherley*, and some other misdemeanors of his which begot a complaint against him to *Shaw Abbas*, and made known by the way of *Aleppo* after his departure out of *England*, he gave himself this desperate Exit; well knowing that his Master was at no time to be jeasted with in Money matters, or business relating to honour and reputation; so as neither his past service against the *Turk*, his alliance at Court, or what he else could think upon, could animate his defence: so dangerous a thing it is to exceed instructions; for where an Ambassador hath his charge without limitation he may warrantably act agreeable to discretion as occasion and circumstance is administred; but when circumscribed in expresse terms, he is bound up, and hath no latitude or power of variation; it being capital to exceed his Commission and instructions; and other Mens sufferings upon a smaller accompt making his seem less pardonable. For in the year 1612. a *Persian* Ambassador at *Constantinople* (assenting to such Articles 'twixt his Master and the Grand *Seignior*, as seemed advantageous to him, but otherwise to the *Persian*, and excentrick to his Instructions) was upon his return beheaded at *Cazbyn*: The conditions were indeed dishonourable, as, That the Prince of *Persia* should assume to himself no other Title than *Bahaw of Tauris*: that the *Persian* should pay as a yearly Tribute for *Gheylan* 400 Bails of Silk; that the *Cadi* of *Tauris* should be of the *Turks* Election, &c. Which demands *Abbas* spurn'd back to *Achmat* with indignation. *Tamascoolibeg* also it may be came into his mind, who dyed miserably (though once second in *Persia*) upon spleen ill-grounded by the King: and of *Turkish* barbarism not a few Examples. That Ambassador probably was first in memory whom *Abbas* beheaded at his return from *Constantinople* for no other crime than for expressing too humble and submits a behaviour to the Grand *Seignior*, which the *Persian* King thought was an abatement to his grandeur. The like we have in the *Athenians*, who put *Timagoras* their Ambassador to death only for reverencing *Darius* according to the custome of the *Persians*. *Ebrahim Bassa*, *Cycala*, *Synon Bassa* and *Nassuf* each of them in their times sitting at the Stern, guiding as they list the *Turkish* greatness, came to miserable ends, such as made the remembrance of their passed glory relish the sower: and as for *Nogdibeg* (we after heard the King protest) if he had not thus prevented it, at his coming to the Court his Body should first have been hackt in pieces, and then in the open Market-place burnt with Dogs-turds; such a Ceremony as brands the Delinquent with shame to posterity, and none more infamous than that mentioned 2 *Maccab.* 13. 5.

Swalley Road is from the *Æquator* 20 deg. and 56 min. North: has westerly variation 16 degrees and an half: longitude from *Mohelia* 28 deg. at a low ebbe it resembles an Isle: beyond the sands *Goga* called *Bibacta* formerly, is easily discovered. The first of *December* with some Pe-unes (or olive coloured *Indian* Foot-boys who can very prettily prattle *English*) we rode to *Surat*: our Chariot was drawn by two Buffolos, who by practise are nimble in their trot and well managed: we past first through *Swalley*, and then through *Batty* (famous for good Toddy) and *Damkee*, all which are Villages, and after to *Surat* the chief Factory of the *East-India* Merchants, whose President has there

there his usual residence. At that time one Master Wyld was in that Office; an ingenious and civil Merchant, to whose kind respect I owe acknowledgiment; and in whose House ('tis called the *English-house*) we had tidings at that time of *Sultan Curroon's* Coronation at *Agra* as I shall speak at large of, after we have viewed the Town which challenges a description.

SURRAT is that old *Muziris* in *Ptol.* if my judgment deceive me not: nor am I ignorant that *Choul* and *Onor* are imagined it by *Molelius* and *Ramusius*: It is a City at this day no less great and rich, than populous and famous; albeit neither the air nor soil agree well with strangers: the one being inflamed through the torridness of the Zone, the other being sandy and sulphureous. The Artick Pole is here elevated 21 deg. 3. min. subject in *June* to become *Nadir* to the Sun; thence to *September* the Clouds shower there continually an insalubrious moisture; whether occasioned from the *Aselli* and *Presepe* two Stars in *Cancer*, who have their influence here (as noted by *Plin. lib. 16. cap. 35.*) or from some other occult cause, others may inquire into. Yet observed it is, that Wind and Thunder so commix as no place in the World during those Months seems more unhealthy, the other eight Months either parching or freezing. Now this excess of Rain is doubtless caused by the extream heat of the Sun, which when vertical usually raises Vapors in abundance, and being attracted into the middle Region condenses and distills in showers; so as this distemperature by storms of Wind and Rain turns Summer into Winter, causing inundations at such seasons especially as with us in the temperate Zone we have our weather serene and seasonable. *Surrat* is accounted the third best Town in the *Gusurat* Kingdom, *Amadavad* and *Cambaya* having the precedency; from the first, she is removed four; from the other, two days journey; all now adding lustre to the *Moguls* Diadem. Whether *Gusurat* take name from the *Sura*, whom *Pliny* places here, or that it comply with the *Greek* Idiom *ῥῆς-Συρα*, or be denominate from *Gezurat*; which in the *Arabick* signifies an Isle, I question not; but this without doubt, that a Province it is so useful to the *Mogul* as that his annual Tribute here amounts (as Merchants say) to 150 Tun of Gold at this day. 'Tis a Town of the greatest note and trade in *India*, which it has acquired but of late; for 'tis scarce 100 years ago when *Antonio Sylverio* a *Portuguese* with 200 Men entred and burnt it, since which the Town is so increased, both with Building and Inhabitants, that a far greater force would now find it a hard enterprise. After that *Anno Dom. 1566.* which is of the *Hegira 946.* by valour of *Chan Azem* who defeated the confederacy of *Mirza-chan*, *Hussan*, *Mirza Mahomet*, *Chan Goga* and other conspirators, it was made subject to *Echar* the great *Mogul*. Now 'tis under a quiet government: watered with a sweet River named *Tappee* (or *Tindy*) (as broad as the *Thames* at *Windsor*) which arising out of the *Decan* Mountains glides through *Brampore* (220 miles distant thence) and in *Meanders* runs by the Walls of *Surrat*, and after 20 little miles circumgyring or playing to and fro, a league from *Swalley Road* discharges it self into the Ocean. 'Tis circled with a mud-wall, and hath a large Castle of Stone built at the South-west-side, the River washing it; planted with great Ordnance, and awed by a Garrison who make dainty to admit strangers to see their fortifications: The West opens into the *Buzzar* through a fair Gate of Stone, where Toll-gatherers are every day ready to search and exact a customary Tribute for the *Mogul* their Master: The *Medon* is of no great beauty, nor do the Shops give more than common splendor; the *Bamnyan* desiring rather to be rich indeed, than so accounted. The Houses are indifferent beautiful; some (as to the outside) are of carved Wood, others of Bricks dried in the Sun: the *English* and *Dutch* Houses at the North-end excell the other for space and furniture. The Suburbs have three Posterns pointing out three several ways; one to *Variaw* and *Cambaya*, a second to *Brampore*, the third to *Nansary* ten courses thence; whence is the Road to *Gundavee*, *Balsac*, and *Daman* upon the Ocean. The Town affords no Monuments, no Mosques worth taking notice of. The *English* Garden without the Town has pretty Walks, and is adorned with variety of sweet Flowers; but inferiour to another I saw there, which besides the Trees and Flowers that beautified it, had a delightful Prospect. Adjoining *Nancery-gate* I saw a Tanck or Magazen of Water, a very stately work indeed, and worthy noting: It is of good Free-stone, circling in above 100 sides and angles; 28 Ells 'twixt every angle, in compass very near 1000 ordinary paces. It diminishes its largeness gradatim by 16 degrees or steps towards the bottome; capable to receive a very great quantity of Rain-water, which many times is of use to quench the flagrant thirst of these Sun-burnt *Indians*: the River by this seems somewhat unwholsome: if good neither for Drink nor Navigation, what serves it for save to mundifie the idolatrous *Bamnyan*, who we could observe in great numbers to the Waist in Water, and with lifted up hands and eyes to attend the Sun-rising. *Plures adorant Solem*

Solem orientem quam occidentem could *Tiberias* say to *Macro*. And truly many Sun-Idolaters I have seen, all which worship his rise, but none his setting. A form of worship long and much used in these Oriental parts; which also crept in amongst the *Jews*: for we find it reprov'd by the Prophet *Ezek*, ch. 8. ver. 16. Now (saith *Lactantius*) could but these Idolaters fix their mind upon Heaven, by following the guide of the celestial Light, which is much more glorious than that of the Sun, it would convince them of their fault, and without error direct them to the Port of everlasting happiness. *Bonus quidem est Sol in ministerio, non in imperio*, The Sun (saith *Ambrose*) is a good Servant, not a Master. [*Industan* as it is a fruitful soil so it abounds with People, and that of divers Nations and Languages; who also in Habit, Manners, and Religion differ much. For besides the Aborigines of the Land, here we find *Jews*, *Persians*, *Arabians*, *Armenians*, *Christians* of *Saint Thomas*, *Tartarians*, (the now Lords) and others, of which the *Bannyans* are the greatest for number, but the *Moors* command. They have a peculiar Language of their own, but the *Persian* Tongue is understood by those of best rank, and is accepted as most courtly. The *Indian* Mahometans are a People not less crafty than valiant; those who are Sword-men by profession are either *Rashbootes* or *Persians*, and delight to go arm'd with Sword, Buckler, Bow, Arrows, and Dagger: their Habit is a quilted Coat of Calico tyed under the left Arm, a small Shash, small in comparison of that worn by *Turk* and *Persian* upon their Head, large Stockings, and some wear Sandals: in an ordinary and effeminate garb thus resembled.



A man and woman of Industan.



The other sort of People are Merchants, *Bramins*, *Gentiles*, and *Persa*, which last are the originary Inhabitants. With whom in order suffer me to tempt your patience; this first remembred, that when any Ships ride at *Smalley* (which is from *September* to *March* commonly) the *Bannyans* all along the Sea side pitch their Booths and Tents and Huts of Straw in great numbers, resembling a Country-fair or Market; for there they sell Calicoes, China-fatten, Purcellan-ware, Scrutores or Cabinets of Mother of Pearl, Ebony, Ivory, Agats, Turquoises, Heliotropes, Cornelians; as also Rice, Sugar, Plantans, Arack,

Arack, &c. There are withal many little Boys or Pe-unes, who for four-pence a day (two-pence of our Money) are ready to serve you either to interpret, run, go errands, or the like: these will not eat or drink with a Christian, nor out of the same leaf they drink their Toddy: the *Bannyan* and other *Indian* Females after the Oriental mode are seldom visible; for their jealous Husbands mew them up. But here we see Elephants and Horses, but 'twixt *Swalley* and *Surrat* Oxen do most labour; for 'twixt Towns Men usually travel in Chariots drawn by Oxen, but in Towns upon *Palamkeens*, and with *Sumbreros de Sol* over them. The currant Coyns here, are *Pice*, *Mammoodces*, *Roopees*, and *Dynaes*; *Pice* are heavy round pieces of Brass, 30 make our Shilling; the *Mammoody* and *Roopee* are good Silver, round, thick, and (after the *Saracenic* sort who allow no Images) stamped with *Arabick* Letters, importing the King and *Mahomet*; a *Mammoody* is our Shilling, a *Roopee* two Shillings and three-pence; a *Pardow* four Shillings; the *Dina* is a piece of Gold worth thirty Shillings; but *Spanish* Rials, *Pistolets* and *Persian* Larrees, *Abassees*, and *English* Gold (each Twenty-shilling-piece in *Persia* going for twenty-six Shillings) are here currant. Again (as I have been told by Merchants) a hundred thousand *Roopees* make one *Leck*, a hundred *Leck* make one *Crou*, ten *Crou* (or *Carrors*) one *Areb*: Again, in Silver, fourteen *Roopees* make a *Masse*, 1150 *Masse* make a hundred *Tolls*; ten *Tolls* of Silver value one of Gold: In Brass, thirty *Tacks* or *Pice* make one *Roopee* in weight; the *Batman* is eighty two Pounds *English*, but fifty five of their Pounds: the *Mawnd* as much; howbeit, as in *Persia*, the *Mawnd*, *Shaw* and *Tabriz* differ, even as our *Troy* and *Haverdupois*; so in all parts of the World where wealth and traffick is, are such distinctions: in a word, the *Bannyans* (as crafty, the Proverb goes, as the Devil) by a moderate outside and excess in superstition make many simple Men lose themselves, when by a heedless admiration of their plain dealing, or rather hypocrisie, they intangle themselves by crediting their sugred words in way of Trade or Complement, baits pleasingly swallowed when one contemplates their moral temperance. They are generally good Arithmeticians, till of late have little else than number of the Mathematicks save in the Art of Dialling; concerning which, some report that the *Bannyans* here had a Clock that struck 64 times in 24 hours. The Day and Night they divide into four, and sub-divide that into eight, and some little skill they have in Navigation; great admirers they are of Nature, and faith *Seneca*, *Quid aliud est Natura quam Deus*? Reason to the natural Man being the Face of God, like as was the Law unto the *Jews*, and Gospel to the *Christians*.

The *Bannyans* (or *Vanyans*) are olivaster or of a tawny complexion, for the most part spare of body. They let their Hair grow long, and yet according to the Country mode their Head is wreathed with a small Shash which usually is white; their Habit is a long Coat commonly of white quilted Calicoe of the *Dalmatick* sort; their Shoos various in colour and fashion; some being checker'd and ingraled in elegant order, wrought according to each Mans ingenious fancy; without Latchets, sharp and turning up at the Toe, thin Soal'd, high Heel'd, surrounded with Steel, fast and durable: The Women are of a whiter colour than the Men, not exposing themselves so to the Sun, yet want the sanguine mixture to adorn them, which they nevertheless supply by Art, there being found the best Vermilion: they likewise wear their Hair long and disheveled; albeit part be obscured by a fine thin Lawn, through whose transparency it seems more lovely; their Ears, Noses, Arms, and Legs are loaden with many Manillios or voluntary Rings and Fetters of Brass, Gold, and Ivory; their behaviour is silently modest, but full gorg'd (as some say) with libidinous fantasies. Marriage is here so honoured that most times they contract at seven, and at ten years old are often Parents; which puts me in mind of that which *Pliny* in his 6. and 8. *lib. ch.* 17. and 14. writes concerning the *Calinge* whom he places hereabouts, and would have us believe that the Women are pregnant at five and seldom live above eight; but this is certain, that if an Infant dye ere he be married his Parents procure a Virgin (to whom they give some *Dynaes* of Gold) to be his Bed-fellow or Wife for one Night, to avoid the reproachful Proverb, *He dyed unmarried*.



Polygamy here is odious, in which respect they cease not to vilifie the *Mahometans* as people of an impure soul. In this they parallel the *Antick Romans*, who (as *Tacitus*, *Marcellin*, and *Tertullian* tell us,) so hated Digamy (both in enjoying two Wives at one time and being twice married) as no Holocaust was ever offered, no holy fire lookt unto by such, nor such as issued from such Parents. Their Funerals are of the old stamp (recorded by *Curtius*) sacring the Corps to Ashes in a holy fire, compounded of all sorts of costly woods and Aromatick spices: The Wife also (in expectation to enjoy her Husband amongst incomparable pleasures) envelops her dainty body with the merciless flames, for which affection she obtains a living memory. Their Priests called *Bramyni* or *Brachmani* are such as in old times were named *Gymno-sophi*, saith *Porphyrius* the great Platonist in his 4. lib. de abstinen. ab esu carniū, and *Tertullian adversus gentes*, *Neque enim Brachmannæ aut Indorum Gymnosophistæ sumus silvicola*, &c. a name given them from their going naked, for γυμνός est *Nudus*. Now if by descent he continued constant to his contemplation, he then attained to the degree or title of a *Brachman*: if he sought this degree by election, he was seven years (says *Bardesanes* of *Babylon*) stiled *Calanus* and *Samaneus*, and after by that other attribute *Bracman*; who with the *Stoicks* held that God is *Anima mundi*; albeit *Plato* and *Socrates* could have taught them that *Deus non solum est mens mundi*, but that *Deus universa complet*; and *Virgil*, that *Deum ire per omnes Terrasque tractusque maris cœlumque profundum*. Of all sort of Philosophers they were held the most learned and contemplative. *Tertullian* calls them *gloriæ animalia*; *Apolonius* supposes they were and were not earthly; their thoughts being so transcendent, as if they were raviht by the sweetness of that harmony the rolling Orbs in an exact diapazan send forth by their forced Motion. Their imagination flew beyond Nature, believing that this Fabrick of the inferior world was created of nothing, made spherical, yet

yet subject to dissolution; that it had an efficient cause being unable to form it self, and that that cause is the commander of nature; and that number is the first and most essential Element in the constitution of all Creatures. Our birth no other than a quick conception perfected by death, which is the true Nativity of the Soul and entrance to immortality. A Tenet however opposed by the *Stoicks*, yet by these *Bramyns* from the Tradition of the *Phoenix*, observation of Corn, and the like, so resolutely maintained that from hence arose that magnanimity of *Calanus* the *Bramyn* who at *Perisagard* in *Alex.* fight voluntarily committed himself to the fire to become immortal; as *Lucan lib. 3.* reports of some others of his perswasion.

*Who whiles alive their funeral pyres erect,
And leap into the fire, helping death to effect
The close of life.*

*Quique suas struxere pyras, vivique calentes
Conscendere rogos. Proh! quanta est gloria genti
Injecisse manum fati, vitæque repletos, &c.*

These *Heliognosti* from the adoration they gave and observations they pretended to make, would with fixed and unwearied eyes all day long gaze upon the Sun, during which they would with their naked feet endure the scalding sands (the like of which I beheld at *Surrat*) neither extreme heat nor cold amating them. *Alexander* visiting *Calanus* the late mentioned *Bracman* who burnt himself in that Monarchs view, (in token of his contempt of death, and certainty of his transmigration or shadowed immortality) and telling him and others of his opinion, That he would grant them whatsoever they would crave, They quickly answered, give us Immortality, for of all things 'tis that we covet most. How can I (replied *Alexander*) do that, who am a mortal? Seeing thou acknowledgest thy self (say they) to be a man, why dost thou not then rather chuse to live contentedly at home, than by an unbounded Avarice thus to put the whole World into a combustion? But to return,

The *Bannyan* Religion at this day hath these Tenets: The whole frame or body of the world had a beginning, created by a God of immense power, eternal and provident: after he had made man, to associate him he created woman to sympathize in similitude of body and disposition. These he named *Pourous* and *Parconty*, a couple so innocent that they reputed it a crime to cut any thing that had a sensitive life, feeding only upon herbs and fruits and the like vegetables, therein agreeing with those who imagine that *Adam* having the liberty to live upon herbs and fruit the killing of any creature for food was not used till after the flood. *Noah* indeed was in express terms not only licensed herbs and fruit, but every thing that moveth and liveth was allowed him for food, *Gen. 1. 29.* and *9. 3.* From this abstemious couple sprung two couple of Boys (the Emblemes of the four complexions,) *Brammon*, *Cuttery*, *Shuddery*, and *Wise*. Of different constitutions; for *Brammon* was Melancholy, *Cuttery* Cholerick, *Shuddery* Flegmatick, and *Wise* sanguin: Each of which affected a several calling. The first being a Priest, the second a Warrior, the third a Merchant, the last a Peasant.

Brammon the Priest (from whom the *Brahman* have their title, and not from *Abram* (who taught Astronomy) and *Keturah* as *Postellus* thinketh) was directed (says their *Shaster* or book of law) to travel East to find a Wife; it being revealed to him that God had formed four women for him and his brethren, on whom to propagate; (for the reason they had no sisters to generate upon, was, because so holy a race should not descend from Incest.) After a long pilgrimage and prayer he espies his long lookt for Virgin, clothed with naked innocence; her face was yellow like Gold, her hair and eyes black, of a compleat stature, and whom without much courting *Brammon* won and married: this Lady *Savatree* proved the mother of a holy generation. *Cuttery* was sent West to find his Mate, his Sword in's hand, habited after his nature, all the while fretting for want of resistance, and that his patience was so long trod upon; at length he espies a far off one coming towards him equally inflamed with impatience; without complement they forthwith assaile each other, with such fury and so much bravery, that the first days fight the victory was not to be decided; next day they renew their courage, giving and receiving wounds insensibly, till in conclusion *Cuttery* grappled and seiz'd *Toddicafree* by the tresses of her hair; but instead of subjecting her, is (by the fresh outbreking of her beauty) captivated: after submission and repentance for his rage against such an earthly Angel, she is reconcil'd; and from them the West swarmed with a generation of *Radiaes* or Souldiers. *Shuddery* the third Son of *Pourous* and *Parconty* travels North, in equal hope to find his Mistress; far he went and many strange adventures passed thorow and saw, witness that rock of Diamonds he light on, many of which (as any other Merchant would) he carried along with him enamoured of their lustre and sparkling excellencies:

lencies; till at last he met with *Visagundah*, whom he soon won being of a tractable sweet nature and condition, and of her begat so many Sons that the North quickly became pregnant and inhabited. Now *Wyse* (the simplest of *Pourous* Sons) a man of much plain honesty and comportment goes Southward, having intelligence that his female was thereabouts, whom (after he had passed seven Seas) the breadth and way is concealed in the *Shaster*) and built him a fair Mansion, hither *Fejunogundah* came to admire so rare a structure, whom he soon saw, but not knowing how to court is o'come with Loves passion; long time he was rejected, till (by providence) she was mollified and made to yield, upon condition nevertheless that he should build many Pagothaes or Idol places for worship, adore Pictures under green Trees, which to this day his posterity observe ceremoniously. Thus, from these two, the South was filled with mechanick men, and such as practise Husbandry.

When these four youths had consumed some years in those contrary quarters of the world whither Fate directed them; all four became equally mindful of their first home, desirous to visit their Parents; not only to propagate there and furnish that Meditullium of the Earth, but to recount their memorable fortunes and adventures. After much toil they arrived at the place from whence they came, each of them attended by a troop of their own off-spring. 'Tis too great a labour to describe the joy and mutual embraces past 'twixt them and their aged Parents, revived by this good hap from the benumbing frost of old age; as also the reciprocal kindness and love that was amongst the four Travellers; a dull sense may easily comprehend it was without the least mixture of discontent or malady. Notwithstanding, to shew no *summum bonum* can be had in this life, in process of time (the issue of these four multiplying) the world began to lose her virgin-purity; discord, pride and rapine mingling amongst them; so as brotherly love was laid aside; no appearance being now but of violence and voluptuousness. For *Bramon* grows idle and careless in his devotion. *Cuttery* becomes insolent and aspiring, regarding neither the venerable admonition of his Parents, nor the dignity of *Bramon* his elder Brother. *Shuddery* also invents deceit, neither regarding justice nor equity, but delights in cheating his other Brethren. *Wyse* also grows unthrifty in a good conscience, banishing his innate honesty to entertain riot; For which, his cruel Brother *Cuttery* domineers, imposing such burthens upon the Countrey-man that *Wyse* is now the object of calhiered riot, and the abject of his Lordly Brother; who also picks a quarrel with *Shuddery* and admits not of any reconciliation till the Poor Merchant had satisfied his Avarice with half his store; so that such hate and fear grew amongst 'em that all their Designs were involv'd in dark confusion. Now though deceit, riot and tyranny sway a while, an all-seeing Majesty sits above, who in his own time retaliates in the extremity and obliquity of justice. So it hapned: For upon a sudden, when they were most exercised in villany and least dreamt of an account, God robes himself with clouds and flashes terrour; whereat the Seas multiply their noise and swell so formidably that they threaten an universal deluge: In the interim, the people are amazed with horrible cracks of thunder and such thick flashes of lightning, that the entrails of the earth seem to gasp and quake with terrour: which done, in a moment the sea breaks o'er her bounds, and in silence sweeps away all creatures upon the earth, purging thereby the nasty smell of their pollution.

But God, who delights in Mercy his great attribute, repenting him of his severity, resolves again to furnish the earth with a new generation repleat with more purity and perfection. To which end he descends and upon the high mountain called *Meropurbatee* commands *Bremaw* to rise up, who (though till then uncreated) obeyed, and forthwith worshipped his Maker. In like sort, at two other calls came up *Vistney* and *Ruddery*, who performed their obeysance. *Bremaw* had power given him to create other creatures; *Vistney* had order to preserve them; and *Ruddery* strength to massacre and be Gods executioner, by inflicting death, plague, famine, diseases, war and the like mischiefs. According to this appointment, these three new created Lords manage their particular employment, to each of them a set period of time being allotted to live upon earth: For *Bremaw* at the end of the second Age in a fiery Chariot was translated: *Vistney* continues double his time and then dies, leaving the Issue to *Ruddery* (at the end of three times so long commorance) to destroy the world, and to translate the souls of good men into a Garden of ravishing delights, *Elysium*. But ere this was accomplished, it is fit to acquaint you how *Bremaw* came to furnish the earth with more inhabitants. The *Shaster* tells us that as *Bremaw* was ruminating how to act, suddenly he fell into a deep sleep or trance, and upon recovery felt his body troubled beyond measure, purporting some immediate alteration: Nor did his apprehension deceive him; for lo, forthwith his body

body begun to swell, yea, so great anguish to afflict him, that in all points it resembled a womans travel; and indeed it had Analogy, in that his bowels began to extend more and more and his dolour to increase, till (after great toil) the second swelling found vent, broke, and delivered their burthen, being two Twins, of each sex, whom he needed not give suck unto, in that by like miracle they immediately grew up to a perfect stature, and were miraculously furnished with language and education. *Bremaw* the Parent named them *Manaw* and *Ceteroupa*, whom after he had blessed he sent East to the great mountain *Mounderpurvool*, where straightway *Ceteroupa* brought forth three more sons and as many daughters: the Boys she called *Priawretta*, *Outanapautha*, and *Soonerant*; the Girles *Cammah*, *Sounerettaw*, and *Sumboo*. The eldest son and daughter went West to a mountain called *Segun*; the two seconds North to *Bipola*; the two last of each sex to *Supar*; where they so generated that they quickly peopled each their quarter. Which done, God perceiving the hearts of men enclined to all sorts of Sin, to give them directions how to live virtuously and avoid temptation, he left Heaven a while, and alighting on the high Mount *Meropurbatee*, thither he call'd *Bremaw*, to whom he spake many things out of a duskie dark cloud, now and then flashing glimpses of his Majesty; acquainting him why he destroyed the first world, their sins provoking him; and how he was resolved never to do so again: to that end he delivered *Bremaw* a Book (the *Shaster* by name) divided into three Tracts, dedicated to the three great Casts; the first containing Moral Precepts; the second the ceremonies of Worship; the third a division of them into three, with peculiar instructions to each Cast or Tribe.

Their Moral Law (read and taught them by *Bremaw* out of the *Shaster*) has eight Commandments; (most of which agree with the seven which Rabbi *Solomon* says *Noah* taught the World in his time, called the *Noahcady*.)

1. Thou shalt not destroy any living creature; for thou and it are both my creatures.
2. Thou shalt not sin in any of thy five senses: Thy Eyes not beholding vanity; thy Ears to be stopp'd in hearing evil; thy Tongue not to utter any filthiness; thy Pallat hating Wine, Flesh, and all other vive things; thy hands abhorring things defiled,
3. Thou shalt duly perform set times of devotion, as praying, washing, elevating, prostrating, &c.
4. Thou shalt not lie nor dissemble.
5. Thou shalt not be hard-hearted but helpful unto others.
6. Thou shalt not oppress nor tyrannize.
7. Thou shalt observe certain Festivals and Fasting-days.
8. Thou shalt not steal.

These eight Precepts are sub-divided into four: each of the four old Casts retaining them. *Bramon* and *Shuddery*, i. e. the *Braminy* and *Bannyan* are tied to a most severe and strict observance in the *decorum* of their Worshipp. *Cuttery* and *Wyse*, i. e. the Justice and Labourer agree in theirs. From whence it comes to pass, that the Priests and Merchants (appropriating the first and second to themselves) are more superstitious than the Casts of Souldiers and Mechanicks who assume a liberty of Meats and Wine in variety. Notwithstanding, all of them believe the Metempsychosis of *Pythagoras*, whose conceits we will parallel by and by with these *Bannyans*. In this place drawing your judgment to a remembrance of what is already related: wherein we may perceive the delusion Satan charms them with, whose custom it hath ever been to erect to himself Worship and Idolatry in some things (to make 'em more authentical) cohering with the Story of our Bible and in imitation of the Jews. Now that this *Shaster* of the *Bannyans* is a depraved Story of the Bible, either introduced by some Jews such time as *Solomon* traded to *Ophir* (near these parts;) or from the Father of Lies, who usually dictates to his Servants, is plain. For, speaking of the Creation of the World out of a *Chaos*, and forming of *Pourous* and *Parcountee* successively, who sees not the alluding to *Adam* and *Eve* in this resemblance? Like that of *Ovid* and *Plato*, borrowed from the First Book of *Moses* his *Pentateuch*; which sacred Pen-man lived *Anno mundi* 2430. before the *Incarnation* about 1490. years; and is found to be more ancient in time than the very first of any of the Heathen Deities: The other of the Creation (delivered by *Moses*) shadowed in't: The Universal Deluge and destruction of mankind pointing out that of *Noah*: By *Bremaw*'s receiving the Law from God (in a dark cloud and lightning) upon the high Mount *Meropurbatee*, *Moses* his being on Mount *Sinai* in *Arabia* where the Decalogue was given: And in *Bremaw*'s departure from Earth to Heaven, the translation of *Elias*.

The *Bannyans* are commanded (as in most hot Countries in all other Pagan Religions

is observed) to wash often. First, dawbing their naked Bodies with dirt and mud (the Emblem of sin;) then diving three times in the water, their Faces turned to the East, shaking a few grains of Rice as a Thanksgiving to that Element for purging them. *Baniani è lecto surgentes ad orientalem solem se convertunt & junctis manibus orant*, is observed by Pope *Pius secundus*. A three-fold ducking and tripartite thread is hung at three holes in a stone about the Neck, the Rice fixed each morn in an unguent of red paint besmearing the Forehead with a little white or yellow Sanders tempered with water, probably was an old practice amongst the Heathen, and is with them a Symbol of Baptism, and signifies fruitfulness: Their turning to the East is in memory of the Judgment and Creation, and to adore the Sun and Moon in that they take them to be Gods Eyes, *Sol omnia videns, oculis delectabilis*, full of purity, heat and nurture. But this their attending the blushing Sun at his arising, the elevation of their hands, murmurs, plashing the water in Magick order, diving, writhing, and acting other fopperies, albeit we can with *Solomon* say, *It is a pleasant thing to behold the Sun*; yet in this their View, hear them condemned by a Neighbour of theirs, *Job* that patient *Edomite*: *If I beheld the Sun when it shined, or the Moon walking in brightness, and my heart hath been secretly inticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the Judge, for I should thereby have denied the God which is above.* And by the Psalmist; *If we have forgotten the Name of our God, and holden up our hands to any strange God, shall not God (who knows the secrets of the heart) search it out?* And by *Moses* in the 4th. of *Deuteronomy* strictly cautioned, *Take heed unto your selves, lest ye corrupt your selves by making a Graven Image or the similitude of any Figure, &c. and lest thou lift up thine Eyes unto Heaven, and when thou seest the Sun, Moon and Stars, with all the Host of Heaven, thou shouldest be deceived and worship them, and serve those things which the Lord God hath made to serve all Nations under Heaven, &c.* And by *Ezekiel*, chap. 8. verse 20. the House of *Judah* for this kind of Idolatry was reprov'd.

Above all, their Idolatry to Pagods (or Images of deformed demons) is observable: Placed these Idols are in Chappels commonly built under the Bannyan Trees, (or that which *Linschot* call'd *Arbor de Rays*, or Tree of Roots; Sir *Walter Raleigh* *Ficus Indicus*; like that which *Cardan* calls *Ceiba*, growing in the *West-Indies*; or that the *Spaniards* call *Gorda*) a Tree of such repute amongst 'em, that they hold it impiety to abuse it, either in breaking a branch or otherwise defacing it; but contrarily they adorn it with Streamers of Silk, and Ribbons of all sorts of colours. The Pagods are of sundry resemblances, in such shape as Satan visibly appears unto them. *Sedulius*, lib. 4. *Carm.* says well,

——— imagine falsa
Visibus humanis Magicas tribuere figuras.

Ugly-faced, with long black hair, goggled eyes, wide-mouth'd, with forked beard; every way so misshapen and horrible as somewhat resembles the old obscene forms of *Pan* and *Priapus*.

Under these Trees they actuate their Idolatrous devotion: there they pay their Tythes and Offerings, receive the unction and sprinklings of sundry colour'd Powders: there they perform Ceremonies, notice being given by the sound of a little Bell: there they repeat their Orisons, make Processions, sing and perform many Mysteries; yea, so numerous grew their Idol Temples, that (till the Mussulmen mixt among them) each Village had its several Pagod, many of which to this day are standing. One of the chief in *Industan* was that at *Variaw* near *Surrat*; another at *Nigracut*, where the Dewry is seal'd and paved with Gold, yearly visited by many 1000 Bannyans, who in way of devotion have used to cut out part of their Tongues as a Sacrifice, and whereby to speak the *Sibboleth* better ever after. In *Jagannat* a Town in *Bengala* is another of their Dewrys or Idolatrous Temples; where for seven days a Festival is annually observed: during which the Pagod is by the Tokires expos'd to publick view, and in triumph carried through the Streets; an Idol of a monstrous shape, placed upon a Chariot with eight wheels, drawn by above 100 *Indians*, who in great swarms repair thither in devotion, and some out of zeal cast themselves in the way and are crush'd to death, hereby expressing a voluntary Sacrifice to the Devil. At *Tanasserri* also sometimes 100000 *Indians* go naked into *Ganges*, and bowing their Bodies, with their hands they throw the water aloft as an Offering to the Sun, which they worship: others of note are at *Bannaras* upon *Ganges*, at *Echarpore*, *Jallamexa*, *Elabas*, *Sibah* and other places. Part of their Religion consists in invoking holy Men famous for vertue. Howbeit the Cow is of most esteem with them: They have the *Cyrenian* or *Aegyptian* Goddess for an example, the Image of a Cow; which signified the Tillage that preserved them (by *Serapis*, i. e. *Joseph's* prudence)

dence) from that memorable Famine mentioned in *Genesis*. In Wars the *Cutteries* or *Radies* only call upon *Bemohem*; the rich upon *Mycasser*; the poor upon *Syer*; the labourers upon *Gunner*; the married upon *Hurmunt*, &c. Moreover, they affect Pilgrimages to Rivers, especially *Gonga* as they call *Ganges* which is more venerable than any other, in that (as they say) *Bremaw* frequented it, and that it has (at *Siba*, where it springs out of a Rock) a Head in form of a Cow (which they little less than worship, not only in respect of her fruitfulness but in imitation (it may be) of the *Egyptian Apis* a py'd Ox;) Idolatry so notorious, that it seems strange, what *Eusebius* in his 6. lib. of *Evang. præp. cap. 9.* affirms, That the *Seres* by their Laws prohibit Murder, Adultery, and adoration of Idols; That the *Brachmans* eat not any thing animate, drink no strong liquor, are free from passion, imploy their time in the whole service of the great God, avoiding the adoration of Idols: Albeit there are *Indians* in the same Region, who defile themselves with Idolatry, and such vices as most Nations punish: Yea, the *Persians* by a Law did allow of incestuous Marriages; which was so loathsome to the neighbour Nations as they branded them with the Name of *Magussces*, than which a more odious Name could not be given any. But how much these places are now altered from those Customs will appear by the observation we shall make in travelling amongst those Nations. To return: These *Bannyans* wash oft, and thereby suppose themselves purified from sin (and dirt;) in requital enriching her Womb with Gold and Jewels, hoping to thrive the better; especially, when they are sick, thirsting to have their mouths moistned with a drop of that holy water; which is no less valuable than if it immediately flowed out of *Paradise*.

In Baptism the Priests Children and Merchants (that is to say *Bramins* and *Bannyans*) anoint with Oyl, and cleanse with Water: The prophaner sort as they call Men of War and Manufactures have only Water with the point of a Pen opposed to their Forehead; as wishing that God would write good things there; to which the company say *Amen*. Their Marriages are sometimes at seven years old, but cohabit not till ten; if any dye unmarried, they conclude him unhappy; so that oft-times they marry them when dead, afore they be buried. An opinion probably borrowed from the *Hebrews* of old, whose Rabbins, from that Precept to *Adam* mentioned in 1. *Gen. 28. Crescite & multiplicamini & replete terram*, make this inference or comment upon the Text, *Qui matrimonium non contrahunt, partem non habent in seculo futuro*; the unmarried have no part or portion in the World to come; adding withal, *Homo, qui non habet Uxorem, Homo non est*: a position the *Bramin* makes use of, to justify their Marriage Customs. The Marriage-ceremonies are not many nor frivolous: the Boy rides about the Town attended with such little ones as can ride, robed with Jewels, Scarfs, &c. one day; the Bride the next with a like train of Virgins no less richly attired: The Bride and Bridegroom are known and distinguished from the rest by their Coronets, the Ceremonies are celebrated by Kettle-drums, Trumpets, Pageants and the like. The Bride has no Money Portion, for they hold it contemptible; only some Jewels and Dinaes of Gold, such as they that day are attired with; (I dare not say, those *'Esva's* or Marriage-gifts mentioned by *Homer. 9. Iliad. Suidas* and others.) The Wedding is thus: A Fire is interposed, intimating the purity and heat of their affections; a silken string circles both their bodies as the Hieroglyphick of Wedlock; then a Linen Cloath is put betwixt them, in token that till then they were unknown to one another in nakedness. This done, the *Bramin* blesses them, prays that she may prove as gentle and fruitful as a Cow; the Cloth is torn away, the string untied, and then they are one anothers ever after. These never marry out of their own Casts; *Bramins* marry the Daughters of *Bramins*; *Cuttery's* the Daughters of *Cuttery's*; *Shuddery's*, *Shuddery's*; and *Wyfes* not only so, but also compere in their own Trades, as *Taylors*, the Daughters of *Taylors*; *Barbers*, *Barbers* Daughters, &c. And, contrary to the custome of *Mahometans*, their Wives live not under much subjection.

In sickness they call upon *Marrawn* (an Epithete of God) expressing mercy: If they perceive he is going the way of all flesh, then they open his hand and moisten it with holy water, water of *Ganges*. When dead, they wash the Carcass and carry it silently to the water-side, where they utter two or three words to that Element, then burn his body in sweet Wood or Spices which as earth mixes with the Corps, and throwing the ashes into the River think they have given every Element his peculiar due, and so depart well satisfied. The Priest presents his Son the Roll of his deceased Fore-Fathers, and bids him fulfil the Ceremonial Law of deploring for ten days, neither using his Wife, laughing, eating *Opium* nor *Betele*, putting on no clean Cloaths nor Oyl on's head, but that day Month yearly ever after make a Feast, and pay a complemental visit to that River which drunk his Fathers Ashes. Oft-times the Wife (to express her loye) incine-

rates her self at that time her Husbands body is burned. They affect no second Marriages, the *Rajaeas* and *Wyfes* excepted. Now the reason why they burn their dead, is either in imitation of those recorded by the Prophet *Amos* 6. 10. or in way of pity, lest the Enemy should offer it some villany; or if buried it would stink, and so putrifie the Grasse and make Kine unhealthy; besides, out of their Carcases would issue Worms, who (for ought they know) may starve when the dead body is consumed, and that should prove a sin inexpressible.

The *Bramins* are of 82 Casts or Tribes; the *Vertaes* are of a higher degree but fewer in number; their Habit is a Girdle of an Antelops skin tyed about their middle, a thong of the same hide reaching from the neck to the left arm, being elsewhere naked; some of them wear a three-fold thread, reaching from the right shoulder to the left arm, others three small strings of Silk upon their flesh as low as their waist, which serves as a badge of their Profession, and either in memory of the three Sons of the second Creation, or of *Para Bramma* and his three Sons, by them adored; upon their head they wreath some fine white Callico, in which their hair is neatly plaited; in their Ears they wear Gold Rings, sometimes set with Stones of price: they marry but once, fast strictly, drink moderately, wash frequently, and by the other Sects are highly revered.

The *Cutteries* assume a greater liberty; for being men of War they scruple not to shed blood, eat flesh, and to appear libidinous; they are for the most part called *Rajaeas* or great men; have six and thirty Casts, from some of which none of them but is descended: Of these are the Tribes of *Dodepuchaes*, some being *Chawah*, some *Solenkees*, some *Vaggelaes*, some *Figlitters*, and some *Paramors*: Of long times they have been Owners of *Indostan*, the last of which by *Aladin* a *Potan* King of *Delly*, had wrested from him *Guzzarat*; since when, most of the remainder is taken away from them by the Issue of *Tamerlane*: At this day they call themselves *Rashpootes* (or Sons of Kings) and live lawless to the *Moors*; the chief of which, at this day, are *Rana Radgee Mardout*, *Radga Surmul-gee*, *Raia Berumshaw*, *Mahobet-chan*, *Radia Barmulgee*, *Radgea Ramnagar*, *Radgea Fookh*, *Jessingh*, *Tzetterfing*, and *Mansingh*, &c. And these being for the greatest part mountaineers are rude and of a more warlike disposition than those civilized *Indians* that live in Cities, and inhabit the Champain Countries; and thence it is that they value neither the *Potans* nor the *Bulloches*, which be the fighting men among *Mahometans*.

The *Shudderyes* or *Bannyans* are Merchants, and (contrary to their name, which signifies harmless) are the most crafty people throughout *India*. Full of phlegmatick fear they be and superstition: They are indeed merciful, grieving to see other people so hard-hearted as to feed upon Fish, Flesh, Raddish, Onions, Garlick, and such things as either have life or resemblance of blood. They for their parts will not kill so much as a Louse, a Flea, a Kakaroch, or the like; *Non usus erat carniū ante diluvium*, saith *Comestor*; but contrariwise buy their liberty of such Sailors, and others, as of necessity must crush them: yea, they have Hospitals for old, lame, sick or starved Creatures, Birds, Beasts, Cats, Rats, or the like; and have no worse men to oversee them than the *Pushelans*, the best respected sorts of *Bramins*. These are of *Pythagoras* his doctrinating, believing the Metempsychosis or transanimation or passage of Souls into Beasts: As for example; the Souls of Drunkards or Epicures into Swine; the lustful and incestuous into Goats and Dogs; the Dissemblers into Apes, Crocodiles, and Foxes; the lazy into Bears; the wrathful into Tygers; the proud into Lions; the blood-thirsty into Wolves, Ounces, Snakes; the perjur'd into Toads, and the like: but the Souls of good men, abstemious, pitiful, and courteous, into Kine, Buffaloes, Sheep, Storks, Doves, Turtles, &c. An opinion memoriz'd by *Ovid*, 15. *Metamorph.*

Heu quantum scelus est in viscere viscera condi,
Congestóq; avidum pinguescere corpore corpus,
Alteriusque animantem animantis vivere leto!
Parcite (vaticinior) cognatas cæde nefanda
Exturbare Animas, nec sanguine sanguis
alatur.

Flesh fed with flesh; oh what impiety!
Thy greedy corps with corps to fat thereby!
One living thing to live by others death:
Oh spare! I warn you, to disturb the breath
Of Kinsmen by foul slaughter; for your blood
With others blood to feed, is no ways good.

And in justification of this opinion they have the best learned amongst the Heathens, no less than *Plato* himself for their Instructor; who to perswade men that the Soul was immortal, and that there was *pæna* and *præmium* after this life, feigns the Metempsychosis of the souls of men into Bees and Ants, if good; into Wolves and Dogs, if bad, &c. which nevertheless he professes he neither believes for truth himself, nor takes for any other than a Fiction.

The last Sect or Cast of Gentiles are the *Wifes*; a name, albeit derived from *Wife* the youngest son of *Pourous* and *Parcootee*, yet in their tongue properly signifies a labouring man: These be of two sorts, the *Wife* and the *Coollee*; the first agrees with the *Bannyan* in abstinence, the other of late years not forbearing to eat any manducable Creature; the purer sort are subdivided into other 36 Casts.

The result of all is, that these four Casts in time grew so impious that God required *Ruddery* to command a blast of wind to sweep away that Generation; which accordingly he did: That tempest raged so violently that the Mountains and Rocks were hurled and tossed to and fro like dust or tennis-balls; the Seas were turned out of their course, yea holy *Ganges* out of her Channel, wherein all (save a very few honest men and women which were spared and left to replenish) in that tempest perished: this was the second confusion. Soon after, God gave them a King (propagated from the seed of the *Braymyns*) called *Ducerat* who begat *Ram*, so famous for piety and high attempts, that to this day his name is honoured; inasmuch that when they say *Ram Rame*, 'tis as if they should say, *All good betide you*.

Now to shew the imbecillity of mans nature, in process of time the world again grew abominable; so that *Ruddery* commands the earth to open and swallow down quick those ungodly wretches, a few excepted, who the third time people the Earth with humane Inhabitants: Then (as *Bremaw* had formerly) *Vistney* the Mediator of mercy ascended (like another *Astrea*) into Heaven, leaving *Ruddery* to over-rule this Age of Iron; at the end of which he also will be rapt into Paradise. These four Ages they call *Curtain*, *Du-auper*, *Tetrajo*, and *Kolee*.

Touching the last Judgment they hold it shall be more dreadful than the other; the Moon will look red as blood, the Sun will shed his light like purling Brimstone; after which will follow an universal flashing of fire with loud thunders; then a flaming redness will overspread the Heavens, and the four Elements (of which the world consists) shall maintain a dreadful fight, so long and so fiercely one against another, that at last all will be revolved into a dark confusion. The souls of such as were good men *Ruddery* is to transport into Heaven, the wicked must perish; but the bodies of both rise no more, as they teach, being too incredulous of the Resurrection.

Now albeit these people, in a continued series of ignorance, believe that their *Shaster* was immediately from God; yet that it is grounded upon tradition, and patched out of Histories Jewish and gentile, I have already shewed; both what is in imitation of the holy Scripture, and from the rule and practise of other Nations: and we may add, that their burning the dead is borrowed from *Amos* 6. 10. their marriage after death from *Cerintus* and *Marcyon* old Hereticks who used to baptize after death in case they were not pre-baptiz'd: the thread tripartite hung about their neck, is a mysterious denotation of the Trinity; Rice and painting in their forehead not only a symbol of Baptism but in imitation of the Star *Rempham* fixed in the brow of the idol *Moloch* or of *Julius Caesar* as an embleme of immortality. See also in how many things they concur with *Pythagoras* (to this day famous among them.) These *Bramins* in most places affect silence; for five years they are not suffered to speak in the Schools, but understand one another very much by dumb signes; they adore toward the Sun; honour Angels; observe a Munday Sabbath; abstain from second marriages, (some from the first) affect white garments, loath coughing, spitting and the like; forbear swearing and blasphemy, shun pleasure, drink water, believe the transmigration of mens souls into beasts, offer inanimate sacrifices, deny the bodies resurrection, hate to touch a pot or cup with their mouth but rather pour the liquor in at a distance, reverence Elders, eat nor drink with men of other Religions, use washings much, touch no unclean thing; and many other, in little or nothing differing with the *Pythagoreans* as may be gathered out of *Josephus*, *Suidas*, *Philo*, *Laertius* and others.

For variety sake, turn we now to another sort of Gentiles in *Surrat* and *Guzzurat*, called *Persees*, who are a people descended out of *Persia*, banisht hither (to avoid Mahometry and circumcision) upon the death of valiant *Fezdgird* the *Persian* King who died *Anno Dom.* 635. or thereabouts; whose life and doctrine (as it is gathered from the *Daroo* or Priests of this Sect, by Mr. Lord, a Minister for some years resident in the Factory of *Surrat*, with what I gathered there my self) take briefly as followeth.

Into *India* these *Persees* came (such time as *Omar* the second *Chaliph* after *Mahomet* sub-
jected *Persia*) in five *Junks* from *Iasquez*, sailing to *Surrat*, where after treaty with the *Rajeas* and *Bannyans* they got leave to plant; and living peaceably to exercise their Religion. A Religion, if I may so call it, deduced from the reign of *Gustasp* who was King of *Persia* *Anno Mundi* 3500, before our Saviours Incarnation 500 years, written in their *Zundavastaw* (or Law-book) to this purpose. Such

Religion of
the Persees.

Such time as *Gustasp* (the 14 King of *Persia* from *Kuyomarras*, by some thought *Noah*) fwayed the Imperial Scepter, it chanced that *Espintaman* and *Dodoo* two poor people, man and wife, *Chinacs* by extraction, lived long together in good repute, but without Fortunes blessings, either as to Estate or Children: Howbeit, upon *Dodoos* prayer a Son was given her; who in his conception promised (by some rare and fearful dreams the mother hatched) great matters, not only to the astonishment of his parents, but amazement of the *China* King, who (out of jealousy and disposition to credit any report) fought to prevent all danger by killing or poysoning him: but (to shew a superior power sways, and never misses to accomplish its designs though by man never so much opposed) nothing could do him harm; yet fearing his parents ruine, and to ease the King of his fear, they consent to give *China* a farewell, and seek a securer abode in a region more remote, where they might more freely live and meditate.

Far they travelled, many rare things they saw, past over many great Rivers on foot; for *Zertoost* (so was this young Prophet named) turned them into solid Ice, and after thawed them at his pleasure, and many rare adventures found, (all which are here omitted, in that Religion is the mark we shoot at) not staying long in any place till they arrived in *Persia*, where they rested and intended to settle. *Zertoost* (as good men use) spent most of his time in meditation: but observing the disorder of mens living, sorrow overcame him; and finding the place he was in not fit for Revelations, away he goes, without resting till he came into a dark Valley which was obscured by two lofty Mountains, a solitary and fit place for meditation. There he ingeminates his murmurs, with dejected eyes, erected hands, and knees bended; when lo, an Angel whose face was more coruscant than the Sun, in this manner salutes him. Hail *Zertoost*! man of God, what wouldest thou? Who straight replies, The presence of God, and that I may receive his will and directions how to instruct my Nation. His prayer was readily granted, his body purged, his eyes sealed and wrapt up. Being past the Element of Fire and the higher Orbs (as faith their *Zundavastaw*) he was presented before a Supreme who was arrayed with such refulgent glory that (till he had Angels eyes put into his head) he could not gaze upon such a daz'ling Majesty. There he received his Laws (no place but Heaven will serve to fetch Philosophy from, to converse with men *Laertius* writes to *Socrates*) uttered by the Almighty, (whose words were encompassed with flames of Fire;) such Laws, such Secrets, as some of them are not to be promulgated. *Zertoost* before his return makes this request, that he might live so long as the World endured, in that protract of time the easier to make all the people of the earth imbrace his doctrine: but his simplicity being pitied, and in a Mirror the reflex of time, *Lucifer's* craft, mans misery, and other mysteries reveal'd, soon altered his vain desire; so that having worshipped, and taken the *Zundavastaw* in his left hand, with some celestial Fire in his right, by *Bahaman Umshauspan* his good Angel, (who cleft the air with his golden wings) he was (as in a trice) set down in that same valley where the spirit formerly found him.

Zertoost having thus armed himself against temptations, bidding his Hermitage farewell travels homeward to publish his Law. Satan (who all the while looked askint upon *Zertoost*) labours to seduce him, and after a short excuse for his rude intrusion professes himself his unfeigned friend, assuring him the other Angel had deluded him; that God in no wise delighted with *Zertoost's* design sufficiently expressed as much by suffering him to withdraw so quickly; the denying his request argued Gods neglect of him; his travel to reclaim the world was vain, mens minds so doted upon pleasure; his Book was stnft with lies, and that in publishing it shame would be his reward; his Fire was a merciless Element useles in those hot Regions: Concluding, that if *Zertoost* would depend upon him he would furnish him with all delights, honours and pleasures imaginable, give him power to do miracles, so as he might be worshipped as a God; which if he refused he was but simple and in no wise worthy his charity.

Zertoost perceiving the tempter was no better than *Lucifer*, bad him avoid; and to his addition of terrour call to mind how by his impiety he lost Heaven, and how malice made him desirous to draw others into like damnation; the Book he so scoft at should condemn him, that Fire torture him and all such black-mouth'd detractors as himself. Whereupon the Fiend vanished; and *Zertoost* at length arrived where he found his Parents who received him with unexpressible gladness; to whom he imparted his passed fortunes and intentions. *Dodoo* his Mother imagining it a crime unexpiable that so excellent a Prophet should longer be concealed, grew so transported that without longer circumstance she blazons abroad the story of her dreams and his conception, enthusiasms, visions, the excellency of his Book, and the authority he had to publish it. The people admire what they heard; so as *Gustasp* the *Persian* King having notice thereof and

and desiring to see the man, and enquire into the truth, sends for him; and after some discourse is so well satisfied, that forthwith wavering in his former Religion he judges *Zertoosts* better. Which sudden perswasion so dejected the Arch-flamen, that he forthwith invents all ways possible to reclaim the King. To effect it, first he bribes *Zertoosts* Servants to convey under his Bed the bones of dead Carcases, things hateful to the *Persian*; and then possesses the King that this stranger was a banished man of an impure conversation, witness the stuffing the Bed he slept upon. The King hereupon being brought to view that nasty deceit, and finding the report true, first abominates him and then shuts him into a loathsome dungeon: but this misery of his endured not; for the King having a Horse of great account deadly ill, proposes great rewards to any could recover him: none durst undertake it fearing the penalty, till *Zertoost* giving him a drink recovers him; an act so acceptable to *Gustasp*, that the Prophet was received into grace again, whereby he had the readier way to discover the Flamens knavery; and having thus vindicated his own integrity, had the opportunity to publish his doctrine, which by some miracles intermixt, was especially by the vulgar sort credited.

It chanced that the King (either stimulated by his Church-men or judging *Zertoost* able to do any thing) calls for him, professing his propensity to be of his Religion, conditionally he would grant him four things: First, that he might never dye; Secondly, that he might ascend Heaven and descend as often as he listed; Thirdly, that he might know what God had done and intended; Fourthly, that his body might be invulnerable.

Zertoost amazed at these unreasonable demands, and perceiving it otherwise impossible to have his Dogmata's received, tells the King, That for one man to have all those properties was to be God more than man; that the King should have the liberty to chuse any one for himself, and the other three should be distributed to any other three he should please to nominate. Which being accepted, *Gustasp* makes the second his choice, that he might ascend and descend at pleasure; to know the secrets of Heaven was granted to the Kings Church-man; to live for ever was conferred upon *Pischiton*, (the Kings eldest Son) who (they say) lives yet upon *Damoan's* high Mountain, guarded by thirty Spirits to forbid others the entrance, and lest by setting foot upon that holy ground they also should live for ever: to be free from hurt was granted *Espandiar* the Kings youngest Son: After which the *Zundavastaw* was opened, the new-broach'd Doctrine read, and universally accepted of.

The *Zundavastaw* then has a three-fold division; the first treats of Judicial Astrology, called *Astodeger*, and committed to the care of those they call *Jesopps*, i. e. *Sages*: The second of Natural Philosophy is studied by the *Hackeams*, i. e. *Physitians*: The last is a compound of Religion named (from the Inventor) *Zertoost*, kept by the *Daroos*, i. e. *Predicants*: Each of which three contain seven Chapters.

The *Zertoost* also consists of three parts, pointing at three several sorts of Men, Laymen, Clergy, and Arch-bishop: to every of them it enjoins an increase of Commandments; to the first sort five; to the second eleven; to the third thirteen.

The *Behedins* or Lay-mens Precepts are five, viz.

1. To cherish shamefacedness; a vertue deterring all sorts of ugly vices, as pride, revenge, theft, adultery, drunkenness, and perfidy.
2. To cherish fear.
3. To premeditate what they are to do; that if bad, they may reject; if good, observe it.
4. Each days first object to be a *memento* of Gods love to urge their gratitude.
5. To pray daily to the Sun, and nightly to the Moon, as the two great Lamps and Witnesses which be most opposite to the Devil who delights in darkness.

The eleven given to the *Herboods*, *Daroos* or Priests to practise are these (the other also of the *Behedin* they observe;) 1. To be constant to that form of worship in the *Zundavastaw* mentioned. 2. Not to covet what belongs to another. 3. To abhor lies. 4. Not to be worldly minded. 5. To learn the *Zundavastaw* by rote. 6. To keep themselves free from pollution. 7. To forgive injuries. 8. To teach the Laity how to comport themselves in adoration. 9. To license Matrimony. 10. To be frequent at Church. 11. Upon pain of Fire eternal to believe in no other Law; which they are neither to add unto, nor diminish.

3. The *Distoore* or *Pope* (one at once) has thirteen; and as he precedes the rest in dignity, so is his life most strict; for he is obliged to observe not only his own, but also the two former Tables. 1. He must not touch any prophane thing, no not the Lay-men or *Daroos* of his own belief, without washing or purifying after. 2. He must do every thing having relation to himself with his own hands, as planting, sowing; cooking, &c.

3. He

3. He is duly to receive the Tenth of what the Laity possess. 4. He is to avoid vain-glory, and with his great in-come to exercise Acts of Charity. 5. His House is to ad-join the Church so as he may be oft there and go and come without being taken notice of. 6. His washings are to be more frequent than others, his food purer, and to refrain his Wives company during her pollution. 7. He is not only to be perfect in the *Zertoost*, but of greatest knowledge in Judicial and Natural Philosophy. 8. That his diet be moderate. 9. That he fear none but God. 10. That he tell every Man his offences. 11. That in Visions he distinguish 'twixt good and counterfeit, and give right judgment. 12. That whensoever God communicates his goodness to him by nightly Vision he is to admire his mercy and to keep them secret. 13. That the *Pyree* be ever kindled till Fire destroy the Universe; and that he pray over it. This is the sum and substance of the *Zundavast* which *Zertoost* brought from Heaven. A word of their Feasts, Fasts, Weddings, and Burials.

They are tolerated most sorts of Meat; nevertheless (in obedience to the Mahometan and Bannyan, 'mongst whom they live) they refrain Beef and Hogs-flesh; howbeit the Ralhboots eat the last. They seldom feed together, lest they might participate one anothers impurity; Each has his own Cup, so as if any of his own Cast chance to use it, the other washes it three times and forbears it a while after. Six solemn Festivals they yearly observe; the first called *Meduserum* is kept the 15. of *Fere* or *February*; 2. *Petushaban* on the 26. of *Sbernar* or *April*; 3. *Yatrum* on the 26. of *Mahar* or *May*; 4. *Mede-arum* on the 16. of *Deh* or *August*; 5. *Homespetamadum* on the 30. of *Spindamud* or *October*; 6. *Medusan* on the 11. of *Adebese* or *December*; all of them in memory of the Creation and monthly benefits. After each of these Feasts they eat but one small meal a day for five days after; and whensoever that Lay-men eat any Flesh, they bring part to their Eggaree or Temple to pacifie the Lord, in that for their sustenance the lives of those good Creatures are annihilated. Now concerning the Fire they adore, 'tis in memory of that which *Zertoost* brought from Heaven; wherein they memorize the Vestals, or rather apishly imitate the *Jewish* Law (the Devil as near as may be desiring to counterfeit the best) in *Levit. ch. 6. v. 13.* where 'tis commanded that the Fire (that came from Heaven) should be ever burning upon the Altar, and never go out. And as to this Fire-worship, we find in Story that it has been more anciently used in *Persia* than what is here ascribed by the *Zundavast* to *Zertoosts* time; being probable, that as the *Greeks* borrowed that Idolatry from the *Persians*, so from the *Greeks* was it borrowed by the *Vestal Romans*. In *Persia* they had many *Pyree*; most of which were destroyed by *Heraclius* the *Roman* Emperor, during his Wars with *Kozrhoes* (at which time *Mahomet* served in his Army.) Some to this day are remaining, having (as they report) the Idolatrous Fire from 1000 years unextinguished. In *India* also the banisht *Persee* have their Eggarees; one of which is at *Nancery*, whose Fire has continued this 200 years, if report say true. Where note, that this their *Godfire* is not composed of common combustibles, as Wood, Straw, Coals, Slates, &c. nor blown by any Bellows, Breath of Man, wafting or like prophane things; but compounded of Sparks flying from a hot burning temper'd Steel, and kindled either by Lightning from Heaven, or by Beams from a Burning-glass, and the like; for, such only is proper for that their *Antisbeheraum* or Idol-fire.

But if it chance the Fire have need of cherishing, the *Distoore* and other Lay-men (at twelve foot distance) surround their Deity, and after some mimick gestures the Priests add some sort of Fuel, and returning to the other people fall to their worship, beseeching that they may not only give it due reverence, but honour solemnly all other things that resemble it; as Sun, Moon, Stars; yea, and common Fire, which also they so divinely esteem of, that they hold it an impious thing to spit upon it, throw water into it, or put it to any vile or unnecessary use; but give a more than common respect to Wood, and such things as it receives life and vigour from. *Ignis perennis* 'tis call'd by *Strabo lib. 15.* *Ignis Deus ante omnes Persis habetur*, Fire was principally worshipt by the *Persians*. *Nec Ignem in usus ordinarios destinatum pollucere audebant Persae immunditiis*, not daring to pollute with any unclean thing the Fire appointed for common uses, saith the Historian. Now albeit these people say their Ancestors first practised this form of Worship, we find in Story that the Fire was in divine esteem with the *Caldeans* such time as *Abram* dwelt at *Ur*, and then in equal veneration with the *Persians*. This holy Fire was carried by the Flamens in the Van of the Army when *Darius* fought at *Arbela* against *Alexander*, and continued un-put out for many Generations; *Ephesions* Funeral excepted.

Baptism. The Baptism of these Heathen Idolaters is of this nature: So soon as one is born, the *Daroo* is called upon; who delays not, but being instructed in the precise time of his Nativity,

Nativity, calculates his Fortune: the *Daroo* gives the Name the Mother assenting to it. This done, they together haste to the Eggaree, where the Priest puts a little water into the bark of a Tree, the name of which is *Holme*, the place it grows in *Yezd*, a City in *Persia* not far from *Spahawn*, a Tree *Zertoost* blessed (and in this very memorable, if we may believe these people, that it never admits of any shadow;) the water out of this hallowed rind being poured upon the Infant, a Prayer is then made that it may be cleansed from impurity. At seven years of age the Child is confirmed by the *Daroo* and taught to say his Prayers over the Fire (but with a cloath fastned about his head which covers his mouth and nostrils lest his sinful breath might offend their Deity;) after which he drinks a little cold water, chaws a Pomgranat leaf, washes in a Tanck, cloaths his body with a fine Shuddero reaching to his waste, ties a zone of Cushee about his loins woven with Inkle of the *Herboods* making, (which he wears ever after;) and after a short Prayer that he may never prove an Apostate, but continue a Fire-worshipper; that he may eat no mans meat, nor drink any mans drink but his own; he is ever after reputed a true Believer.

Their Marriages are distinguished into five orders. 1. *Shaulan*, which is a marrying of two young Children, agreed upon by the Parents unknown to the Children; the virtue being, that if either dye they go to Heaven. 2. *Chockerson*, which is a second marriage. 3. *Codesherahasan*, when the Woman is her own chuser. 4. *Ecksan*, when a dead body (not being married before) is to one alive married. 5. *Ceterfon*, when having no Sons he adopts his Daughters Son, &c. The Ceremony is this: At midnight the *Daroo* or Priest enters the House (for they wed not in Churches) and finds the Bride and Bridegroom placed upon a Bed together; opposite to each, two Church-men stand with Rice in their hands (the Emblem of fruitfulness;) when first one lays his forefinger on the Brides fore-head, and asks if she be willing to take that man to be her Husband; who saying yea, the like rite and question is by the other Priest made to the man; who after the like answer makes a promise to enfeoff her in a certain number of Dyna's; to which in a grateful manner the Bride replies, she and all she has are his: the Priests thereupon throw Rice upon their heads, praying that they may multiply as Rice: the Womans Parents give the dowry, and eight days are usually spent in jovial merriment.

Their Funerals these: They neither burn nor bury their dead; but having first put the body into a winding-sheet, all the way as they pass towards the Grave his kindred beat their breasts, but with little noise; till they come within 50, or 100 paces of the burial-place: where the *Herbood* meets them, usually attired in a yellow Scarf, and on his head wearing a thin Turbant. The Necesselars or Bearers carry the Corps upon an Iron Bier (for Wood is forbidden in that it is dedicated to the Fire) to a little Shed, where (so soon as some mystiques are acted) they hoise it up to the top of a round Building, some of which are twelve foot high, and eighty in circuit: the entrance is most part at the N. E. side, where through a small Grate they convey the Carcass into a Monument; good Men into one, bad into another: 'tis flat above, open to the air, plaistered with white loam, hard and smooth like that of *Paris*; in the midst thereof is a hole descending to the bottom, made to let in the putrefaction issuing from the melted bodies, which are thereupon laid naked in two rows or ranks, exposed to the Suns rage, and appetite of ravening Birds, who spare not to devour the flesh of these Carcasses, tearing asunder and deforming them in an ugly sort; so that the abominable stink of those unburied Bodies (in some places 300.) is so loathsome, that (did not a desire to see strange sights allure a Traveller) they would prove much worse seen than spoken of. The dislike the *Persees* exprest at my taking a view of this *Golgotha*, made it appear they do not delight that it should be seen by strangers. A rare, yet no new way of burial; for I find the like mentioned by *Strabo* in his 15. lib. saying of the *Brachmans*, *The Brachmans, an incestuous race, being dead, desire to be exposed to the Birds, as to the noblest sort of burial.* Nor is it otherwise now than it was in ancient times, most Nations using a several sort of burial; for *Lucian* in his discourse de *Lucretia* hath this observation; The *Greeks* burn; the *Persians* bury; the *Indians* besmear with Hogs-grease; the *Scythians* eat, or hang them upon Trees; the *Aegyptians* powder; the *Romans* embalm; the *Gangetiques* drown; the *Narsingans* immure; the *Brachmans* expose to Birds; the *Bactrians* to Dogs, &c. But as to the place we now are at, this Figure I took may give the better resemblance.

The Buriall place =

of the Perses in
India.

AND seeing we are now by Providence brought into as Noble a Kingdom as at this day is extant in the Universe; give me leave to digress a while, that I may the better present you (but in a summary way) the topographic Description of this mighty Empire of *Induſtant*, with which I ſhall mix a Narrative of ſuch remarkable occurrences as have hapned there within theſe laſt fifty years: Which though it may appear too great an interpoſition to our travel, will nevertheleſs I hope find acceptance.

India then (which takes name from the River *Indus* that bounds it to the Weſt) is part but the greater part of the greater *Aſia*, and by ſome reputed a third part of the old World. So *Strabo*, lib. 55. in whoſe age it was much more flourishing than at preſent, for he reports, that it had then not fewer than 50000 Towns, none inferior to *Co* (which was conſiderable) in *Ægypt*. *Ganges* divides it into two, *Intra* & *Extra*: nevertheleſs, there be that ſubdivide it into three, viz. *Major*, *Minor*, & *Inter-media*. The ſoil for the moſt part is very good, except where the Sun rages; yet there too by reaſon of the long nights, breezes and ſhowers it has for three months every year, the Trees, eſpecially to the Southern parts, are ever verdant and abounding with Fruit, which twice yearly comes to maturity: and for Minerals of the beſt ſort, Gems of richeſt luſtre, Silks and Spices of moſt value and uſe, no part of the World yields greater plenty. It abounds with Inhabitants and Cattel of moſt kinds. Arts alſo, eſpecially in *Induſtan* and *China*, are in perfection. It has excellent Horſe, and Elephants of greater ſize and more docible than thoſe of *Africk*. So numerous in Iſlands as they are ſcarce numera- ble. And concerning the Empire of *Induſtan*, can you lend your Eyes to any nobler part of the World? which for ſpaciouſneſs, abundance of fair Towns, numberleſs Inhabitants, infinite Treasu- re, Mines, and all ſorts of Merchandiſes, equals, if not exceeds any other Kingdom or Potentate in either *Aſia*: his vaſt (but well compacted) Monarchy extending from 20 to 43 degrees of North latitude; Eaſt and Weſt, from the *Bengalan* Gulph unto the *Indian* Ocean; South, to the *Decan* and *Mallabar*; North-weſt, to *Caucaſus* and the *Maurenahar*, *Tartar* and *Persian*; 2600 miles ſome ways, 5000 in circuit; in which are 38 large Provinces (petty Kingdoms of old;) the moſt conſiderable are *Gujurat* (where we now are) *Malva*, *Pengab*, *Bengala*, and part of *Decanee* (*Ariacæ* in *Ptol.*) together comprehending 30 large Cities, 3000 walled Towns and Caſtles for natural defence ſeeming impregnable. And well may be, ſeeing this Country (’tis probable) was the firſt Seminary or Station of *Noah* (or *Noacchus*) after his deſcent from *Ararat* not far diſtant hence; and afterwards the delight of *Bacchus* or *Boacchus* (from which ſome

some imagine him to be *Noah*:) the wonderful increase appearing by that huge Army *Staurobates* drew out in his defence against *Semiramis* the *Assyrian* Empress, both Armies making three Millions. And so answerably builded and planted was this part of *India*, that when *Alexander* by the overthrow of *Porus* near the River *Hydaspes* entred *India*, *Curtius* and *Herodotus* report that *Alexander* should say he found greater Cities and more sumptuous buildings in King *Porus* his Dominions than he had observed in all the World beside. But to return. His yearly Revenue is ordinarily accounted 50 crow of *Roopees*, each crow is a hundred leck, a leck a hundred thousand *Roopees*; a *Roopee* two shillings three pence, sometimes two shillings six pence. And indeed, both what Wealth and Power this Emperour is of may be conjectured by that one Province called *Cambaya* (wherein *Surat* stands,) the annual Customs and other Revenues of which as Merchants report is 200000 *l. Sterling*: And for Power, appears by that Army which *Badur* (who only ruled over this Province) fought with against the *Tartar Mamud* whom the King of *Mandao* invited to his assistance, being no less than 130000 Horse and 400000 Foot, 200 Elephants, 500 Waggon, and as many Chests full of treasure for pay of his Forces. Howbeit, out of this prodigious income issue yearly many great and suitable payments to his Lieutenants of Provinces and Umbraes of Towns and Forts; having also in continual pay three hundred thousand Horse and two thousand Elephants, fed with *Donna* or Pulse boiled with Butter and unrefined Sugar; to those only his Fiscal or Treasurer yearly giving out above forty Millions of Crowns; and his continual Wars with his emulous Neighbours are no less chargeable.

The descent or pedegree of these *Mogulls* or *Magors* (whether so named from the *Mogli* whence they descend or by possessing the *Brachmans* Countrey of old called *Gens Magorum* I know not) we find stamped upon their Seals thus. 1. *Aben-Emyr-Temir-Sahab-Querar*, (i.e. *Tamerlane* Prince of the four quarters of the world.) 2. *Aben-Miram-Sha*. 3. *Aben-Mirza Sultan Mohumed*. 4. *Aben Sultan Abusaid*. 5. *Aben mirza-Emir-sha*. 6. *Aben Baber potshaugh*. 7. *Aben Homayon potshaw*. 8. *Aben Echar* called also *Abdul fetta gheladin Mahumed Achbar*. 9. *Shaw Selim* or *Aben Almozapher Nordin Tangheer potshaugh Gazi*. 10. *Sultan Curroon* or *Shaw Jehan* now called *Sultan potshaugh Bedin Mohumer*.

Their genealogy is by some deduced from *Cingis-Chan* or *Cam* as some pronounce it, a Prince of *Tartary*, Son of *Babur*, Son of *Portan*, of *Philcan*, of *Phonama*, of *Bizanbeg*, of *Shaw-dub-chan*, of *Tomincan*, of *Bubacan*, son of *Buzamer*; all of them men of note as Stories speak Romance-like in their generations.

Cingis-chan (as *Haithon* and other his contemporaries say) was at first by profession a Black-smith; but the influence of Heaven new molding him, in little time instead of his Hammer he took into his hands a Regal Scepter. His ambition took rise from the encouragements a man in white Armour (mounted upon a white phantasma) gave him, promising his help and stimulating his courage; so as communicating the Vision to some chief Hoords they give credit to his destiny and make him their General. He quickly shews how his metal was refined; for with a troop of *Mogli* (one of the seven Hoords) marching due South he subdues the Countreys as far as Mount *Belgian*, part of *Imans* at this day called *Nigrakott* and *Copizat* by the *Indians*: there the Sea stopped his carriere; but prostrating himself and nine times fumbling out his prayers, the effect followed, For (as their Chronicle relates) the Hill clove asunder, the Sea parted in two and yielded nine Foot broad a safe passage. And was no sooner upon the Continent but that he hammers out his way with rusty Iron, first against *Un-cham* or *cawn* King of *Tenduck*; and after that doing such marvellous feats of Arms as requires a strong historical faith to give credit to.

Cingis-chan King of the South-east *Tartar*, after other victories against the *Russe* and *Tartar* died at *Ketoo-kotan* *An*. 1228. some say sixty years sooner, of the *Hegira* 608, *A.M.* 5196 *A.D.* 1228 having divided amongst his four Sons what was his by conquest. To *Tusha chan* he gave *D'hast*, *Kapecha*, *Rhoz*, and *Abulgharr*; to *Chagatay-cawn* *Maurenabar*, *Aygor* and *Chorazan*; to *Ogg* part of *Bactria* and *Caucasus*; to *Tuli-chan* his Jewels and Treasure. *Tusha* or *Tuxichan* dyed two years after his Father; *Kagathay* dyed in the year 1242. both of them without Issue; whereby their Seigniores descended upon *Ogg*, or *Ogtaw-chawn*, who at home and abroad expressed himself the Son of *Cingis-chan*; compelling the *Persian* Monarchy as far as *Babylon* to acknowledge him Sovereign; but in the year 1252. conquered by death followed the fate of his predecessors, having nominated for his Successor his infant-son *Gayuc-chan* under the tuition of *Minchonna* his Wife: but in the third year death called him also away and gave *Manchu-chawn* Son to *Tuli-chawn* (youngest *Tetrarch*) advantage to claim the Sovereignty by right of Survivorship.

This young Prince thus mounted to the Imperial greatness perceives the Eyes of all about him inflamed with envy and threatening his expulsion, enraged by the villany of

some that whispered out his guilt in the last Infants death : so that albeit he was armed with integrity and a just Title, he contracts for his defence with some neighbouring Princes to whom he intrusted the command of several Provinces of his Empire, upon condition they would hold of him in chief and be ready upon all occasion to defend him : To *Kablay-cawn* he gave *Ketoächotan* and the Royal City *Cambaleck*, (peradventure that which some call *Cambalu* upon *Polisanga*, a River streaming through *China* into the Ocean;) to *Vlakuc-cawn* his Brother, *Persia*, *Chusistan* and *Cherman*; and to *Chun-cawn*, *Gazneben*: but e're he had occasion to experiment the inconstancy of his men, death summoned him away *Anno* 1260. but not before he had nominated *Vlakuc-cawn* his Successor. Who proved of another spirit, his delight being to dance in Armour to *Bellona's* Trump; first quieting his domestick broils at home, and then adding to the lustre of his Diadem *Babylon*, a great part of *Arabia*, and in *Syria*, *Aleppo* and *Damascus*; which places during life he kept under subjection and governed the people with great prudence to the year 1270. when (by the extremity of his disease finding death at hand) he calls his three Sons afore him, exhorts them to unity, divides his lands among them, dies, and at *Meragah* 15 farsangs from *Tauris* was with all due solemnity buried. *Habkay-cawn* the eldest had for his share the Provinces of *Hyerac*, *Mozendram* and *Korazan*, (comprehending *Media*, *Parthia*, *Hyrcania*, *Bactria*, and *Sogdiana*.) *Hiya-Shawmet* had *Aro* and *Adorbayon* (part of *Armenia* and *Iberia* comprizing *Salmas*, *Coy*, *Nazivan*, *Maraga* and *Merent* Cities of note.) To *Tawdon-cawn* were bequeathed the Seigniories of *Dyarbec* and *Rabaion* (or *Mesopotamia*, part of *Syria*, and what was made fruitful by *Euphrates* and *Tygris*.) And to his Sons by another Venter *Nycador-Oglan* and *Targache-cawn*, he gave Money-portions. *Habkay-cawn* that year died at *Hamadan* in *Persia* and made Protector to his Son *Nycador-Oglan*, who by devilish art would have sent him to an untimely grave; but saving himself by flight *Nycador* re-establishes himself by name of *Hameth-cawn*: whose Reign was so pursued by divine vengeance that in the year 1275. he dies mad and was buried at *Cashan*. In his place *Argon-cawn* the right Heir returns from banishment, and by the people was joyfully welcomed, and at his Coronation assumes the name of *Tangador-habkay zedda i*, e. son to *Habkay-cawn*. This man swayed the Scepter five years tyrannically; not only massacring *Nycadors* Sons and Alliances but spares not to bath his Sword in the Blood of Innocents; so that he became hateful to his own, and stimulated the *Parthian* to revenge, by whom in a set battel he was overcome, and by the name of *Argon-chan* upbraided with cruelty; yea, to compensate the like measure, he was cruelly tormented, his belly ript open, and his guts given to the dogs. To *Tangador* (the implacable enemy of Christians) succeeds his Brother *Giviatoc-chan*, who in the fourth year of his Reign perished by *Balduc-chan* his Uncle; who also after five years rule died issueless. *Badu* son of *Targache* youngest son to *Vlakuc-chan* by assent of all the Nation mounts the Throne; whose affections he so well answered, that never any before him was more beloved or honoured: Howbeit, so soon as he declared himself to his people that he was a Christian, his Subjects love grew cold, and many treasons (fomented by Satan) were hatched against him, so that at last he was slain (or rather martyr'd) by *Gazun-chan* Cousin to *Tangador*, who had small cause to brag of that his treachery; for, by the permissive hand of God, when he least suspected treason he was wounded to death in *Carbin* by his own Household-servants not any cause assigned in History for their so doing; but say, his body lay for a long time unburied. This hapned *An. Dom.* 1305. *Heg.* 685.

His Brother *Aliaptu Abusayd* (or *Mahumet Ben Argon*) by his valour purchased the Diadem: to whom followed *Hoharo-Mirza* or *Abusayd Bahador-chan* *An.* 1337. who consumed his life in venereous exercises: so that for want of Issue this Kingdom became a Theatre of much trouble, no less than thirty at one time contending for the Sovereignty. The people thereby were compelled to look for help from home; and none more safe to trust to than the Lord of *Samerchand*, *Tamerlane*, a Prince famous for his justice and success against the *Sarmatique Tartar*, *Pracopense* and *Chynese*. Him they invoke by many Presents of their love and a Letter filled with hideous complaints, describing their misery through the division in their Kingdom and pride of thirty Competitors. The *Scythick* Prince promises them speedy aid; and accordingly with fifty thousand Horse enters *Persia* without doing any hurt save against the Tyrants; whom he so prosecuted and with such speed, that within three Months they were all taken and made to quaff their farewell in the bitter Cup of death. Hereupon the people urged *Tamerlane* to accept the Crown; who after seven and twenty years honourable Government (in that time captivating the Great *Turk Bajazet* whom he brought away in an Iron Cage; subduing all *Asia*, yea, in eight years conquering more Kingdoms and Provinces than the Ro-

mans did in eight hundred : and 'tis note-worthy, that as *Alexander* from *Thrace* was terminated in the advance of his Conquest by *Samerchand*; so from *Samerchand*, *Tamerlane*, after his victorious march through both the *Asia's*, was limited by *Thrace*; such were the contrary race of those two Conquerors) this Monarch of the *Asiatique* world was nevertheless subjected by imperious death, and intombed *An. 1405.* of the *Heg. 785.* at *Anzar* in *Cathayo*, leaving his Sons and Grand-children to inherit, viz. *Joon-gwyr*, *Hameth-cheque*, *Myramsha*, and *Myrza-sharock* by some called *Soutochio* and *Letrochio*; of which, *Joon-gwyr* dyed (some say three years before, some after his Father) in *Palestine*, leaving two Sons *Mamet Sultan*, and *Pyr-Mahomet*; which *Pyr-Mahomet* was by his Grandfire placed in *Gaznehen* and *Industan*, where he ruled till *Pir Ally* slew him treacherously. *Hameth-chee* was slain in *Laurestan*, some say in his Fathers last combat with *Bajazet*. *Myramsha* the third Son, was slain in Battel *Anno 1480.* by *Chara-Issuff* the *Turkoman* in *Aderbayon*, (but left Issue *Sultan Mahumed* Father of *Sultan Abusayd*, from whom the present great *Mogul* is lineally descended;) and *Mirza-Sharoc* the youngest of *Tamerlanes* Sons (surviving the other) held most parts of the Empire, till dying in the year 1447. he left *Aderbayon* (or part of *Media*) to *Mirza Joonsha* Son of *Kara-Issuff* the *Turk* (who was new entred *Persia*) whiles *Miramsha's* Issue to this day preserve the splendour of the *Tartarian* Emperour. *Myramsha* (by some called *Allan-chan*) left Issue (as is said) *Mahomet* called *Aben Myrza Sultan Mahomet*, who dyed *Anno 1453.* leaving to his son *Barchan* (at his Coronation new named *Mirza Sultan Abusayd*) many spacious Provinces, as *Badashon*, *Gaznehen*, *Cabul*, *Sistan*, *Kerman*, *Chorazan*, and *Khoemuz*: all which were not of force to secure him against the *Persian*, who having endured much affliction for tryal of Conquest, at last *Joonsha* with *Acen Ally* his son, Grand-son to *Kara Issuff*, were beaten down; by which Victory *Usan Cassan* (called also *Acembeg*) Lord of the *White Sheep* took upon him the Government. Under this *Usan Cassan* (an *Armenian*) the *Persians* invade *Sultan Abusayd*, who in a pitch field was vanquished and eighty thousand men he himself also slain, three hundred Elephants taken, and all his Country harrassed by the *Persian* Horse: Yet by reason of discords reviving among the *Persians*, they set *Abusayds* Son upon the Throne, by name of *Aben-Mirza-hameth-cheque*, whose four and twenty years were spent in ease and peace. At's death his Empire descends *Anno 1493.* upon his Brother's Son *Babur Mirza* named upon his access to the Crown *Aben-Babur-Padshaw*; entituled Prince of *Maurenahar*, *Balke*, and *Samerchand*: But in the seventh year of his Reign he was expelled his Kingdom by conspiracy of *Sha-Mahumed* (called also *Sha-beg-chan*) who claimed the Crown, pretending he was Son and Heir to *Aben-Mirza-hameth-cheque* the late Emperour, being (as he said) by craft stoln from his Nurse and conveyed amongst the *Ouzbeag Tartars*; whence (for some offence he had made) he fled with his lawless Troops, enters *India* and attempts the Conquest; where after he had tyrannized a long time he was in the year 1532. of the *Mahometan* account 912. fore
A.M. 5502
A.D. 1532
A.Heg. 912
 against his will sent to an untimely grave, leaving no Issue: So that the Crown descended by right of Inheritance upon the eldest Son of *Aben Babur*, *Homayon* by name; who was sadly prosecuted through the power and malice of *Mirza Kameron* his younger Brother that confederated with *Tzeerchan*, and at length forced him into *Persia*, where he was entertained, and after three Months returned back in the head of an Army.

This also is remarkable (the Story whereof we see painted in *Lohor Palace*) that King *Babur* thirsting after the Conquest of *India* disguised himself with thirty Noblemen in his company in the Habit of *Kalenders* or *Fryars* as if they were upon a Rummery or Pilgrimage, the better by this craft to espy their advantage: but being in *Delly* (the greatest City of the *Potan* King) could not so conceal themselves but that *Tzecander* the King discovered them, and pardoned them upon condition they would swear never to attempt the Conquest during either of their lives. But when both were dead, *Homayon* (*Babur's* Son) entred and dispossessed *Abram* and *Shec-Sha-Selym* (*Tzecander's* Sons) of the Crown. Howbeit, *T'zerchan* a brave *Bengalan* Prince fights against this new come *Tartar* and defeats his Army near *Ganges*, forcing him into *Persia*; where he married the Kings Sister; and with her and *Byram-chan*, in the head of twenty thousand Horse returns, and being re-seated in *Delly*, is acknowledged King.

Homayon Son of *Babur* great-grand-son of *Teymir-Lan* or *Tamberlain* being re-invested with the Imperial Diadem of *Industan* by the assistance of *Tamas* the *Persian* King, and returned triumphant by the overthrow of *Tzer-chawn* the intruding King of *Potan*, who *Anno Dom. 1550.* and of the *Hegira* or *Mahometan* account 960. dyed disconsolate; *Homayon*, for the better education of his eldest Son *Abdul-Fetta-Gelaladin-Mahomet*, afterwards called *Ecbar*, committed him to the care and trust of *Byrangano-chawn*, a person of great parts and generous endowments; soon after it chanced that being in an upper
 Room.

Room in his Palace at *Delly*, and chawing so much *Opium* as intoxicated his brains, hearing the singing Boys give notice from a high Tower that it was the time of Prayer, the King making more haste than good speed to the Chappel mist his step, so as he fell down forty stairs, by which fall he was bruised very sore, and after three days torment dyed; such was *Homayon's* unhappy end: Nevertheless he was with due solemnity put into his Grave, here called an eternal habitation; leaving *Achbar* his Son Inheritor to his greatness and misery.

A.M. 5522 *Echbar* by help of *Beyrangano-Kawn* and *Chawn-Channa* his son, having first disappointed
A.D. 1552 some Plots designed by *Abdul-chawn* to disturb the publick peace of that Kingdom, was
A.Heg. 902 with all due Ceremony crowned King in *Delly*; after which, he bent his endeavour to enlarge his Territories, and make known that he was verily the great-grand-son of victorious *Teymirlan*. In the first place he takes revenge of *Hemow* who had formerly chased *Turdichan*, whose head three months after by mischance of war coming under command of *Bader-chawn* was cut off, and set up in *Delly*, which Province thereby was for some time quieted. Then by *Ally Coolichan* he subdues *Doab* (by some called *Sanbal*) a Province surrounded by *Feminy* and *Ganges*, the noblest River in *India*. At that time *Beyrangano-chan* (otherwise called *Byram-chan* the *Persian*) aging fast, and tyred with the fopperies of this World, having well discharged the trust reposed in him by his old Master, and not a little to his comfort observing in his Pupil a Spirit fitted for the Government of that Monarchy, obtains leave to spend the residue of his time at *Mahomets* Sepulchre, in contemplation: But (in his Roomery in the way to *Medina*) at *Pathang* in *Cambaya* he was wounded to death by an obscure slave of his, whose Father he had formerly slain; so that by *Abdal Radgee* his Son (then not fourteen years old) and a great and much afflicted company this great Captain was brought back to *Agray* and there honourably buried. *Echbar* laments his death, though by some (how truly I know not) thought an Agent; but nothing can recover him: And the better to forget his death he spends some time in building the Castle at *Agra* which was formerly of mud, but by him pulled down and so altered for the better that now it scarce admits a comparison through all *Asia*; 'tis of durable stone, well polished; and so spacious, that it comprehends three miles circuit of ground; built upon the pleasant banks of *Feminy*, compassed with a stone wall, moated, and to be entred by many Draw-bridges, having four strong Gates, some Bulwarks and Counterscarps without to make it more defensive.

Agra. *Agray* (East from *Surrat* seven hundred and seventy miles *English*) the Navel of the Moguls territories, and Empress of Cities in *Industan*, has 28 deg. 38 min. North latitude, and is watered by *Feminy* (*Fomanes* in *Pliny*, *Hynamanes* in *Polyanus* his 8. lib. *Semiramidis*) which from *Delly* glides thither, and commixing with *Ganges* flows into the *Bengalan* Sea. *Agra* was of old (say some, but without good Authority) called *Nagra*, and ere that *Dionysia*; whence they imagine 'twas founded by *Bacchus*, *Dionysia* being a compound word taken from *Dios* *Jupiter* his supposed Father and *Nysa* his Nurse; others call him *Janus*, (which causes some to imagine he was *Noah*, looking into the old and new World, and so called by reason of his Vine-planting, in *Hebr.* *Jain* signifying Wine;) but when this *Bacchus* lived will be difficult to know, seeing *Multos fuisse Liberos*, said *Diod. Sic.* Howbeit, *Fettiopore* till of late (no longer than fifty years ago) bore away the fame. But othersome there be imagine it took its name from the conquering *Agradarus*, as *Cyrus* was first called, who from his own Name gave several places their denomination. Others derive it from the River *Agranis*, which from hence streams pleasantly into *Ganges*, as *Arrian* lib. de *Indicis* called it. *Pliny* mentions *Agra* founded by *Agar* the Mother of *Ismael* in *Arabia*, or *India* as others; and some derive the name from *Agramenes* a puissant Prince who commanded that part of *India* when *Alexander* fought with *Porus*, as we read in *Q. Curt.* and others. Nevertheless, in respect it's built, or rather increast since the Race of *Tamerlane* came thither, it may probably take its name from *Agora* which in the *Tartar* Tongue signifies a Town of Carts new built, or Town of Wood, as *Hacluyt*, fol. 489. observes concerning it; and agreeable to the *Scythique* Towns, who seeing the *Tartars* have no fixt station want not a *decorum* in ranking their Carts so as they resemble streets orderly disposed. What ever the name was, the shape is semilunary like *London*: the streets are many and long and narrow, but nasty; the City is seven miles in circuit, in part walled about, and the Ditch fences the remainder. From *Agray* to *Lahore* (most of the way being through a shade of Trees) are five hundred miles; to *Bramapore* are reckoned one thousand; to *Asmeer* two hundred; to *Surat* seven hundred and seventy, or thereabouts.

Radgee Rana the most potent and noble Prince of *India*, whose progenitor was *Porus* of the old race of the *Indians*, at this time lost his strong Castle of *Chytor*, upon this occasion:

sion: Having intrusted that important Garrison with *Zimet Padshaw*, a Captain of *Ecbar's* Army formerly, but fled to the *Radgee* upon discontent; *Zimet* makes many in-roads into *Gujurat*, to let *Ecbar* know how little he valued his force in those quarters. *Ecbar* glad of the occasion, hastens with fifty thousand Horse against him. Some months he spent in besieging this place; but so fruitlessly, that he rather attempts the conquest an unusual way, undermining the Fort, and to the terror of the besieged, blows the trains up with Powder; causing such a breach, as himself and twenty thousand men immediately entered pell-mell, with such haste that *Zimet* the Rebel perceiving treaty of no value gathering in one his Family consumed himself and them in flames, to prevent the tortures provided for him by *Ecbar* and *Mardout* his enraged Master. In this fort this famous Fort was taken, which *Aladin* by twelve years siege could not do: A victory so great, that *Ecbar* causes it to be expressed in sculpture at *Agra*. He had no time to surfeit of this victory, receiving Letters from *Rajea Bagwander* Viceroy of *Lahore*, that *Mirza Mamet Hagee* his brother with thirty thousand Horse out of *Kabul*, had attempted to prey upon *Lahore*: *Ecbar* delays no time, but with his Army presents himself so suddenly to the Enemy, that without any resistance *Mahomet* flies away leaving his Camp to the mercy of *Ecbar's* Army.

This occasion drew the King to view other places of defence, which he both bettered by his eye, and gave in charge to such as he could trust. He also takes a survey of *Pang-Ob*; out of which he is soon called by Letters from his mother then in *Agra* acquainting him with the Rebellion of *Badur-kawn*, *Ally-Kooli-kawn* and *Zemaen* who were sent that spring against the *Patanians*, whom in *Doab* they put to flight; at *Sambel* also, and at *Lachnoun* got a greater victory; and three weeks after, at *Joonpore* utterly defeated them, subduing to the Mogul all such Provinces as lie ingirt 'twixt *Ganges* and *Tsatsa*; conquests of so great note, that they grew inflated beyond measure, conceiting all *Industan* under like possibility, and which they resolved to make trial of. But the reward and destiny due to Traytors overtakes them: for *Ecbar* by swift marches, long before the Rebels expected him pitches his Tents on the East of *Jeminy* (the River at *Agra*:) which struck the adverse part with such amazement, that as men struck with guilt, forfeiting the memory of their passed victories, they betook themselves to a speedy and shameful flight; after whom *Ecbar* eagerly pursues, and after long pursuit, the heads are taken: *Allyculi-cawn* also was trodden under foot by the Horse, and *Badur-cawn* (by *Ecbar's* command and in his fight) was strangled. This done, *Ganganna* is sent to *Joonpore* against *Mirza Sulyman*, and the King retreats to *Agra*: where he fancies a pilgrimage to *Asmeer* albeit a hundred and thirty course or two hundred *English* miles distant thence; fancying, that by invocation of *Mandee* a reverent *Hodgee* or Disciple of *Mahomet*, he should obtain some issue masculine. Accordingly, after much foot-toil, (at every miles end a fair stone being pitched to rest upon, which as yet remain,) he gets thither; where bare-foot very devoutly entreats dead *Mandee* for Children. This is a Prophet of great fame in those parts, and through the liberality of some devoted Princes there intombed in a stately monument, graced with three fair Courts, each of which is paved with stone, the outside Fabrick (after the *Persian* mode) being pargetted or plaistered, and polished in Mosaick order. *Asmeer*, is under 25 degr. 15 min. North Latitude, the Castle seated upon a high Mount, the greater part of the City being below, much after the similitude of *Dover*, the houses well built but of small strength albeit moated with a dry graff, and walled about with solid stone. Not far from which place is *Godah*, once the seat of the valiant *Rashboor* Princes: the Countrey is champaigne and fruitful, in many places affording the ruins of antique magnificence, which by time and war are exceedingly obscured: These *Ecbar* coupled to the rest of his Empire; and by this having made an end of his oblations, in his return he visits a holy *Derwis*, *Siet Selym* by name, of great repute amongst the People; who took it for so great a favour, that (by what skill I know not) he foretold the Mogul, how that ere long he should be Father of three Men-children; which proved so, and upon which account his first-born was called *Selym*, (he who afterwards was *Shaw Selym* the great Mogul, when Sir *Thomas Roe* had Audience at *Agra* in the quality of Ambassador;) the other two were named *Chan Morad* or *Amurath*, and *D'haen-sha* or *Daniel*: A Prophecy so grateful to *Ecbar*, that in gratitude there he erected a very magnificent Mosque, walled the old Town *Tzickerin*, or *Sycary* as some pronounce it, and from this occasion new-names it *Fettipore*, which signifies a place of pleasure; yea, grew so affected to it, that he adorned it with a Palace for himself, and a Buzzer for Trade scarce out-vied by any other in the Orient; yea had made it the Metropolis and usual residence of the Court, had the River affected him, by whose unwholsomeness he forsook it; from whence

whence ruine and neglect have so moth-eaten her, as at this day she lies prostrate and is become the object of contempt and pitty, from *Agra* being distant eighteen miles *English*.

Whiles things were in this fort digesting, news comes to King *Ecbar* (then in *Fettipore*) that another Rebellion was begun in *Gujurat* by *Ebrahim Hossen*, *Mirza-cawn*, *Mahomet Hossen*, and *Joon-cawn*, who had foraged as far as *Baroch*, and were marching to *Amadavad*, hoping with their troops of Thieves and Coolies to make a prey of that wealthy City.

Amadavad

Amadavad seems to me to be that City which is called *Amacastis* in *Ptol.* *Amadavastis* in *Arrian*. Howbeit, some say, it takes denomination from King *Hamet* who in the year of *Mahomet* 375. made it large and beautiful: the Pole Artick is there elevated 23 deg. 18 min. 'tis at this present the Megapolis of *Cambaya* or *Guzurat*, watered by a sweet River, and circled by a strong Wall of four miles compass, well and orderly advanced with many pretty Towers and a dozen Posterns; out of which, few pass or re-pass without a Pass, fearing treason from Prince *Badur*, who in our times with a hundred thousand Horse ranfact *Cambaya* thirty seven courses thence; a course is equal to a large *English* mile or somewhat more. *Ptol.* calls it *Cojamba* and makes it part of *Gedrosia*, and daily threatens this fair City. The streets in *Amadavad* are many, pretty large and comely; most shops redundant with Aromatick gums, perfumes and spices, silks, cotten, calicoes, and choice of *Indian* and *China* rarities, owned and sold by the abstemious *Bannyans*, who here surpass for number the other Inhabitants. Of most note is the Buzzar, which is rich and uniform; the Castle strong, large, moated, and the receiving place of the *Cambayan* Governour: the houses in general are of Sun-burnt bricks, low, but large and tarraffed. Adjoyning is seen the Monument of a certain Pedagogue, so dearly beloved by *Sha Reer* the King, that by a stately *Mausoleum* he strove to make him seem immortal; the building (which is arch'd) and pavement are of well polished marble: It hath three fair Courts, one of them fastidious in four hundred Porphyrian pillars framed in Corinthian architecture; joyning to it is a Tank of Water compassed with Cloisters, adorned with spacious Windows, most of which give the observer a delicate horizon. At *Sesques* or *Sarkeffe* also (one hours riding thence) are seen the Dormitories of many *Cambayan* Potentates. *Rashboots*, the ancient Nobility of this Country before the *Tartars* (from whom the present *Moguls* descend) were conquerers, lodged in a Princely Temple, much resorted to by the *Vannians*, who branch from the same root with the *Rashboots*. Two miles nearer the City we behold the curious Gardens and Palace of *Chawn-Channa*, who was Son to the great *Byranchan* the *Persian*; an Umbrae, by whose valour of late years the last of the *Cambayan* Kings in that very place, by loss of his life, gave conquest to that Warrior and dominion to *Ecbar* his Master; in memory whereof he built that stately House, and made those spacious Gardens, the view whereof worthily attracts a Traveller. Return we to *Ecbar*; who no sooner received intelligence of *Hossens* Rebellion, but with incredible haste he gets thither, (each twenty four hours posting seventy, in seven days four hundred courses) and gives those Rebels battel at the Suns first up-rising; and with their noise and clamour so terrifies them, that after small resistance their whole Army broke into disorder: many were slain in the pursuit; and by a fresh supply of twelve thousand Horse led by *Chan Goga* an expert Souldier after a small skirmish they are further chased, and in the flight *Ebrahim Hossen* and *Mirza-cawn* were slain, and *Mahomet Hossen* himself taken prisoner and forthwith beheaded. By this advantage not only *Amadavar* was recovered and better fortified, but *Surat* also was conquered, and most of *Guzurat* made subject to *Ecbar*. This done, *Ecbar* returns crown'd with Victory, and as the product of peace begins the Castle in *Agra*, which is built of such good stone, and the building so large, that it deservedly challenges the Title of Princess of *Asia*. Twelve years scarce finish'd it, though twelve hundred Labourers at some time were employed about it; there he expended fifty thousand crow of Tacks; a crow is a hundred leck, each leck a hundred thousand; thirty, sometime twenty Tack make one Roopee, a Roopee is two shillings three pence; so that accounting but twenty Tack to a Roopee, the total he disbursed amounts to two millions and five hundred thousand Roopees. At *Fettipore* at that time also he spent about the Wall and Palace a million and five hundred thousand Roopees; in all, four millions. At *Tzekander* or *Secranda* as some pronounce it, three course (or five miles) from *Agra* as we go to *Labor*, is the *Mausoleum* or Burial-place of the great *Moguls*, the foundation of which was begun by *Ecbar*, the superstructure continued by *Jangheer* his Son, and yet scarce finished, albeit they have already consumed 14 millions of Roopees in that Wonder of *India*. It well merits a little more in the description: It is called

The Castle
of Agra
built.

Scander

Scander i. e. Alexander, a place where the greatest of *Grecian* Kings made his *ne plus* when he made his utmost progress or march into *India*; which place *Ecbar*, the most magnifque Prince of *Tamerlanes* Race, selected as the Noblest Place of Burial: 'Tis a *Mausoleum* of four large squares, each side being about three hundred paces; the material is free-stone well polished; at each angle is raised a small Tower of checquered marble: Ten foot higher than that is another Tower, on every side beautified with three Towers; the third Gallery has two on each side; the fourth, one; the fifth, half; and a small square Gallery or Terrafs about, mounting in the whole to a Royal Pyree resembling not a little that famous *Septizonium Severi Imper.* in ancient *Rome* you have represented in sculpture by *Laurus*, or (but in far less proportion) that famous Tower which *Semiramis* built in *Babylon* dedicated to the memory of *Jupiter Belus* her Husbands great Ancestor. In this at the very top is the mummy of *Ecbar*, bedded in a Coffin of Gold. The whole structure built in the midst of a spacious Garden, is furrounded with a wall of red coloured stone, and in that a Rail mounted by six stairs which discovers a little Garden but exquisitely beautiful; so that of this noble Fabrick I may say,

————— *Such a Monument,*
The Sun through all the world sees none more gent.

Ædes est, qualis toto Sol aureus Orbe
Vix videt. ———

An Edifice so stately as ennobles these parts, and gains admiration from Travellers, yea keeps in lasting memory the founders greatness; near this is the other, erected in memory of *Tagea-Mahal Jangheer's* best beloved Wife, which monument some prefer before the other as more excellent, but both indeed are the wonders of the *Easterne* World for celebrated structures.

While these vast buildings were erecting, *Ganganna* prosecutes *Mirza Sulyman*; but (whether of grief or age is doubted) died suddenly, leaving the prosecution thereof to *Skander* his Son, who in short time was made away by conspirators: In his place *Dowett*, *Bazat-cawns* son, a man both effeminate and hated, succeeded him. So that now occasion presented it self seasonably for *Ecbar* to link *Bengala* to his Crown Imperial: a design so worthy his enterprize, that with an Army of fifty thousand Horse, two hundred thousand Foot, and six hundred Elephants he advanced against the *Pathan* Prince, and past over *Ganges* ere *Sha-Dowet* had notice of his coming; which when he was assured of, he dispatched *Radgee B'han* with twenty thousand Horse to encounter them: 'twixt *Ziotfa* and *Moheb-Alli-poor* they affronted one another, and for three hours space skirmisht gallantly; but *Ecbar* over-powering them with his numbers at length has the mastery, and couragiously pursues them to *Pathan*, which King *Dowet* had fortified. *Ecbar* by no means could provoke them to battel, nor in three months siege enter the City; for *Pathan* is a Town both great and well fortified; yet in the fourth he forces it, giving it as a prey to his men, who used all sort of hostile violence: The unlucky King was buried in drink, all that time senseless of loss, till too late to repent it; so that he was conveyed away in a boat, and at three days end made headless and sent to *Ecbar*, as a symbole of their submission and his vanity. The King having thus fortunately proceeded in *Bengala*, goes back to *Fettipore*, where whiles he oversees his buildings he is nevertheless mindful to increase his Empire, which then was but in the Adolescence; to that end by the valour and vigilancy of *Rustan-cawn* and *Zadoc-cawn* the strong Castle *Rhantipore* in *Malva* was soon after taken from the *Radgees*, who of many hundred years had owned it. After which, the Castle *Rota* or *Roughtaz*, *Oreophanta* of old, in *Rota Berar* in *Bengala*, was taken by a merry sleight: This Castle for many Ages acknowledged the *Radgee* her Governour, her building both from Art and Nature being impregnable; 'tis seated upon a perpendicular hill, the ascent cut oblique out of the Rock for three miles compass, the rest of the Rock is round about and precipitous; the top is a plain of eight miles every way, the circuit twenty four; healthy and abounding with all good things necessary, as Water, Corn, Fruits, Wood, and sixteen Villages included by the Castle Wall, which gives the defence two-fold wonderful; in a word, not any Fort or Castle in *Asia* (or it may be in the Universe) is more delightful or of greater strength, as those that see it have imagined.

This, the *Mogul* looks upon with a lustful eye, immeasurably thirsting, but knows neither by bribe nor valour how to compass it; and though he comprehends no way, yet knowing that the Foxes Tail is used sometimes to piece the Lyons Skin, ceases not to torture his invention; the enterprize was undertaken by *Mohehally-cawn* a wise and daring Captain: Who having leave, without acquainting *Ecbar* or any other with his design, attempts it with four hundred young men privately armed with Cryzes as a guard

to his Seraglio, which was in two hundred Doolaes or Cajuaes, as if he were going upon a journey into *Bengala*. In this order passing on, when he came within view of the Castle, he shews a *Rajea* his Concubines, and bribes him to procure leave of the Lord above, that in regard of his haste he might with safety leave his Seraglio there till his return: The message being delivered, the *Radgee* (who loved women well) entertains the motion; and *Ally-cawn* imparting the secret to a prudent Eunuch, disrobes the women, and with their apparel cloaths himself and the four hundred youths, commanding the women to put on masculine attire and to continue the journey to *Orixa*; accordingly the Eunuchs twelve in number, with Bows and Arrows guard the Seraglio, and by the *Radgees* command are received (like *Synons* horse into wretched *Troy*;) For *Ally-cawn* giving the word, the Doolaes were no sooner dismounted, but that thereout issued the *Amazones*; in the first place they secure the Porters of the Castle Gate, then with incredible speed assail the astonished Inhabitants, whom without much resistance they took prisoners, and in the end the *Radgee* himself, whom (to prevent excuse) they beheaded. By this Stratagem the Castle *Rotas* was won, which was not to be taken by all the hostile force of *India*. *Echar* entertains the news and manner of surprize with incredible delight; and joys the more in his belief, when he views that mass of treasure which was sent him thence by *Ally-cawn* to confirm the truth of that conquest. After which the invincible Castle *Feloore* was by *Gidney-cawn* an Apostate *Mahometan* also betrayed to the *Mogul*, though to his own brothers confusion. The fame whereof afflicts many Princes of the *Rajeas*, each of them labouring to conserve their own against this over-spreading *Tartar*: to which purpose some courageously desie his greatness, of which rank was *Roop Mathii*, a Lady both fair and valiant; who albeit her Beauty was more forcible to subdue than any Arms she could manage, nevertheless she confides more in her Lance than Beauty: so that animating her party, she vigorously falls into the *Moguls* Dominions; but in the midst of her carriere was encountred by *Adam-cawn*, an expert Souldier; who with his body of Horse so furiously opposed her, that most of her *Pattans* (or *Puttans* as some call them) in that skirmish were cut off, no quarter being given any but herself; who rather than endure the shame of her imprisonment, the assault of her chastity, or those scoffs they probably would have entertained her with, put a period to her life by poison. *Masoffer-cawn*, in the mean time, this year 1588. of the *Hegira* 968. being in *Guzurat*, hatches a conspiracy against *Echar*; and in the first place strangles *Gotobdas Mamet-cawn* the Kings viceroy in *Amadabat* and some Ombraces, he then seizes upon all advantageous places for the strengthening of his Rebellion: But by *Abdal Radgee* (*Beyrangano-cawns* son) is no sooner opposed than vanquished; and fearing to obtain pardon, destroyed himself in like sort as did the late nam'd *Amazon*. The report of whose death was no sooner bruited but the fame also of *Mirza Mahomet Hackim* (Brother to *Echar*) his death occasions *Echar* to assure himself of *Cabul*, which during *Hackims* life was impossible to be compassed; but using with all kind respect his Wives and Children, he conferred upon *Chabec-cawn Hametbeg* and *Mamet Maxuen-cawn* large stipends and commands in *Mesulipatan*, *Orixa* and other places, suitable to their merit. At the same time *Zebber-cawn* (late President of *Kabul*) and famous for his victory that year against *Maxuen-cawn*, *Bama-cawn* and other Rebels in *Bengala* was made Viceroy of that Province, and *Radzia Thormiel* called to *Fettipore*, such time as *Radgee Ramgiend* Lord of *Bando* (a Province adjoyning *Agra*, redundant only in sand and stones) by perswasion of *Radgee Bhyrmel* presents himself to *Echar* at *Fettipore*, and inrolls his Countrey as a member or appendix of the *Moguls* great Seigniorie; by whose example sundry other petty *Gentile* Kings submitted themselves unto *Echar*, and yearly (as a symbole of their subjection) present him besides Earth and Water their Daughters to be his Concubines; to the *Mogul* a grateful tribute: and for their better satisfaction to court them in, at *Praije* (an hundred and ten course from *Agra*, *Chrysoborca* in *Pliny*, by some *Nisaa*) raises a triumphant Palace upon a Promontory where *Feminy* empties her self into *Ganges*; the material thereof is hard stone artificially polished, and calls it *Elabasse*; in nothing more observable than a deep dark cave, in which are preserv'd (as reliques) divers deformed Pagotha's, ridiculously by them supposed to be *Babba Adam*, *Mamma Evah*, *Seth*, *Enosh* and *Methuselah*, whom they affirm lived here; and to whom (from most parts of *India*) resort innumerable *Bannyans* for benediction: first purifying themselves in *Ganges* (reputed holy, and no doubt excellent, for we find that a pint of *Ganges* water weighs less by an ounce than any other water thereabouts) and shaving off their hair as an unclean excrement, suppose that thereby they have merited: the whole, is surrounded with a triple wall; the first, being of square red stones and highest raised; the inmost, of white stone, retaining an Obelisk

Feloore
taken.

Elabasse
builded.

fifty cubits high, little less under ground as they say to make it firm and durable; probably fixt there for ostentation by *Alexander* or *Bacchus*, *Ovid. lib. 4. Met.*

Whose conquests through the Orient are renown'd,
Where tawny India is by Ganges bound.

Oriens tibi victus ad usque
Decolor extremo qua cingitur India Gange.

In this (which many *Potan* Kings formerly in vain attempted by reason of the overflowing Rivers) the King spent a myriad and two hundred thousand Roopees. Here also they shew a Tree which many *Potan* Kings have sought to eradicate and destroy; but as report goes could never effect, so as 'tis little less than adored. Near *Elabasse* also is worth our seeing the stately Tomb which *Jangheer* built for his first Wife (*Raja Manisenghs* Sister) who poisoned her self so soon as she received the report of her Son *Sultan Gushroes* rebellion.

The *Moguls* affairs succeeding thus fortunately, no clouds appearing, *Echar* broaches new *Chimeras*, and fancies the entire conquest of *Purop*, *Patan*, *Chormandel*, yea of all *Bengala* to the South; and to stretch his Empire North as far as *Tartary*. To further which, he hears, that *Abdul-cawn*, Son and Heir to *Skander-ghan* King of *Maurenahar* (part of *Tartary*) was coming to *Fettipore* to give him a friendly visit: He prevents part of his journey and meets him at *Lahore*: where there wanted no ceremony to content the *Tartarian* Prince, who after a short stay returned home with satisfaction. News at this time being brought King *Achbar* that *Mirza Sharoph* in *Badaxan* had been injured by the *Ouzbeg Tartar*; the King resolves to vindicate him: but first, as more considerable, bends his march towards *Orixa*, that he might at once command entirely over *Ganges*. At *Atteck* he musters and orders his Army: to *Rajea Byrmiel* he disposes one part, to *Jehan-cawn* another, to himself the third. *Byrmiel* leads the Van, and out-stripping the Army falls furiously upon the *Patanians*; who by their Lieutenant General *Zel-Ally* are received with no less bravery, but answer blow for blow, so long, and with such success, that *Byrmiel* was forced to retreat with loss; so as *Echar* by such as fled having quick notice of it, at first the news put him into a rage; but Reason having got the mastery of Passion, rallies his men, and with fresh supplies makes a quick return; and having received a sharp charge by *Zel-Ally* and his late victorious party, after some hours close fight, *Echar* having far the greater Army, had the day; *Zel-Ally* first, and then *Turcoft* the Lieutenant General were slain, and fifteen thousand of the Army left dead upon the place: by this overthrow the rich and noble Province of *Bengala* was totally subjected, which to this day remains a member of the *Moguls* large Empire. This happily effected, the conquest of *Kandahor* is next designed: to which end, *Echar* hearing of a variance at that time hapning 'twixt the two Princes *Hussan* and *Rustan* (sons of *Mirza Beyram* the *Kandahor* Governour) and the *Persian*; he confederates with the two young men, and sends *Chabeec-cawn* with five thousand Horse thither, who at midnight were let into the Town by the two brethren, and the City made a Vassal of *Echars* Empire. But *Abas* the *Persian* King not liking his enlargement that way, soon recovered it from the *Indian*. *Echars* Ambition nevertheless grows boundless; so he can overcome, he cares not how, nor where he conquers: for, hearing of the old King of *Maurenahars* death, notwithstanding his pretended friendship to his Son, he covets to become his Successor. And first, to discover their strength, he sends *Tzedder-cawn* and *Hackeem-cawn* his Ambassadors, who under an amicable colour of condoling and comforting *Abdul-cawn* for his Fathers death, at the years end return well instructed: but the great *Mogul* reserves the practick part unto himself. For perceiving *Cassimeer* interposing, and at that instant not under his power, he sends *Ally Mirza* in Ambassie to *Justoff-cawn* (a fearful King) with this Message, That if he with his Son would come to *Lahore* and do him homage, he should have his Seigniorie established, and by that Alliance his power at all times would be ready to defend him: if otherwise he would refer it to the chance of War, he must expect a perpetual slavery. The *Casmirian* King affrighted at this threat, and doubting his power, hastes instantly to *Echar*, and becomes his Vassal: Howbeit *Jacob-cawn* his Son being of more spirit, and not able longer to dissemble, without leave returns home, followed by such as loved him: so that he quickly expels the *Indians* out of the City, and is acknowledged King: But his Halcyon days were of small continuance; for *Echar* orders *Ally Mirza* and *Cassem-cawn* with thirty thousand Horse to hasten after him; so as the young King not daring upon equal terms to adventure battel flies to the high Mountains of *Bimbery*, whither also *Cassem-cawn*, directed by some Natives, so hotly pursues, that they became masters of those Hills; whence *Jacob* flies to *Sirhenaker* in *Cassimer*, but thither also they follow him, where neither strength in men nor walls were sufficient to repel, but in despite of both he is taken, and forced to bend under the iron yoke of bondage.

Cassimer is part of that part of *Asia* which of old was called *Sogdiana*, being part of *Scythia intra Imaum*. The North Pole is there raised 41 degr. 9 min. This City is from *Agra* three hundred, from *Surat* about a thousand *English* Miles distant: the Province generally is mountainous, barren, cold and windy. Her Metropolis *Shyrenakar* which some call *Syrenabar* is three miles in compass, watered by *Behat* or *Phat*, a River some think *Acesines*, which from *Caucasus* after many glomerating dances increases *Indus*; in nothing more observable than a Lake (eight leagues hence) which is fifteen miles about, in center whereof is an Isle in which is built a fair Palace, out of which is seen variety of sports, as Fishing, Hawking, Rowing, &c. Now whether this was that *Cyropolis* which the great *Cyrus* raised to keep out the threatened invasions of the *Tartar*, as some surmise, I cannot say, seeing another of that name was where *Shyras* now stands.

This done, restless *Echar* (a while deferring the conquest of *Bactria*) aims at *Tutta* and all those Territories that abutt upon the East side of *Indus*. A notable enterprize: But being a very prudent Prince, well understood the strength and condition of every Principality, and how the Rulers were reputed of. Knowing therefore how odious *Mirza Jehan* was by reason of his Tyranny, and especially to his inferiours, he sends *Ganganna*, *Echar's* Favourite with twelve thousand men to surprize that place; who to make the quicker march and less noise by Boat sailing down *Ravee* into *Indus*, arrived at *Tutta*, which nevertheless having intelligence, so provided, that for six months it held out; but in the seventh the Tyrant was necessitated to yield it up, and upon conditions having surrendered the place, was entertain'd friendly: but by this acquisition all *Syndee* even to *Loore Bander* upon the Ocean came to acknowledge *Echar* their Sovereign.

Tutta or *Tatta* (till of late commanded by the *Rashboot*) East from the City *Jeselmeeer*, and West from *Buckor*, is reputed one of the most celebrated Marts of *India*; so circled by a branch of *Indus* that it is a peninsula. From *Lahore* it is about thirty days journey, but by *Indus* in less time attained. Upon the Ocean she has *Loure Bander*, which is three easie days travel thence; observable in this, that such ships as ride at anchor there, are not so gnawed and spoiled with worms as usually they be at *Swalley*, *Chaul*, *Dabul*, *Daman*, *Goa*, and other adjacent places.

A.D. 1593 About this time *Nezamshaw* the old King of *Decan* paid Nature her last Tribute, and
 A.Heg. 973 Melec Amber his Son was stated in his Throne: *Echar* (whose disease was Ambition) is sick till he attempt the conquest of that also; to do which he resolves neither cost nor toil should hinder: The enterprize was more hopeful seeing that a woman was at that time Rectrix of the Marches. *Ganganna* being chosen General, having received his instructions, with thirty thousand Horse marches from *Lahore* to *Brampore*, where *Radjee Allychan* the Governour meets him with five thousand more, and after some months greater preparation set forward towards *Decan*, the Army being provided of all things necessary both for fight and siege. *Decan* is the name both of a City and Kingdom: the City is distant about 10 miles from the Diamond-mine. The Kingdom is large; included betwixt the *Mogul*, *Narsingan* and *Samozeen*, comprehending *Canara* or *Cuncan* in which are *Onor*, *Batticala*, *Mangalir*, and other Towns of note upon the Indian Coast, and by frequent resort of Merchants and others not a little celebrated. *Tziend Bieby* daughter to the last King hearing of the *Moguls* approach, in the first place fortifies *Amdanagar* a frontire Town; and having from the Kings of *Visapore* and *Golconda* received an auxiliary Force of forty thousand Horse, the command of which she commits to her Field-Martial Eunuch *Godgee Shuhel*, he attends the Enemy upon the Confines, first skirmishing with *Ally Chawn*, *Mirza-Gassem*, and half the Army; and soon after the Pagans enter pel-mel, guided only by courage and desire of conquest, so as on both sides were many slain; now one, then the other part seeming victorious: so long, so courageously, with such emulation and fury the battel continuing, that when the Sun (weary of so much bloodshed) had hid his face in the West, they ceased not, but by Moon-light continued the fight with equal resolution, so as for many years a more memorable battel hath not been with more courage, in eighteen hours none knowing to whom the victory inclined; till such time as the Sun sparkling his beams again in that Horizon, *Ganganna* who was their Reserve fell in with his Brigade, and in so good order, that after three hours further dispute the *Decans* very unwillingly gave back, leaving their heroick Captain *Godgee* honourably slain in the field. The *Moguls* follow the chase fifteen miles; but the Princess *Baby* gallantly interposes them with fresh Horse, forcing the *Mogul* to a retreat toward *Brampore*, which recovered the *Decan* some reputation. *Echar* having notice of what had past, intreats *Sha Morad* his beloved Son to re-inforce his Army by a new levy of fifteen thousand Horse; and from *Brampore* with the other Forces quartered thereabouts to make a fresh invasion into those meridional Provinces:

Merrily

Merrily the youthful Prince advances thither-ward; but during his stay in *Bramapore* gave such liberty to his venereous and drunken disposition, that his radical vigour soon became spent, his lungs consumed, and death gave the period to his consumption. This sudden farewell struck the Army with such amazement, that many Umbraes (to avoid the suspicion of his Father) fled, not caring to inhume the carcass. *Ecbar* having quick intelligence of this sad accident, though he was pretty well acquainted with his Sons debauchery, yet will not be persuaded but they had poisoned him: and for better information, his Chancellor (the Princes School-master) *Abdul Fazel* is dispatched; who (finding the dead Prince his own consumer) prudently assembles *Ganganna*, *Justoff-chan*, *Tzadok-Mamet-chan*, *Mirza Tzarok*, and such other Umbraes as were at hand: he calls back such as had fled for fear, and then satisfies *Ecbar* where the fault was; and being commissioned by the King, undertakes the Princes charge, having first sent the dead body to *Delly* to be buried. In small time he subdues the Provinces of *Chandys* or *Sanda*, *Berar*, and many other wealthy places; and by Letters acquaints the King with his success, desiring him to forsake *Lahore* a while, (having spent twelve Winters and Summers there,) and remove his Court to the City of *Agray*, which so long languished by his absence; further putting him in good hopes in small time to subject and add *Decan*, *Gulgunda* (by the Persians called *Hydraban*), *Visiapore*, and other parts of *India* to his Empire. *Ecbar* in the interim orders his Son *Shaw Selym* (afterwards called *Jangheer*) with fifteen thousand Horse to fall upon *Rajea Rana Mardout*, the only successor to *Porus*, and of all *Radgees* the most powerful and eminent: *Tzebber Chan* follows the Prince with five thousand Horse, *Sha Coolichan Maharem* with three thousand; *Radgee Shagenat* (Favorite afterward to *Jangheer*) with three thousand more; and many other Umbraes and Mancebdars of note attended him with what Forces they could; which being brought into a body, the Mogul bids *Lahore* farewell for some time, and according to *Abdul Fazels* advice, removes both Court and Lescar unto *Agray*; into which he was received with all demonstration of joy could possibly be expressed, the Citizens supposing he came by his residence to enrich the Town, when as indeed his aim was to gain there quicker intelligence from the Army, and that he might prosecute his intended War the better against the King of *Decan*, *Lahore* in the mean time sorrows for his departure.

Sudden death of Prince Morad.

*A.D. 1595.
Heg. 975.*

Lahore (a City both great and famous) is competitor for the Title of *Metropolis* with *Agray*: The Pole Artick there advanced 32 degrees 15 minutes; the air for eight months is very pure and restorative; the streets graceful and well paved; most of them being cleansed and served by the River *Ravee*, a branch of *Indus*, which from *Penjab* and the *Cassmyrian* mountains streams pleasantly near this City, and after a flux of three thousand *English* miles, the Channel all the way being deep enough for Junks of three-score Tun, at *Tutta* in one broad stream near *Diul* at 23 degrees 15 minutes empties it self into the Ocean. In *Lahore* are many things observable; as the Castle, Palaces, Mosques, Hummums, Tanks, Gardens, &c. The Castle is large, uniform, and nobly seated; the material stone, white and polished; entred by twelve Posterns, three of which respect the Town, the rest the Country: Within is a Palace entred by two Gates, giving passage into two Courts; the last of which points out two ways; one to the Kings *Durbar* and *Jarneo* where according to custom he daily shews himself unto his people, the other to the *Devon-Kawn* where every evening from eight to eleven he discourses with his Umbraes. On the wall are pictured sundry stories and pastimes, viz. *Jangheer* (otherwise call *Sha Selym*) cross-legg'd upon a Carpet under a State, his Son *Perwees* being on the right hand with *Curroon* and *Tymoret* his brothers, *Dhan Shaw* and *Sha Morad*; about him are *Emirza Sheriff*, *Can Asoms* elder Brother, of such wealth and pride, that having above an hundred Concubines, he new clad them every day, and every night tearing their apparel off, buried them in the ground; *Mirza Rustan* (once King of *Candahor*) *Can Channa*, *Rajea Manisengh*, *Can Asam*, *Assaph Can* and *Radgee Jagonath* or *Gaginet* (the *Crassus* of *India*, for at his death he left *Jangheer* as a Legacy sixty Mawnds of pure Gold, each Mawnd being five and twenty pound weight, which in ours amounts to near sixty thousand pound Sterling, and three hundred Elephants richly covered, with other things; at whose death his Wives, Sister, Nephew, and seven other friends burnt themselves (for complement) alive in his funeral fire :) And on the left hand are *Rajea Bousing* Fly-scarer, *Rajea Randas* Sword-bearer, *Mocrib-Chan* Jester, *Rajea Rodorow*, as also the *Radgees* *Ransingh*, *Mansingh*, *Bersingh*, and *Bossou*, &c. In another *Goozelchan* (near the former) is painted the Mogul under a cloth of State cross-legg'd upon Carpets; upon the Doors of which are the Images of the Crucifix and of the blessed Virgin

Virgin Mother. In another, the Kings Progenitors; amongst whom is *Babur* and thirty Nobles in the habit of Pilgrim Kalenders, &c. This was a noted City in *Porus* time. Upon the banks of this where it meets *Hydaspes*, the victorious *Greek* built *Bucephala* in memory of his Horse that died there. Here it is thought the Patriarch *Noah* seated himself after his leaving the Ark; and hence *Ophyr* and *Havilah* Sons of *Jocktan* removed towards *Ganges* and *Malacca*. The Province wherein *Labore* is seated is *Pangab* West from *Jenba*, or rather from the *Persian* word *Panch-ob* or five Waters or Rivers, which are now called *Ravee*, *Behat*, *Ob-Chan*, *Wibhy* and *Sindar* (increased by *Padder* and *Damiadce*,) but by *Ptolomy* and old Hydrographers, *Acesines*, *Cophys*, *Hydaspes*, *Zaradras*, and *Rhuadeb* or *Hispalis*. In a word, no Province of *India* out-vies it for pleasure and trade, nor any part of the East for a continued shade of Ash, Elm, and Mulberry trees, which reach from hence to *Agra* more than three hundred miles, whose spreading and verdure lenifie the Suns heat, and for whose further accommodation each eight miles there is a convenient *Saray* built for Travellers to repose in gratis. *Labore* is from *Spahawn* four monthes travel by *Carravan*. *Assa fatida* abounds here. But to return.

Ecbar, now at *Agra*, resolves in person to prosecute the Wars in *Decan*; so as *Anno* 1597. of the *Heg.* 977. having made preparation for that expedition, he sets out towards *Brampore* mounted upon a Horse, (where note, that the custome was, that when they issue out of their Palace on Horse-back it signifies War; if Peace, then within a Pallamkeen or Litter, or upon an Elephant :) but (contrary to expectation) so soon as he had passed the River *Nerebede*, he had news that *Badursha* a couragious *Radgee* had fortified *Hasser* a very strong Castle against him; the Mogul likes not to leave so considerable a Place and Enemy behind him, and therefore sits down there, and resolves to take it by force or famine. *Hasser* is three Castles in one, called *Chotzan* and *Commerghar*, the last is mounted high and so well defended by Nature, as seems impregnable: therefore *Ecbar* resolves to famish it, and half a year to that end he blockt it up; which the *Radgee* within seeing, and not knowing of any that would either raise the siege or relieve the Garrison with Provisions which they then stood in need of, he thought it his best way to treat betimes, that he might expect the better conditions; accordingly he beat a Parley, and upon treating with *Ecbar*, upon Articles had his life and goods granted; which upon rendition of the Castle were performed, and such quarter kept as induced the *Radgee* to accept of a Command in the Army, and so he followed the Lescar which upon this success marches more cheerfully, till such time as news was brought how that *Sha-Selym* and *Tzebhaercawn* with the residue afore named, going against *Radgee Rana Mardout*, in *Asmeer* *Tzebhaer* departed this life, (of poyson as some thought) which for some time alters the Princes progress; for forthwith seizing upon *Tzebhaers* treasure (amounting to a crow or ten leek of *Roopes*) therewith he purchases the mercenary affection of so many of his Souldiers that to *Agra* he returns, unnaturally resolved to thrust his Father out of his Throne. *Ecbar* was so amated at it, and with this unexpected Rebellion, that what with fear of his Sons popularity, and what with grief to leave *Decan* unconquered, his heart droops, and a deep melancholy seizes his spirit, till *Abdul Fazel* rouzes him, and by the seasonable encouragement he gave, not only revives, but exasperates. Whereupon turning his back of *Amnadagar* with half his Army, (leaving his Son *Sha D'haen*, with *Abdul Fazel*, *Chan-Channa*, *Badur-Shaw*, and other Umbraes to prosecute the War of *Decan*) he speeds towards *Agray*, whither *Shaw-Selym* had got before him in hope to secure the Treasury; but missing his aim, he marches back by *Rehen* and *Annewar*, and after twelve days march came to *El-Habasse* having forced his passage through *Berar* or *Bahaer*, *Syaupore*, *Chalpy*, (not that which some think *Tharsis*) *Lacknoo*, *Mekpore*, *Chera*, *Gastanpore*, *Ghanoots*, *Chersam*, *Berage* and other Towns and Provinces which seemingly acknowledged him, and in which Garrisons he put Captains of his own choosing. The King now returned to *Agray* being sensible of his Sons conspiracy, wishes all were well again; by kind Letters first attempting it, discovering the shame and danger he was in, the curse of *Mahomet*, and deprivation of his birth-right, so he persisted; but promising pardon if he would submit and come in: Howbeit such persuasions were of small power with *Shaw-Selym*; who to assure his Father of his constancy in that course first derides the Messenger, and then o're-runs the Empire as far as *Bengala*, hoping (but in vain) the Viceroy there *Radgee Mansingh* would side with him.

Nevertheless, what made some amends, was the good success his other Son Prince *D'haen* or *Daniel* had in his march towards *Decan*: For he having entred the Country, in the first place besieged *Gandetzin*, one of the most considerable Castles for strength and situation in the whole Kingdom. Herein the distressed Lady with many of her Nobles had pent themselves, stored with victuals for two years siege, and provided with all

all forts of warlike Instruments. Notwithstanding all which (the Dice of War so ordering it) in the seventh month the Enemy took it by storm; many of the defendants losing their lives; but all, their wealth and liberty. *Bebey* only, rather than suffer imprisonment made her self away by Poyson, and so put an end to her misery. But her treasure of Gold and Silver came to the Conquerors hands; who giving it in charge to *Abdul Fazel* and *Chanchanna*, the Castle he trusted to *Godgee Byckmirz*, and without any further resistance marched his whole Army through the Counties *Berar* and *Gandes*, receiving some acknowledgment from the faint-hearted Kings of *Gulcunda* and *Visiapore*; and so laden with triumph and treasure returns to *Brampore* victorious.

BRAMPORE (or *Barumpur*) *Baramatis* in *Ptolomy*, or *Brachman-pore* as my notion prompts me, of old and at this day a Seminary of *Bramans*, *Fogues*, *Culans* or *Gymnosophs*, (whose Academy (about this place) is recorded by *Porphyrins* and *Ptolomy*) is in Artick elevation twenty eight degrees, three minutes; from *Surat* East two hundred and twenty miles; from *Asmeer* four hundred and twenty; and from *Agray* not much less than one thousand. The Province is called *Chandish* or *Sanda*; where being watered by *Tapee* (the River at *Surat*) it becomes fruitful and pleasant; but elsewhere is barren and sandy. The City is built upon low ground, in an unhealthy but spacious Vale, and by *Bannyans* most inhabited: the Streets are many but narrow; the Houses not high, and but meanly beautiful: At the North-East end it has a Castle (at the River side) which is large; and in the River we see an artificial Elephant so skilfully shaped, that by the *Bannyans* 'tis of some veneration, and by others admired. In times past here resided the *Decan* Kings, who by the *Mogul* are now beaten from it: and near this is *Chan-Channa's* House and Gardens at *Loll-baut*, adorned with a delightful prospect of several Trees, which for fruit and shade and for variety of Flowers and Herbs of all sorts, expresse the ingenuity as well as greatness of that Noble Person; as also the Water-works two courses thence are well worthy the view. But to return.

Ecbar no sooner understood how fortunately his Son *Daniel* had proceeded Southward, (the news whereof 'tis likely came to *Shaw-Selims* ear) but *Godgee Jehan* presents him with a penitential Letter from *Shaw-Selym* his rebellious Son in the contrary quarter. After a little stay, *Jehan* returns with the *Moguls* promised pardon, provided he would dismiss his Army and make speedy submission. His ungracious Son repeating his former impiety, returns this for answer; That having an Army of seventy thousand Horse, and many brave men, upon most of which he had conferred some Command, it was evident he needed not to submit: nevertheless he would submit, provided an Amnesty were forthwith given him and those that were in this conspiracy, their lives and well-being being equally valuable with his own; which if his Father would not grant, he was resolved to defend himself, and to continue his Army in their former courses. *Ecbar* having ruminated a while, returns him a tart answer, such as incensed the Prince; who having advised with his Council of War, forthwith dis-lodged, and in good order marched speedily to *Elabasse*, where he commands all sorts of Coin, of Gold, Silver, and Brasse to be stamped with his own Name and Motto; yea, to vex his Father the more he dishonestly courts *Anarkala* his Fathers Wife, (which name signifies *Pomegranad*,) and withal sent him some of his new-stamped money; a crime of so high a stain, that the enraged Father first curses him, and then acquaints his Chancellour *Abdul Fazel* with his condition: who having laboured all he could to moderate his Masters passion, with all convenient haste (accompanied with three thousand Horse) follows the Post to do his Master some Service. But *Sha Selym*, (having intelligence how all passed) to anticipate so sure an Enemy, writes to *Radgee Bertsingh* (Lord of *Soor*) thorow whose Country he must go, to lie in wait for *Abduls* passage, and promising him a gratuity with command of five thousand Horse, so he would send him *Abduls* Head. The *Radgee* promises his best; and with a thousand Horse and three thousand Foot ambushes near *Gwaler*; and such time as poor *Abdul Fazel* (suspectless of any Enemy) passed by, *Radgee* fell upon him; and notwithstanding the advantage he had; for three hours the fight continued; but o're-pressing them with men and troops, in the end *Abduls* company were most part slain, and himself (after twelve wounds which he received in fight) was at length taken and beheaded. *Selym* receives the present joyfully; but *Ecbar* (who loved him dearly) becomes so passionate, that for three days he withdrew from all manner of company, and for some time refused to be comforted. But (like waves) see another horror afflicting him: news was brought him of his other Son *Sha Daniel's* death, killed in the same City and by the same Disease *Morad* was formerly, by intemperance: hereat the old man afflicts his decaying body unmeasurably, cries and sighs and vows revenge upon *Chanchanna* for no better regarding him: who so soon as the Prince was dead, made what haste he could

to the Court to purge himself; but was not admitted *Ecbar's* sight, till by mediation of others he was brought into his Majesties presence, and gave so good an account as the Mogul was pacified, and with new instructions hasten'd back to the Army in *Decan*. Nevertheless, the vexation he endures by the continued Rebellion of his Son *Selym* takes from him all comfort; and seeing him hardned in his exorbitancies, is at his wits end how to reduce him. Therefore first (as a King) he marches against him with thirty thousand Horse, but by his Mothers sudden death was recalled; whose Body when he had sumptuously interred in *Delly* in King *Homayon* her Husbands Sepulchre, then (as a Father) he tries once more what fair perswasion could operate: To which end he dictates a pathetique Letter mixt with love and anger, reproving, perswading, dissuading, promising, and putting him in mind, he was or should be at least his joy and comfort; and that he had no more Sons living. *Myrad Zedda* (once the Prince's Tutor) was thought the fittest person to carry it; who so forcibly penetrates the yielding or rather convinced nature of *Sha Selym*, that forthwith taking *Perwees* his little Son along with him, he leaves *Halabass*, passes *Jeminy*, and after two days (the Wizard allowing the day fortunate) with all his Umbraes arrives at *Agray*, and by *Mortozakawn* was brought to *Ecbar* then in the *Guzel-chan*; who blushing to eye him, leads him into the *Mahael*, or private Lodging, where forgetting his promise remembering the dances *Selym* had led him, into such a rage that rapt him, that after he had flasht terror into his heart by the fury of his eyes, and thunder-struck him with a storm of words, with his fist struck him so hard upon the mouth, that *Selym* throwing himself down, requests his Father at once to destroy him, to which end he shews him his breast, the sword and hand ready to it. But *Ecbar* by this abating his choler intends no such sacrifice, but commanding him to arise, dissembles his affection and terms him *Ass* and *Fool*, that commanding seventy thousand men, would forsake them to trust the sugred promises of any. That said, he brings him forth again, and sends him back to Prison, giving all the principal Umbraes his associates like welcome, *Radgee Batso* excepted, who (wiser than the rest) escaped. By this imprisonment, *Sha Selym* contrary to his custome abstains four and twenty hours from *Opium*, which next day *Ecbar* (fearing that in a passion he would make himself away) comes in Person and perswades him to take: The third day, by the intercession of his Ladies and Concubines *Selym* was freed and sent to his own House; where he behaved himself orderly, in a dutiful manner each day visiting his Father; till upon some old mens malicious surmises or his Fathers new jealousy he was restrain'd again, and the Mogul *de novo* exasperated against him. But this ill-grounded rancour had little effect; for *Ecbar* taking distaste against *Mirza Gashaw* (the Viceroy of *Tutta's* Son, and one formerly high in his favour) for speaking one word with *Ecbar* ill interpreted, no submission will serve his turn, no less than his life must pay for it: To which end the Kings Physician was directed to prepare two Pills of like shape but contrary operation; *Gashaw* must be trusted with them, and bring them to *Ecbar*; who (imagining by a private mark he knew the right) bids *Gashaw* swallow the other. *Gashaw* ignorant of the deceit, by chance light upon the best, so as *Ecbar* by mistake was poisoned. Too soon the miserable Mogul perceives his error, and too late repents his choler; but (for shame concealing the cause) after fourteen days torment and successful trial to expell the poison yields up the Ghost, in the seventy third year of his Age, and fifty second of his Reign; and with all imaginable solemnity in *Tzekander*, three course from *Agra*, in a Monument which he had prepared, that great Monarch was buried: And *Sha Selym* (though a while resisted by *Radgee Mansingh* and *Chan Assem*, who in vain endeavoured to make his Son *Cushroo* Mogul, so nominated by *Ecbar* as they alledged) with such ceremony as was requisite was Crowned at *Agra*, by name of *Jangheer*, King. In the year of our Lord God, 1604. and of *Mahomet* 984.

The Prince
submits.

The great
Mogul
poisons
himself.

Sha Selym
Crowned
great Mo-
gul.

Give me leave now to present you various Scenes, composed of a miscellany of subjects, hapning in *Industant* during *Jangheers* Reign.

Jangheer (so now we call him) by the mediation of *Mortezakawn*, *Cooly Mametchan*, and others of his Council, receives his Son *Sultan Coshroo* (or *Gushroo*) his late competitor into favour; and to lay the foundation of his greatness in the good will of his people freely receives *Chan Assem* and *Radgee* into grace again. But *Cushroo*, struck by his own guilt, suspecting his pardon counterfeit, by Letter desires *Hussanbeg*, Viceroy of *Cabul*; his old Friend; to meet him near *Fettipore* with some Horse, that he might fly away, being assured that if he stay'd long at Court he should be put to death. By his Zantel the Letter is speedily delivered, who as readily obeys the disconsolate Prince, and with three thousand Horse hastes to *Achbar-pore*, which is from *Agra* four and twenty courses, whither the Prince (escaping about twi-light from Court) comes, followed by

A.D. 1604.
Heg. 984.

by five hundred Gallants, who all together hasten to *Lahore*. *Jangheer* had immediate notice of his Sons flight, and resenting how dangerous it might prove, charges *Godgee Melec Allybeg* Captain of the Guard, with such force as he then had to pursue *Gushroo*, and to bring him back again. The *Cutwal* with three hundred Horse, and *Mortaza-chan* with fifteen hundred Horse more, all night post after *Godgee*; yea after both, but more leisurely, *Jangheer* himself (perswaded to it by *Mirza Umbrave*) with fifty Elephants and eight thousand Men: so that the poor Prince (every way pursued) feared to be made Prisoner again; yet such was the haste *Hassenbeg* made afore them, that none of the three came near him by fifteen courses, (yea, though all the way they plundered Villages, and made havock of what they could) so as on the ninth day the Prince attained *Lahore*: But intending to enter the Castle, they were (contrary to expectation) kept out by *Ebrahim-chan* the Governour, (premonished of the Princes flight;) and which was worse, by *Sayet-chan* (three course from the City, and in his way to *Bange* the place of his Government) making as if he would join with him, upon the River the poor Prince is imprisoned; but by vertue of a bribe escaping, he returns to *Hussan*, where he was endangered by another bait. For *Zalaladen Hassen* presents himself unto the Prince, assuring him that his Father out of his abundant love had passed by his offences, and had assigned his true Friend *Hussenbeg* the additional Command of the Provinces of *Cabul* and *Banafoed*: with which seeming not contented, he desires the addition of *Zerbynd*, all this being but to dally, and allure his stay till *Jangheer* came to catch him. The Prince nevertheless was not so simple, but that he easily discovers his Fathers drift; so that after three weeks fruitless attempt to take the Castle in *Lahore*, he forsakes the City, and with twenty thousand Horse in a quick march moves back again, with a full determination to bid *Jangheer* battel nearer home. It hapned, that he pitcht one night where *Mortosa-Kawn* with six hundred Horse (hearing of *Gushroo's* coming) was ambushed: *Mortosa* falls upon him; but such was the premeditated care *Hussan* had of the place, that in two hours skirmish their Enemies were beaten, and *Sha-Chelyal* the Captain slain; so that had not *Godgee Melec* with the Kings Standard entred, proclaiming with great out-cries that the Mogul was at hand, the Kings party had been wholly routed: But of such terror was the Kings approach (then past *Sultanpore*) that *Abdul Rajea* who bore the Princes Colours most cowardly threw it away and fled; and by his dastardly Example the rest of the Army did the like, most of them by the rustick time-serving people being chased and knockt down, and all the baggage seized on by Country-people. The King was so sensible of this good hap, that in memory of the Deliverance he erects at *Tzie Kerry*, i. e. a place of Hunting a stately Castle, and new names the place *Fettiore*, which signifies Paradise, or a place of Delight.

Fettiore, if the water had been good, had by this time triumphed over all the Cities of *Fettiore India*; 'tis walled about, and to the N. N. W. discovers a Lake five miles over. The N. E. has a fair Buzzar, five hundred paces long, neatly paved, and well built on all sides: at one end is the Moguls House, and a *Mohol* curiously built; on the other side a Mosque ascended by thirty steps, barr'd with a Gate; in all so observable, that it is scarce equalled throughout *India*; the top is full of little Pyramids, the Court within is six times larger than the *Royal Exchange* in *London*, neatly paved with free-stone, the Isles paved, and the Columns all of one stone very beautiful: Affronting this Gate is a sumptuous Monument, the parget whereof is covered with Paint and Oyster-pearl shells, but proudest in the Kalender who lies there buried. To return. The miserable Prince after this defeat, accompanied with *Hassenbeg*, *Abdul Radgee*, and *Chan Badershaw*, scarce looks behind him till they had attained *Lahore*, where *Radgee* stays; but *Sultan Gushroo* with *Badasha* crosses the *Ravee*, and labour to arrive with safety at *Rantas*, a Castle by some reputed impregnable. Bad fortune it seems follows them every where; for, passing the River *Tzenob*, by the treacherous Water-men they are kept between Deck, and brought into the power of *Cassem-chawns* Sons (then besieging the Castle) who without delay conveys them to *Jangheer*, by that time past *Lattir*, a flood seven days travel thence. The King overjoyed with this good hap, returns to *Lahore*, and by the way put to death many Umbraes who were the Princes followers; and the Prince was committed to the custody of *Zemanaebeg*, (called after *Mahobet-chan*, i. e. beloved Lord; of which *Mahobet-cawn* I may say as *Livie* speaks of *Cato*, In this man were such abilities of mind, and such heroick vertues, that into what Climate soever his Nativity cast him he seemed able to command a fortune;) *Hassenbeg* *Badasha*, and *Abdul Radgee*, being first publicly disgraced, were then made close Prisoners. Such was the conclusion of the Princes first out-breaking.

Whether some Noble-men reputed *Jangheer* tyrannical, or that they thought *Gushroo* had better Title to the Empire, or that envy was the cause, is uncertain; but some of these

these so wrought, as one night when but few men watched the Prince, some male-contentants conspired to take away the Moguls life upon the high Mountains as he passed thence to *Cabul*, and to place *Gushroo* in his room: the Traitors were of no mean rank, *Mirza Cherief* (Brother to *Affaph-chan*), *Mirza Nouradyn* his Cousin, *Mirza Fetulla*, *Mirza Shaffenbeg*, *Lollabeg*, and *Murdoph-chan*. *Jangheer* having no notice thereof, and suspecting no treachery passes on; but by good fortune was so well attended, that they durst not attempt their villanous intent. Howbeit, in the interim, *Ethaman Doulet* the Treasurer was accused by one of his Slaves, to have converted to his own use and for the encouragement of Traitors 500000 Roopees out of the Moguls Treasury: That, and the news of *Cheer Affenchan* (*Ethaman Doulets* Son in Law) his treacherous murder of *Cotobdy Mamet-chan Goga* (Lieutenant of *Bengala* near *Radgee Mahal*, albeit *Affenchan* the Turk upon that score was also soon after slain by *Gessadine* and *Kissweer-chawn*, Brother and Son to the Lieutenant, and his Mother and Wife most basely abused) were imputations reflecting so much upon *Doulet*, that he was not only discharged of his Place, but his Estate confiscated, and himself imprisoned in *Dianet-chans* House during his Majesties pleasure, to his grief, but the astonishment of all *Industan*, who ever reputed him an honest Officer and Counsellor of State.

Greater was *Jangheers* fear, when by *Godgee Vhees* he was at length acquainted with the conspiracy intended against him by men of power, such as he never provoked, such as were nearly related to him: But by *Mirza Umbraves* advice, throws off all abject fear; and having apprehended the conspirators, without delay he commands them to execution, *Ethaman Doulet* only excepted, who at the request of his Keeper was pardoned (upon payment of 200000 Roopees to the King and him for his life,) but led back to Prison in disgraceful sort. After which the King returns (from *Cabul*) unto *Lahore*; and by the way remembring the danger he had escaped, and deeply grounding his jealousy that *Gushroo* his Son was partly causer of it, he commands his Sons Eyes by juice of Aeck to be made blind: but the Poison was more merciful, leaving one Eye a little sight. *Chan Afem* also (*Gushroos* Father in Law) was clad in loathsome rags and brought into the *Guzelchan*, where every Umbræ was commanded to spit upon his Beard; after which he was manacled and led to Prison, where two full years he remained close; till by the prevalent importunity of his Wives he was set at liberty.

This year *Anno* 1609. *Currown* (another of *Jangheers* Sons) and other of his friends (to make his way the easier to the Crown) prevailed with *Jangheer* that his Kinsmen *Shaw Selym*s Brothers Sons might be Christned; which accordingly was done in *Agra*: The Jesuits that baptized the young Princes named them *Philippo*, *Carlo* and *Henrico*; that year also they baptized another Grandson of *Echbars* by the name of *Don Edoard*. Soon after *Mirza Ombrave* being Apoplectique, thereby became incapable of the further execution of his Office. *T'zalamchan* also in *Cotopdy*s place was made Viceroy of *Bengala*, and commanded to send up as Prisoners *Affenchan*s Family; which he did accordingly. In the way, the young Widdow *Meher-metzia* *Ethaman Doulets* Daughter, and Sister to *Affaph-chan*, was met by a Wizard or Fortune-teller, who told her many stories of her ensuing Greatness, which soon after hapned. For they were no sooner arrived at *Agra* (whither *Jangheer* was by that time come) but were kindly welcomed by *Rockia Sultanna* the Mother Queen. It hapned, that one day being led into the Mahal with her little Girl, *Jangheer* was there accidentally, and in merriment lifting up her Vale, discovers so rare and forcible a beauty that thenceforward he became her Prisoner, and she the sum of all he contemplates: He is now no longer *Ethaman Doulets* foe, but to ingratiate himself into the free affection of his Goddess, rather studies how to advance *Doulet* her dejected Father; in this passionate dotage he forgets his state and the power he had to command, and privately each day passes by Boat to *Ethaman Doulets* House, and all night consumes himself and his precious time in amorous dalliance: Beauty is a beam of Divine refulgency, no wonder then if an Enamorado neglect all other things to accomplish his delight, without whom there seems nothing but darkness and discontent. To enjoy her the more and better, at length he commands *Godzee Abdul Hossen* to ask *Doulets* good will for his Daughter; which *Hossen* admires; and laying before him the indignity he offers so great a Majesty, *Jangheer* (now *Cupids* slave) being both deaf and blind, in choler bids him go, or stay eternally. *Hossen* replies no more, but speeds away, and uses small persuasions: for *Ethaman Doulet* (by this Miracle wrapt from his discontented Orb) after some profession of his baseness, returns *Jangheer* his humble and thankful condescension: so that *Meher Metzia* is forthwith espoused with all solemnity to the King, and her name changed into *Noursha-begem*, or *Nor-mahal*, i. e. Light or Glory of the Court; her Father upon this affinity advanced above all

all the other Umbraes; her Brother *Affaph-chan* and most of her kindred smiled upon, with the addition of Honours, Wealth, and Command. And in this Sun-shine of content *Jangheer* spends some years with his lovely Queen, without regarding ought save *Cupid's Currantoos*.

Anno 1610. of the *Hegira* 990. and in the sixth year of his Reign, *Sultan Sherryar* the Prince (under tutorship of *Mortefa-chan*) was sent Viceroy to *Guzurat*: at which time *Chan-Jehan* was sent to *Brampore*; and *Mahobet-chan* appointed General, and ordered with an Army against *Radgee Rana* or *Rabanna* of *Mandon*, who at that instant was broke out into Rebellion. The County also of *Radjea Cottz* (a branch of *Bengala*) was that year subjected under the Imperial Crown of *Industan*, by the valour and good conduct of *Tzalamchan*. During which, *Mahobet-chan* (by that time in *Ranaes* Provinces) goes on victoriously, forcing many Holds and Castles from those indomitable *Indians*: but (by envy of some at Court) in this his prosperous proceeding *Mahobet* was recalled back to Court and *Abdul-chan* made General in his place. This alteration did not much alter the estate of the Army, as some thought; for *Abdul* prosecutes *Rana* with no less vigour and success, urging him to a set Battel at *Siff-meer*; where *Abdul* got the better, chasing *Radgee* to *Oudepore* and *Pormandel*, killing many of his men, enriching themselves with abundance of Spoil and Captives; and after much toil and some loss he sackt *Syavend* (*Rana's* strongest Castle) till then judged impregnable; wherein they had store of warlike Provision, and many Pagods, which for above 1000 years had stood there superstitiously adored; these the Mahometans burnt, and in place of them reared a stupendious Mosque for Mahometan Devotion. *Abdul-cawn* so fortunately managed this War against *Rana*, that *Jangheer* the great Mogul sends him thanks, and orders him to live a while in *Guzurat*, not only to curb but to extirpate that rascal-race of *Coolyes* and *Bielsgrates* which so thievishly robb'd the *Cassilae* and lived upon the spoil of peaceful passengers. *Abdul* fails not in that: For with fifteen thousand Horse sent out in several parties, he ferrets and pursues them in all places where he knew they lurked, and after many petty encounters took *Eder* their retreating place (seventy course from *Amadavad*;) yea, happily fell upon them one time when they were together, and having with ease put them to flight, in the chase slew half their rabble, together with *Lael-Cooly* their Ring-leader, whose head he sent to *Amadabat*, and (as a memorial of his Victory and terrour to all such Rebels) commanded that it should be set upon a Pinacle.

A.M 5580
A.D. 1610.
A.Heg. 990

But *Cawn-Jehan* (during these broils) waiting all occasions of conquest in *Decan*, through discord and envy of some Umbraes in the Army, finds his success grow worse and worse against *Melec Amber*, and knows no remedy without acquainting the Mogul therewith; and as an expedient he intreats that one of his Sons might come thither to command, by whose greatness the Army might be better ordered. After consideration, the King sends *Sultan Perwees* his Son, and with him *Radjea Ramdas*; who from *Brampore* sends *Chan Jehan* and *Mansingh* with an Army to *Bellaguate*, where they send defiance to *Melec*: But *Jangheer* better knowing the prudence of *Melec Amber* and his power, speeds *Chan Asem* after them with four thousand men more to re-inforce his Army; which done, he removes his *Lescar* to *Asmeer*, a place convenient for hunting. *Chan Asem* was no sooner come to *Brampore* but he intreats *Ganganna* (Lieutenant of *Khoor*) to join with him, and so hastens towards *Bellaguate* with an Army of 100000 men, 600 Elephants (of which huge Creature this Empire is thought to have 40000) and 12000 Camels; yea, of such fame grew this Expedition, that ere they departed *Cuncam* they were of Horse and Foot no less than 600000. With this great Body *Abdul-chan* penetrates into the very heart of *Decan*, no resistance being made either in Field, Town, or Garrison; so that through all *Beder*, *Aurdenagar*, *Gentfro*, and as far as *Kerchy* (the Seat Royal) they marched without resistance, burning and plundering as they listed; sparing neither Villages, Temples, nor Inhabitants not to be counted. The *Decan* King astonished at their numbers, and unable to resist this torrent, flies to and fro, nor resting any where till he came to *Daultabat*, ten miles from *Kerkie*, a Castle of great strength: For having made some small skirmishes and ambuscadoes, they appeared to so little purpose, that *Melec Amber* (albeit *Mamet Lary* and *Wackhyl Adel-chan* were new come to his aid with above twenty thousand Horse, and some Infantry) devises rather to quit his Kingdom of them by stratagem, than hazard it by chance of War. No actions are more subject to sudden and unexpected Events than those of War. *Melec* cunningly writes counterfeit Letters directed from some *Radgees* about *Jangheers* Court; containing a private advertisement of the Moguls death and *Curroons* advancement to the Crown: These he gives in charge to a crafty *Bannyan*; who circling about as if he came from

Agray, was taken as a spy; his counterfeit Letters being read, their lying contents so astonish'd the General, that without more consultation they presently divide the Army, quit such places as they had plac'd Garrisons in, with confus'd haste marching back into their own Country, and each Captain to his former Quarter. *Sultan Perwees* marches to *Brampore*, *Abdul-chan* to *Surat*, and *Chan Afem* towards *Agra*, giving *Amber* easie re-admittance to his Towns and Castles; which otherwise in all probability would hardly, at least not speedily have been recovered. But so soon as *Jangheer* had intelligence of that deceit, he becomes enraged at their simple credulity, threatening their punishment, and then intreating *Mahobet-chan* to go Governour to *Brampore*. Who having received his Commission repairs thither; where he was with joyful acclamations received: Such was *Mahobet's* discretion that from thence he employs what force he had, in short space subduing *Berar*; after which he enters *Decan* without any considerable loss as far as *Kerchy*, where *Abdul-chan's* Army had been the year before; by that second inroad making *Decan* a most miserable Country; and loaden with abundant spoils returns to *Brampore* with Victory. Which good success, when it came to *Jangheer's* ears, made amends for his last years failings. And further, when (by *Curroons* mediation, having first by many battels and pursuits tired him) *Rana Radjea* presents himself, his Son, and many gifts unto the King, amongst which an Elephant valued at 100000 Roopees, submitting all he had to *Jangheer* to be disposed of; who heartily forgiving, embraces him with affection, offers to his Son his Daughter in marriage, and returns him the Government of *Pormandel* (*Porus* his Country,) *Oodepore*, and other places: But soon after (whether for grief he had submitted, for which he suffered reproach sufficient, or some other cause) died, and with much ceremony and hymns in a doleful manner sung to his memory, in a Sepulchre amongst his Noble Progenitors this great Prince was at *Chytor* buried.

Jangheer the mean time having consumed eighteen months in pleasure at *Mando* (sixty courses from *Brampore*, and above twice as much from *Amadavad*,) departs, and in progress comes to *Amadavad*; where he discharged *Abdul-chan* from that Command, but ordains him Viceroy of *Calpi* and *Khoor*: and after twelve months pastime there returns to *Agray*, Anno 994. and of our account 1614. That year *Chabeeg* Governour of *Candahor* was displaced (by reason of his age) and *Badar-chan* made Commander there. *Tzediat-chan* also was sent to succeed *Tzalam-chawn* in *Bengala*: But at that time *Ozman-chawn* a *Puttanian* with a numerous Army besieging *Daec* (the Metropolis) he and *Ethaman-chawn* with fifteen thousand men gave *Ozman* battel, which was bravely fought on both sides; but by reason of a mad Elephant on which *Ozman* sat, *Tzediat-chan* was unhorsed and maimed, yea the Moguls Forces discomfited: but by strange chance a wounded man seeing *Ozman* pass by transfixes him with his Lance, and by that mischance the Puttans retreat, and at length flye, the Moguls not only recovering *Daeck*, but piercing into the very heart of the Gentiles Country they captivate his Wife and Children, foraging at pleasure, and making all his Wealth (which was very great, and sent to *Agray*) a testimony of their Valour as well as Victory. That year the Mogul journied to *Lahore* with his Lescar.

Chan
Afem goes
Ambassa-
dor to
Persia.

Abdul-chawn after seven weeks march arrives at *Calpi*, where, and of *Koor* he was to receive the Government. He straightway executed his Commission, in small time quieting and destroying those swarms of rebellious *Rashboots*, which till then there abounded; he levelled also the most defensive places with the ground, and made sale of so many of the Inhabitants as paid the Charges of the War, amounting to 200000 Roopees and upwards. *Chan Afem* also about this time went Ambassador from *Jangheer* to *Abbas* the *Persian*. Not any Ambassador in mans memory went more richly dispatcht with Presents or more bravely attended. He presented the King (then at *Spahawn*) with twelve Chests of choice Linen, two other Chests filled with Shashes woven with Gold and Silk and Silver, many Daggers whose Hafts were set with Stones of value, estimated at 70000 Roopees; and for discharge of his own port and travel had an allowance out of the Moguls Exchequer of sixty thousand Roopees, the better to represent the Majesty of so great an Emperour. *Abbas* entertains the Ambassador nobly, cloyes him with invitations, shows, sports, and other pastimes; and at his departure makes five hundred Cofelbashies with *Aliculicawn Rustan-beg* and other Noblemen attend him two days journey upon his way towards *Candahar*; recommending his well-wishes to the Mogul in a Princely return of five hundred Coursers, twenty Mules, five hundred Asles of great value, one hundred and fifty Dromedaries (or Coofelbash Camels,) eighteen Chests or *Sandoughs* of choice Carpets and Bezars, twenty

Camels

Camelsload of *Sbyras* Wine, and eight of conserv'd Dates, Pistachoes, &c. All which were acceptably received by *Jangheer*; who that year took his progress to participate the pleasures of *Cassimere*, having first removed *Mahomet-cha* from *Bramapore* to the Command of *Kabul* and *Banges*.

K A B U L (by *Ptolomy* in his sixth Book and 18 Chapter called *Chabura*, by some supposed that *Alexandria Arachosia* which the *Macedonian* built near the mountain *Caucasus*, on the North is confined by *Caucasus*, South with *Multhan*, East with *Cassmeer* and *Kakar*, West with *Indus*) is now subject to the *Mogul*, but not many years since to the *Tartar* and *Persian*. The name from the *Syriack* signifies *steril*, and agrees with the nature of the Countrey, which is cold and windie; being not fruitful, save where the *Nylob* fattens her, a River (by *Ptolomy* called *Coa*, *Coas* and *Cophis* by others) which not far thence arising streams South into *Indus*, and is one of those five which empty themselves into that Princely River, and then in one stream near to *Diu*, disembogue themselves into the Ocean. The City *Cabul* is North from *Lahore* eight days journey, the way hilly and dangerous, albeit the Inhabitants be most part *Bannyans*; the houses are low; nothing more observable in the Town than the Serrays and two great and well built Forts or Castles, in one of which King *Babur* was born, from whom in three descents *Jangheer* is descended.

Sultan Cushroo upon his Fathers remove to *Cassmeer* was taken from the custody of *Assaph-cawn* and given to *Cawn-Jehan* to secure. *Cheq'-Cassem* was then also made Lieutenant of *Bengala* in his Brother *Tzalam-cawns* stead. *Cherram-cawn* (*Tzalam-cawns* Son) hearing of his Uncles coming that way, (and ever hating him,) from *Daeck* travels towards *Agray* with all his Fathers wealth to be disposed of by the *Mogul*: but in the way, near *Radgee-Mahal* *Cassem-cawn* met him and takes violently from him his best Elephants and some other things of value; which being by his Nephew to the full related at Court, *Cassem* was immediately displaced, and *Ebrahim-cawn* (Queen *Normals* Cousin) put into his place: Who meeting at *Radgee-Com* with *Cassem-cawn* (at that time with all his goods and people packing away) *Ebrahim* demands restitution of the Elephants he took from *Cherram-cawn*. But *Cassem* was so enraged at these successive indignities, that after some words they fall to blows; and in the skirmish *Cassem* finding his party weakest retires to his Haram, where most inhumanly he murders his Concubines, then flies away, and leaves *Ebrahim* Possessor of his treasure; who by the assent of some *Umbræes*, and most of the vulgar sort, was admitted Governour. After which he falls upon *Moeckham* (the Rebel,) and defeats him and his Forces, killing some, and selling others as slaves; yea, enriches himself with so much spoil as puff him up with Pride, and made him so reputable at Court, that *Jangheer* (in token of thanks) sends him a Horse, a Battle-axe, and a Dagger; and as an augmentation of Honour, from *Ebrahim* changes his name to *Pheeroo-Jehan-cawn*. The same time *Mortasa-cawn* was sent by the King to besiege *Changra*, a Castle so fenced both by Art and Nature, as made many judge it invincible; and the rather, for that it had contemned the best and worst the Kings of *Delly* could do against it; notwithstanding which, *Mortasa* after some danger of ambushments in that thick Wood being seventy miles broad, and no less trouble in passing his men over high rocks, and eight months siege, in despite of their best defence by scalado entred and subjected it to the *Mogul*; though *Mortasa* lived not three months after to ruminate his victory. Which when *Jangheer* heard, with a mixture of joy and sorrow he leaves *Cassimere* and removes his Court to *Lahore*; where *Sultan Cushroo* (the true *Idea* of misery) by perswasion of the Queen and *Assaph-cawn*, was taken from *Cawn-Jehan*, and put to *Curroon* (his emulous Brother) to be his keeper. At that time *Jangheer* affected his Son *Curroon* beyond measure, imagining no Honour too much, no Command too great for so sprightly a Prince; so that (little knowing what would follow) he gives him the Command of forty thousand Horse, and attended by *Godjea-Abdul-Hussan* and other *Umbræes*, hastens him to the conquest of *Decan*; with order to subdue or harrahs the Kingdoms of *Gulconda* and *Visiapore* for omitting their annual Tribute of three pound weight of Diamonds.

This year 1619. of *Mahomet* 1029. *Abdul-Azies-cawn* succeeding *Bador-cawn* the *Onzbe*g in his command of *Candahor*; *Cawn-Jehan* was constituted Lieutenant of *Mult'an* and *Buchor*, through which *Indus* runs; *Sultan Perwees* of *Pathan*; and *Radgee Bertsingh Bondela* and *Abdul-cawn* Governors of *Kalpi*, were commanded to raise some Forces, and jointly to march with *Sultan Curroon* into *Decan* and to recruit his Army.

Sutan Curroone (by this time having levied his forces and made all things ready for this new War upon *Decan*) first commands all men to intitle him *Sha-Jehan*, i. e. King of Hearts; then with his whole Army in goodly equipage travels to *Bramapore*, which was the Rendezvous whither *Abdul-cawn* and *Radgee Bertsingh* (according to command) come

Bellagate

come and wait upon him, with *Thedder-cawn* his Cousin, and many other *Rashpoots* of quality. *Curroon* (for by that name we can best remember him) now swells beyond measure to see himself General, and in the head of so brave an Army; and loth to spend the least time in vain, with speed gives order to *Abdul-cawn*, *Lala-Radgee Bertzingh*, *Abdul-Hassen*, and many other Umbraes to begin the War with *Melec Amber*; and that he and the residue would follow: *Mirza Mackey* and *Shadour-cawn* in the interim march to *Gulcunda* against *Cotobel Melec*, and *Malmet Tackie* to *Visiapore* against *Adel cawn*, either to receive by force or fair means the accustomed Tribute of Diamonds due to the Diadem of *Industant*. *Abdul-cawn* in the first place, pursuant to his Commission passes without any opposition to *Bellagate* (a fastidious Mountain 'twixt *Cunca* and *Decan*, and as some think that which is called *Hippocura* in *Ptolomy*, but more probably that *Gates* which is mentioned in those old Writers who affirm that (as the *Appennine* in *Italy*) this runs in a continued ledge from *Caucasus* as far as *Cape Comry* the utmost Promontory of *Mallabar*, penetrating from *N.* to *S.* through the heart of many Kingdoms, and in an equidistance 'twixt the *Bengalan Gulph* and *Indian Sea*;) *Curroon* bringing up the other part of the Army at fifteen miles distance, to succour the Van upon all occasions. The King of *Decan* at all advantages interposes, and opposes them in many petty skirmishes: But *Abdul-cawn* (formerly acquainted with his rhodomontadoes) passes on, burning and spoiling what they met with; not resting till they came to *Kerki* (the Kings best House) which they levelled with the ground, enriching themselves with store of booty and treasure; reducing also *Berar* and *Chandys*, forcing Composition from all the Country as far as *Amnadagar*, and Tribute from the Kings of *Gulcunda* and *Visiapore*, whither *Mackey* and *Shadour-cawn* were sent to quicken it.

Fangheer over-joyed with such good fortune, to relish it the better, solaces himself in his Son *Perwees* Gardens beyond the River. *Ethaman Dowlet* (Queen *Normals* Father) dyed at that time, and his great Estate was by the King divided 'twixt his Daughter and *Affaph-cawn*; but his Office of Treasurer was conferr'd upon *Godgee Abdul Hossen*. *Curroon* also (who sate as Emperor in his own opinion) with a greedy eye respects the Diadem: but perceiving his imprisoned Brother interposing, such is the magick of Ambition that it runs on not caring how, though masqued with never so much deformity; so that feigning himself sick, (his Disease was horrible) nothing can recover him but his eldest Brothers death. *Ganganna* (one of his infernal Council) presently acquaints some *Mancebdars* with the remedy; of which rascal troop *Reza* (or *Rajea Bandor*) a most notorious Villain being quickest of apprehension, makes no scruple to act. In the mean time *Curroon* (as if he knew nothing of the Plot) conveys himself out of *Bramapore* upon pretence to better his health; while that incarnate Devil at an unseasonable hour in the Night knocks at *Gushroo's* Chamber Door: who (awakened out of a fearful Dream) starts up and demands his Errant. The wretch replies, he came from the *Mogul* his Father about his delivery. The miserable Prince (affrighted, and suspecting treason) desires him to stay till the morning: but that execrable Villain perceiving no entrance by intreaty, breaks in, grapples with the amazed Prince, and having got him down, strangles him; that done, lays him in his Bed, locks the Door, and sneaks away as if the Prince had died of some Imposthume. By which we see, *Nulla fata loco possis excludere, cum mors venerit*. This damnable villany being bruited, *Curroon* you may believe has quick news of his Brothers death, and albeit he outwardly expresses sorrow, inwardly rejoices. But ere Sun-rise, *Gushroo's* afflicted Wife (*Cawn Afem's* Daughter) went to visit him, whom finding speechless, and (by his contused Face) perceiving that he was murdered, never did poor wretch pour out greater abundance of tears, or express more passion; first tearing her Hair, she then deforms her beautiful Face mixt with such loud cries and symptoms of distraction, that her Father and all his Family both hear and see it to their grief and admiration. But when they see the cause also, they wonder not at her complaint, none of them forbearing to express their sorrow after several modes with moderation. Not only the Princes House, but all *Bramapore* rings with the horridness of this Treason, they suspect the Author, and curse him: But *Curroon* (cloathed with Hypocrisie) comes dejectedly thither, falls upon the murdered Corps, and expresses so much grief as many were induced to believe that he was innocent. After two days they bury the murdered Prince, and *Curroon* writes his Father word of his Brothers sudden death (concealing the cause.) *Fangheer* who had a Fatherly affection, first weeps, and afterwards grows mad with rage, suspecting that he was treacherously made away; but not knowing upon the sudden how to discover it, feeds upon discontent, writes back a Letter of reproof and threats to *Curroon* and his Umbraes; vowing a strict inquisition into the cause of his death, and if any treason appeared, that he would revenge it when they

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they least suspected it: He withal commands the body to be digged up, and brought with solemn state to *Elabasse*; which was done, and there he interrers him in his Mothers Monument. Then he sends for *Chan Afem* and his afflicted Daughter, comforts them, and takes them for his constant Companions; from whom being truly informed of *Curroons* accessoriness, he forthwith upon *Sultan Bullochy* or *B'lochy* his Grandson (Son to Prince *Gushrooe*) intails the Imperial Crown, gives him the command of ten thousand Horse, and commits him to the tuition of *Chan Afem* his Grandfire, (of the blood royal of *Tartary*) by him to be educated.

Curroon perceiving that the murder was discovered, and that by the love which his Father exprest to *Sultan Bullochy* he was disregarded, thenceforth (not caring to please) in a discontented humour he forsakes the Court and desperately flies out into Rebellion. *Abdul-chan* (having notice of his intent) without leave taking forsakes the Army, and hastens towards *Kalpi* to his Government: but by the Mogul (who was still desirous to continue the *Decan* War) is rebuked, and made to return. Yet ere long he was revoked thence; for at that time *Abbas* King of *Persia* with thirty thousand men had laid close siege to *Kandahor*, pretending it was a member of his Empire. The City was defended by *Azief-chan*, a Captain of valour and honesty, who for sixteen days kept it in despite of the *Persian*: but perceiving his Garrison too weak if they intended to storm, he acquaints *Jangheer* with his condition, and the time he probably could maintain the place; by which if he had not relief, he should be forced to surrender. *Jangheer* having notice thereof, sends word back, That within that space he would not fail to succor him, either by relieving the Garrison, or raising the siege. So that posting to *Lahore*, and having advised with his Council of War, first he commands *Chan Jechan*, (then Lieutenant of *Multhan* which adjoyns *Kandahar*) with such force as he had in readines to haste thither; whiles the Enemy in the interim attempt day and night the entrance, and *Jangheer* ruminates whom to appoint for General; at last fixes upon *Abdul-chan*, who by that time and by *Curroons* leave was again returned. This famous Captain readily accepts the charge, speeds to *Lahore*, and is imbraced with such joy by the Mogul, that he presently contracts his fair Grand-daughter (*D'haen Shaws* Child) to *Mirza-chawn*, *Abdul-chawns* eldest Son: And so with a hundred Elephants and fifteen thousand Horse (five thousand of which he brought along with him) he makes haste to give the *Persian* battle. But ere he could attain thither, *Jangheer* (having notice that the *Persians* were exceeding strong and no less resolute) by Letters commands *Azief-chan* to surrender the place unto the Enemy: But the valiant Governour doubting they were counterfeit, holds out, till by a Mine a great part of the Wall was blown up; and as *Abbas* was entring the breach, he sounds a parley, and after a short Treaty agrees upon Articles for the yielding it up, upon condition they might depart safely with their lives and baggage. *Abbas* (who only aimed at the conquest of the City) condescends, and has it given up; wherein he places *Ally Kooli-cawn*, and returns to *Spahawn*; whiles *Assuph* and *Abdul chan* by easie marches retire back to *Lahore*; where notwithstanding the loss by *Jangheer* they are welcomed.

CANDAHOR has Artick elevation four and thirty degrees, and longitude from *Candahor* the first Meridian ninety eight. There be that repute it to be in *Paropamis* which some call *Sablestan*; to the West it hath *Aria*, *Arachosia* to the South, and adjoyns that part of *Sagathai* which of old was called *Bactria* to the North, or rather *Margiana* which some of late call *Jeselbafh*. The Countrey especially towards the South is reasonable fruitful and redundant in most necessary things; yet by reason of the many Carravans passing and repassing from *Lahore* to *Persia*, all sort of Provision is dear, and the passage (in regard of many rascal troops of *Puttans*, *Agwans* and *Coolyes*, which like the inhospitable *Arabs* prey upon *Cassilaes*) found both chargeable and dangerous. The City is not so spacious as 'tis strong; made defensive as well by help of nature as industry; to the South and East it is surrounded with a thick wall, to the West and North with hills. The Suburbs also (though not well defended) are large, adding to the City beauty and wealth; nothing wanting save good water, which there and all the way to *Spahawn* is brackish, through the distemperature of the earth which is for the most part barren and uncomfortable.

Jangheer infatuated by the crafty perswasion of *Assaph-chawn*, sends him with a peremptory Order to the Treasurer and Castle-keeper of *Agra*, that without delay he should remove the publick Treasure thence to *Lahore*, where the Court then was and for sometime he intended to settle. This was a message of so much astonishment to *Ethamat* otherwise called *Ethabar-chan*, both from the consideration of the length and danger of the way, trouble of carriage, and his own integrity which that King had no reason to distrust;

Curroon
prepares
to rob his
Fathers
Exche-
quer.

distrust; as also the extraordinary strength of the Exchequer where the Treasure was then hoorded; that at first he could hardly credit his Masters Letter: But at length he fell to dissuade *Affaph-kawn*, though in vain, had his arguments been trebled. So that on the one side, haste and the Moguls command is urged; on the other, delay and diverting *Jangheers* meaning to another sence; on either part with that eagerness, that from words, blows became their uncivil moderators: But in that exercise *Affaph-chan* (for all his greatness) found himself too weak, the Eunuchs Guard was so strong, and *Ethabar-chan* Provost of *Agra* so near at hand to second him. Nevertheless, the Eunuch abates of his pertinacy, and *Affaph-chan* at length prevails for the remove of the Treasure. But whiles the Eunuchs were preparing for the journey, this deceitful man posts away a swift Zantel to his Son in Law *Curroon* (then upon the confines of *Decan*) advertising him what had past, advising his speed to ambush betwixt *Agray* and *Delly*, if he had any desire to intercept his Fathers Treasure. The Prince receives the Letter with joy, and without any check of Conscience or respect of Loyalty, immediately commands all his Officers out of such Provinces as his Father had assigned him from *Bramapore* to *Surrat* and all *Cambaya* to *Amadabat*, the Governors of *Baroch*, *Jaubasser*, *Medapore*, and of the maritime coast, *Goga*, *Diul*, *Nagfary*, *Mangerelpore*, and *Onnepore*; as also out of *Mando*, *Gandersee*, *Oudepore*, *Baraer*, *Amnadagar*, &c. in an enterprize so full of peril desirous to engage and bring them under like hazard, the better to oblige their future dependance upon his Fortunes: and so with no less than seventy thousand Horse he marches towards *Mando*, as if he intended a contrary progress.

Mando.

MANDO (threescore courses from *Bramapore*) is seated on the side of a declining hill; in which, both for ornament and defence is a Castle very strong by being encompassed with a defensive wall of near five miles (the whole heretofore had fifteen miles circuit,) but the City later built is of less size, yet fresher beauty, whether you behold the Temples, in one of which are intombed four Kings, Palaces, Fortresses; especially that Tower which is elevated one hundred and seventy steps, supported by massie pillars, and adorned with Gates and Windows very observable; built by *Chan-Jehan*, who there lies buried; and lately owned by the Kings of *Delly*, till such time as *Homayon* the Mogul ravished it from *Sheck Sha Selym* King of *Delly* at his return from *Persia*, whither *Selym* forced him. From *Barock* 'tis distant an hundred and fifty *English* miles. *Curroon* after two days rest in *Taxapore* advances with such haste, that his Army (ignorant of his intent) thought he had been half frantick, every day marching above forty miles; so that in thirteen days he attained *Fettipore*, which is from *Bramapore* near five hundred miles; yea, ere *Ethabar-chan* knew of his being in that Country. But as it fell out, he made more haste than good speed; for long he could not lurk with such a numerous company, without the knowledg of *Ethaber-cawn* the careful Treasurer; who (as if all the Enemies in the world were approaching) unloads the Camels of their precious burthens, conveys it in again, fortifies the Castle, and sends quick notice to *Jangheer* of his Sons traitorous intention: who at this report was astonished above measure, so that presently he sends every way for Assistance; for *Sultan Perwees* out of *Pathan*, *Chan Jehan* out of *Multhan*, and for *Mahobet-chan* out of *Kabul*: Whiles *Curroon* (perceiving he was discovered) with his whole Army divided amongst several great Officers, by name *Ganganna*, *Rustan-chan*, *Radgee Bickermanse*, *Mirza-Darab*, *Sayet-chan*, *Mahomet Tackjeck*, *Tsoffally* and others, appear and shew themselves in the very face of *Agray*, making a bravado as if the conquest were easie and no way to be doubted of. But the two Eunuchs keep close to their charge in the Castle; while *Radgee Bickermanse* at *Curroons* appointment begins the churlish play, followed by *Byrambeg*, *Rustan-chan*, *Wazir-chan*, and *Darab*; whose assault though it was full of bravery, yet *Ethabar-chan* desirous to sacrifice his best endeavours to express his loyalty to the King, affords him such an entertainment, that after three hours dispute having lost five hundred men, and being without hopes of attaching the place they were forced to retreat, well beaten and no less ashamed: So that *Curroon* now forgetting that the best Armour of proof for a Prince are his Vertues, letting loose the reins of Discipline, falls upon a more pleasing but less honourable design; for after a retreat they fall to plundering the houses of such Umbraes as were likely to have booty in them. *Byrambeg* begins with the house of *Mirza Abdul Chan Asems* Son, which was of some strength, but where contrary to expectation he finds hot welcome: Howbeit *Radgee Bickermanse* entred with better fortune *Affaph-chans* (which in this confusion found no exception) out of which they drew twenty leek of *Roopees*; *Rustan-chan* out of *Lascar-chans* sixteen leek, and *Darab* from *Nouradyn-Cooly's* ten; in all, above threescore leek of *Roopees*: After which (as if they had effected wonders) they returned triumphantly to *Fettipore*.

Curroon,

Curroon, after three weeks stay at *Fettipore*, remembering that he who attempts any great business with small means, at least fancies to himself the advantage of opportunity, that he may not despair; so found it above his reach either by force or subtilty to obtain that Treasure, resolves nevertheless to march back and give his Father battel; whom by intelligence from *Affaph-cawn* he heard was advancing towards him. To this end, after double allowance given each Souldier with protestations of some extraordinary reward, he retreats towards *Delly*, in five days attaining *Pherryband* ten course from *Delly*, such time as *Fangheer* (having made all possible speed) with his Army pitched three course from the Town, and not above seven from *Curroons* quarters.

Early the next morn, *Curroon* seeing it was now no time to dally, commands *Radjee Bickermanse* with eight thousand Horse to engage. Against whom, *Fangheer* (though in person there) constitutes *Mahobet-chan* his Lieutenant General; and under him *Abdul-chan*, *Ethabar-chan*, *Affaph-cawn*, *Godgee Abdel Hussan*, *Zadoc-chan*, *Mirza Mamet*, *Radjee Bertsingh*, *Tzeer-chan*, *Seber-deest-chan*, and other Principal Umbraes had command: by *Mahobet-chans* advice the whole was divided into three Brigades; one part himself and *Radjee Bertsingh* command; the second *Sultan Sheryer* his youngest Son, and *Mahobet-chan*; the third *Abdul-chan* and *Zadoc-chawn*: of whole loyalty and experience he so little doubted, that he needed not to use more argument than *Curroons* late cruelty to his elder Brother, and that his further aim was through his Fathers blood to step into the Empire: Nevertheless, to each Commander (as they were entring the Field) he sent some token of his respect to wear that day for their better encouragement. But *Zaber-deest-chan* in the first place (carrying *Abdul-chan* his Masters Present) for want of good Scouts falls into a forlorn of five hundred Horse of *Curroons* and perishes. *Bickermanse* pursuant to *Curroons* orders, with a smart body of Horse charges *Bertsingh* and the Moguls Wing furiously, so that many parted with their Lives to express their Loyalty: Whiles *Ganganna* and *Curroon* with the main body enter pel-mel upon that part of the Moguls which was commanded by *Mahobet-chan*; *Rustan-cawn* with *Tsoffally* doing the like upon *Abdul-cawn*: so that for three hours the battel was continued with equal hopes, each part fighting so resolutely, that no advantage could for some hours be discovered, till Victory at last inclines to *Curroon*. For *Rajea Bickermanse* after a terrible slaughter of that party the Mogul commanded, in despite of his guard entring sternly (dy'd in blood) *Fangheers* royal Tent, arrested him as his Prisoner; which he had scarcely done, when the battel-axe of a Mancebdar then in presence gave him such a blow that down the *Radjee* fell, with a curse breathing out his unwilling Soul, and such terrour into the hearts of his followers, that without considering how much they had the better of the fight, they fled, and gave the Mogul the opportunity to rally his scattered men, and after a little more dispute to have the chase of the Enemy.

Radjea Bickermanse slain.

Curroon in some amazement at this unexpected change, yet like a courageous Captain does all he can to embody his Army; he perswades, threats, opposes, and cries aloud, that albeit *Bickermanse* was slain yet He was living; yea that many as good Officers as *Bickermanse* were in the Army: But in vain; for such was their disorder and pannick fear, that impossible it was to revoke them: So (vollying out a thousand imprecations, expressing all symptoms of frenzie) he rides to and fro, not knowing whether he had better here put a period (by his death) to future misfortune, or to flee and hope for better afterwards. At last, by *Ganganna's* advice secretly sent, he hastes away, leaving his treasure and baggage to the will of his Enemies: and with some few of his Friends attains the desolate Mountains of *Mewat*, in whose solitary rocks he ruminates his misery and the Justice of God upon his unnatural practice and rebellion.

Sultan Perwees with a glad heart meets his victorious Father at *Balzol*; after which, the Seraglios are freed, and the Castle gates opened, fearless of any further opposal. Now the old Mogul again begins to cheer up his drooping spirits, and to solace himself with *Normal*, the light of his Eyes, if not the best object of his devotion. His delights and caresses gave a fair occasion to *Affaph-cawn* to mediate a reconciliation for *Curroon*, which the old man (desirous of ease) inclined to: so that from *Asmeer* Letters of love and forgiveness are once more dispatched to the Prince; who reads them with no small seeming joy, and prepares for submission. With *Ganganna*, *Abdul-cawn*, *Darab-cawn*, *Beyram-beg* and other Umbraes he descends the Mountains of *Mewat*, and through *Bassawer*, *Hambyer*, and *Lael-sod* (unable to forbear pilfering by the way) he came to *Asmeer*; where he throws himself at's Fathers Feet, and upon his repentance and vows never more to fly out, is pardoned. But his submission appeared counterfeit; for,

Curroon is pardoned, but rebels afresh.

So soon as *Rajea Bickermanse* was slain, *Curroon* in his place constituted *Abdul-cawn* Governour of *Gusurat*, *Amadavad*, *Soret*, and *Cambaya*, I mean the City, for the Province

vince of *Cambaya* including *Gufurat*, reaches from *Bate* a River near *Choul* South to *Ciream*, under the *Persian* 300 of our miles, and so well peopled, as 'tis thought there be no less than three score thousand Villages in this Province, the most being inhabited by *Bannians*, *Bulloches*, *Rashboots*, and others the old Indians; albeit of late brought under the Moguls subjection. *Abdul-cawn*, though glad of so considerable a command, delays his repair thither, both in regard of his desire to see *Curroon* freed from trouble, and to enjoy the gain he every day got by *Curroons* depredations: so that obtaining leave to stay a while, he sends his Eunuch *Baffadur-cawn* as his deputy to prepare business the better against his coming. The Eunuch in good equipage travels thitherward, and by the Inhabitants of *Amadabat* was received with due ceremony: but not able to bear with modesty the greatness of that Command, was so puffed up with simple apprehensions of his high station, that he looks upon all others within the circle of his Government as abject persons; which Pride in the end rendred him ridiculous, and made him the contempt of divers. Amongst which was *Nadab Tsaffichan*, an eminent Officer, being no less than Chancellour to the Mogul in those Provinces; who in an amicable way having in vain laboured to make him understand himself, in plain expressions told him, The people were so dissatisfied with his behaviour they would no longer endure his command over them. Which sober advice the Eunuch took in such ill part, that instead of thanks he threatned punishment: Not content with which, he so disgusts the Chancellor, that unable to bear more he flies away for safety. He therefore with what force he had takes his way to *Nazor-cawn* Viceroy of *Patan*, and *Bahan-cawn* of *Chapperbennitz*; whom by his complaint (and the affront offered) he so inflames, that hearing the Eunuch had not above five hundred Horse under command, they presently advance to *Amadavad* with a thousand Horse and five Elephants, enter the City, and forcing the Castle, imprison *Baffador-cawn* the Eunuch with his associates *Mirza Madary*, *Motzab-cawn*, and *Mamet-Hassen* the *Cambayan* Podestate; whom after they had disgraced, they left the City satisfied, but the Countrey full of astonishment. *Curroon* having quick notice of this passage, (seeing it a plot meerly to dishonour him) after he had given vent to his passion, straightway breaks out into fresh Rebellion; albeit *Abdul-cawn* made sport with it, as unworthy *Curroons* impatience, their Antagonists being but three, one of them a Lawyer, and the other two were Merchants; none of them of any influence in the Army. Nevertheless, knowing satisfaction would not be had without blows, and that *Saffi-cawn* might not insult longer, *Abdul* convokes his Umbraes *Amet-cawn* (Governour of *Brodera*,) *Tzalibeg*, *Rustan Bador*, *Mamet Hossen*, *Mercon-beg*, *Zerdzie-cawn*, *Matzael-cawn* and others; to whom he relates the Princes dishonour and his own vexation; not that he either feared or valued such Enemies, but that he saw the fire of discord a kindling, which by the constancy of his Friends he doubted not to extinguish. They hear him, and unanimously with seven thousand Horse haste to chastise *Saffi-chan* and his Associates. Fourteen hundred thousand Roopees were disbursed by *Abdul-cawn* upon this preparation, and to increase his Army with ten thousand Infantry: so that now he makes sure to punish, yea, to extirpate the memory of his Enemies. Indeed many swell themselves with empty fancies, and by a foolish admiration of their own power, think meanly of other mens abilities: We see it so in *Abdul-cawn*, a man of great power and experience: yet at this time so efflated with pride and scorn, that (by too much contempt of those he was to grapple with) he prepares his own ruine. For from *Mando* with his Army he marches to *Brodera*, and thence to *Wasset*, judging all *Gujurat* affrighted at his coming: But *Saffi-cawn* and his were nothing troubled at it; no, although *Sultan Bullochy* and *Cawn Azem* their supplies were then at *Tseroy* a good way distant, nor that he wanted (the nerves of War) money, and that the people were (though his was the Moguls cause) indifferent; but rather throws off all apparition of fear: and (to add something to his Treasury) forrages such Towns as refused to contribute, forces the Exchequer, and spoils that rich Throne of State which *Sultan Curroon* had lately set up in *Amadavad* as a Monument of his Glory. With this and other helps he makes shift to pay an Army of twenty thousand Horse, five hundred Musquettiers, and thirty Elephants for War; and (by Proclamation acquainting the Country with the occasion of his making that preparation, being to defend the Kings right against Rebels) above twenty Umbraes of quality, *Mirza Cassem*, *Immirza Mockym*, *Radgee Calli-cawn*, *Radgee Doola*, *Commel-cawn*, *Gokeldas*, *Phereez-cawn*, *Tzedchan*, *Tzed Jacob* and others, repair unto him at *Kanckry* where he was encampt, and marched with him to *Assempore*; where hearing of *Abdul-cawns* coming, he arose and came to *Boubentalow*, six course from *Amadavad*, where very courageously he attended the coming of his Enemies.

Abdul-cawn at *Anamogery* received intelligence of their encamping, and in scornful manner acquaints them with his coming; at that instant looking upon his own company so merrily that the wiser fort could not chuse but condemn him of too much confidence: Yet (loth he should perceive any want of will in them) they equal his haste, and march through *Nyriaed* to *Momodabad*, which was but six course from the Enemy. There *Abdul-cawn* (by sober advice of his *Umbræes*) commands *Matzab-cawn* to Prison, and shackles him, having received some intelligence that he had correspondence with the Enemy; and the next day sends him with his Son *Godgee Sultan* upon an Elephant to *Mando* to receive their tryal. The ensuing day his Army moves towards *Kavise*; and there hearing how strong the Enemy was, (which a little startled him) he wheels about to *Baroch*, thinking to assail *Saffin-chan* in the rear; but in vain, for they discovered him. Next day he resolved to fight, and accordingly divides his Army into three; one part he assigns to *Amet-cawn* and *Tzalibeg*; another to *Tzardi-cawn*, *Maxatbeg*, and *Mamet-Cooly*; and the last unto himself: in which equipage the whole Camp removed to *Zietelpore* and *Phettibeg*; where *Nahar-cawn*, his five Sons, and two Sons in Law, *Karamamet-cawn* and *Kamamet-cawn* with three thousand Horse begin the fight, and charge so hotly upon *Abdul-cawn*, that they forced him to retire; besides, the Infantry plaid so fiercely upon them with their Musquets, that they disordered *Abdul-cawns* Cavalry, and by wounding their best Elephant constrained him to turn and execute his wrath upon his own company.

Curroons chief Captain sees the peril but knows no way for prevention, save by challenging to a single combat *Nahar-cawn* that was so valiant. The old man was so full of youthful heat that he accepts it, and with his Lance wounded *Abdul-cawn* in the Arm; but the old man being hurt in the head had perished, had not his Sons then made proof of their valour: Howbeit, in the rescue three of them were fore wounded; *Kamamet* slain, and the residue discouraged, that but for *Delawer-cawn* (who animated them) they had fled, and left *Abdul-chan* victorious.

While these were thus bandying in the field of *Mars*, *Tzed-cawn* and *Tzed-Jacup* gave a charge upon *Tzalibeg* and *Amet-cawn*; where after mutual giving and receiving blows, *Tzalibeg* was first unhorsed by his Adversaries Elephant, and then by *Tzed-cawn* slain. *Amet-cawn* also (adventuring further than discretion warranted) was taken Prisoner by *Radjea Doola* and beheaded, (which two had the command of one third part of *Abdul-chans* Army :) so was *Tzalibeg*, and both sent to *Saffin-chan* as a trophy of their loyalty. The death of these great men struck such terrour into *Abduls* Army, that each man fled which way his fancy directed him, *Tzaitfi-chan* Governour of *Brodera* only excepted; who thought it too great a blemish for him to turn tail, having five hundred Horse and three Elephants as yet lusty and couragious. But what could his opposition do when *Saffin-cawn* in person came to charge him? To contend were madness; and therefore upon good terms yields, and has fair quarter afforded him. But his example could work little with *Ma'met Cooly* his Son; for he (imagining his Father had done dishonourably) with forty Horse and one Elephant flies to *Abdul-cawn*, who (though welcome) received little joy in such an inconsiderable addition: so as observing that *Saffin-chan* the Chancellour was Master of the Field, he advises *Mahomet Cooly* to shift for himself; and so did he, with what force he could secure from the pursuit of the Enemy. In the flight, *Motsaib-cawn* was taken and brought back to *Saffin-cawn*, and *Abdul-cawn* (by unexpected on-fets of the Coolyes and high-way Rogues, as also by intolerable tempests, amazed, beaten, and discouraged) hastens to *Baroch*, next day to *Surrat*; and after eight days refreshment and some recruits, to *Brampore*; where he attends *Curroons* command, and makes provision to repair his honour, which till then was never so notoriously blemished.

BAROCH (where the Pole Septentrional is elevated twenty one degr. fifty five minutes) is a Town of note in the *Gufurat* Province: distant from *Surrat* (by *Cossumbay* and *Periam*) four and thirty *English* miles; from *Cambaya* fifty four; from *Amadavad* a hundred twenty four; from *Brampore* two hundred and eleven, or thereabouts. It is seated in a beneficial soil, watered by *Narvar* (or *Nardabah*) a delightful River which from the *Decan* mountains mixing with the *Tappee* flows through *Brampore* hither; and at *Hansot* (a Village eight course lower) making a pretty Isle, a small hours travel thence, in two streams four miles asunder incorporates with the Ocean. *Baroch* is visible by reason of her high standing a good way distant; built upon the best advantages of Nature and Art; both so excellently contending, as makes it at first view seem impregnable: She is well peopled, and with such industrious Inhabitants as extract wealth both by land and water; the buildings are generally low, specially those below the mountain.

In *quondam* times her Royalties were ſpacious, as ſovereignizing over many Towns and Provinces of note a great way diſtant; as *Medapore* ſeventy miles thence; *Radgee-pore* or *Brodera* eighty; *Jownbaſſer* thirty; and *Janagar* in *Soret*; each of which now enjoy peculiar Poſteſtates: Howbeit, the Mogul has received hereout as an annual Tax or Tribute no leſs than one million two hundred and threeſcore thouſand Mammoo-dees (or ſhillings in our Money;) which Revenue from one Province, ſhews what a vaſt Exchequer all his Empire yearly contributeth. Twixt *Baroch* and *Amadavad* is intombed *Polly-Medina* a Mahometan Saint, highly reputed by the People; who in a way of meritorious Pilgrimage repair thither, loaden with Chains or Stones, and locking up their Mouths from ſpeaking vanity, by ſuch penance expecting to obtain children, health, wealth, or what elſe they may luſt after. But to our Story.

A.D. 1622 *Jangheer* during theſe laſt broils was reſident at *Fettipore*, where he heard of *Abdul-cawns* pranks and *Curroons* freſh Rebellion; which makes him ſleep unquietly, till both of them receive due puniſhment: To which end, he calls *Sultan Perwees* his Son, and acquainting him with his deſign, gives him order to levy new Forces wherewith to proſecute his Brother and thoſe out-lawed Umbraes that accompanied him.

Curroon rebels, and is beaten. *Perwees* (prevailing with *Mahobet-chan* to aſſociate him) with fifty thouſand Horſe moves againſt *Curroon*; by the way inprifoning *Mirza-chan Abdul chans* Son, (who but lately was married to *Jangheers* Grandchild) and by his order he is ſent manacled to *Ethabar-chan*, in *Agra* caſtle to be confined; whilſt *Abdul Azief-chan* (who by *Abdul-chans* perſwaſions was brought to *Curroons* party) eſcapes and upon ſubmiſſion to the Mogul is pardoned. *Curroon* has early notice both of the levies that were made to reduce him and of the approach of his Enemies, ſo as from *Azmeer* he haſts to *Mando* to recruit his Army, with a full determination to bid them battle. *Perwees* follows his motion, and after a long and ſpeedy march pitches ten *Engliſh* Miles from his Brothers Camp with a reſolution to engage him ſpeedily: accordingly the next morning drawing out his men he aſſails him; who at the firſt ſhock (by miſ-hap of *Ruſtan-chan* and *Berken-daſchan*) gave ground and let the Enemy poſſeſs his trenches. In a word, after a ſhort diſpute *Perwees* haſts the day, and *Curroon* flies to *Brampore* his old receptacle. *Ganganna* in the interim noting *Curroons* ſadneſs, takes advantage of it, and perſwades the Prince to ſend him to treat with *Perwees* for an accommodation, intending indeed to betray and deliver him into *Perwees* his hands (having precontracted with *Beyrambeg* and *Darab-chawn* to ſecure him, who to that end had ambuſhed near the River *Nardebah* twenty thouſand Horſe :) But *Abdul-chan* diſſwades *Curroon*, diſtrusting *Ganganna's* villainy; which could not be ſo ſecretly apprehended, but that by ſome means or other *Ganganna* had notice given him, which gave him a ſeaſonable opportunity to eſcape the Princes fury: So that ſo ſoon as his intended treachery was made publick, *Beyrambeg* with his aſſociate were loaden with Irons and placed on an Elephant, and with ſome ſelect troops *Curroon* leaves *Brampore* and flies into *Decan*; where by *Melec Amber* (glad of ſuch confuſion) he was welcomed, and ſeated in *Naffier-Throm*, where he dictates patience: his Elephants and men in the mean time are ſent to *Daultabat*, to be there quartered till he had further uſe of them.

Sultan Perwees and *Mahobet-chan* after this rout, enter *Brampore*, where they had intelligence whither *Curroon* was retreated. They preſently give *Jangheer* notice of their good ſucceſs, which he entertains with no leſs joy than as if he had triumphed over a dangerous Enemy. But behold, this fair Sun-ſhine of content was enveloped with an unexpected cloud of danger: For *Jhen Thouz* an Ouzbeg Tartar (of long time watching a fit occaſion to forrage the Moguls Territories, and taking the opportunity of *Curroons* out-breaking) with thirty thouſand Horſe over-runs *Cabul*, (*Arachofia* of old) plundering the Country and doing all the ſpoil and miſchief he was able. Which known to *Jangheer*, ſo ſoon as he had given vent to his paſſion, he ſends poſt to *Zaed-cawn* (Son to *Mahobet-cawn*) at that time Viceroy of *Bange* to advance with what force he could againſt that invading Tartar. This young Gallant delays not, but with twenty thouſand Horſe haſtenſt to find the Enemy; and ſooner than the Tartar expected entred his quarters and gave him ſo furious a charge, that *Jhen Thouz* after ſhort trial found his men better at plundering than fighting: For after a ſhort engagement they betook themſelves to flight; which by reaſon of the ſpoil they were loaden and loth to part with, gave the Indians the better opportunity of overtaking them; by which miſ-hap, the Tartar loſt half his men, beſides ſuch rich bagg and booty as gave *Zaed-cawn* the occaſion of encouraging his men beyond their expectation. And to requite the Tartar, they delayed not to proſecute their Victory by following the diſmayed Tartar into his own Country, and as far as *Gaffany* burn, ſpoil and make havock of what they could meet with; marching back with

with great wealth and many Elephants to *Kabul*, where with acclamations of joy they are welcomed; and *Jangheer* so much pleased, that *Zaed-cawn* had thanks, and an addition of five thousand Horse to his former number and command.

This Cloud over-blown the Horizon appears serene, and *Jangheer* afresh contemplates in what place he may most solace himself and enjoy his beloved *Normal* with most pleasure and least interruption; whose equal care it was to captivate him with charms of love. *Cassimeer* at length is the place he pitches upon: It abounds with variety of choice sports; but (what was most in objection) the progress was long, and *Cassimeer* remote from most places whence in those active times he was to expect intelligence. Howbeit, delight swayed him against reason; giving *Curroon* (by that distance) so fair an advantage, that with speed (sending his Umbraes word to follow him) he forsakes *Decan*, and through *Galcunda* and *Orixa* advances into *Bengala*; yea, with four thousand Horse and three hundred Elephants passes through the solitary Desarts, and so suddenly presents his Force before *Debaka*, that *Abraham-cawn* governing that Province (in this surprize) flies away first to *Bannaras* a noted Town on the banks of *Ganges*, full of mis-shapen Pagods, much resorted to by Idolatrous Pilgrims, then to *Patenaw*, and thence to *Mesulipatan*, not knowing indeed where to rest securely: Whiles *Curroon* smiles at his fear, and without scruple or let seizes upon his treasure; which, with his fair words so bewitch most of the Umbraes of that fruitful Country that they immediately came to serve him with unexpected recruits of Horse, Money and Arms.

Overjoyed with which good hap this daring Prince forthwith breaks into *Puroop*, flashing (as to the other) such terror into the eyes and heart of *Makolidaschan* the Governor, that without any shew of manhood he posts to *Elabass* to acquaint *Rustan* the Captain with his danger; by whom (instead of thanks) he was first soundly rated, and then for his cowardise imprisoned.

Curroon hears of that passage also; but so long as he continues prosperous regards no mans misery: but rather passing his Army over *Ganges* aims at *Kerry*, not doubting of the conquest. Howbeit, by the way, at *Radgee Mahal* he was with such fury assaulted by *Ebrahim-chan* (by this time re-encouraged, and here ambuscado'd with six thousand Horse) that little wanted of putting him to the rout, had not *Abdul-chan* (who brought up with him the best part of the Army) interposed, and after three hours sharp skirmish recovered him. In this smart conflict three thousand were slain of *Curroon's* party, and four thousand of *Ebrahim's*; who also lost his life by too great avarice amongst his men, but chiefly out of too eager an appetite to regain that honour which was so lately blemished. *Curroon* rubricates this in the Kalendar of his greatest deliverances: it teaches him how to travel with more vigilancy, but dissuades not from the prosecuting his unjust design; spoiling and robbing all that wealthy Province, passing over *Guenza* (*Chaberris* of old,) and entering as Conqueror *Tanda*, *Gouro*, *Banaras*, *Chatighan*, *Serrapore*, *Satigan*, *Bacola*, and such Towns upon *Ganges* or in *Orixa* and *Bengala* as resisted him; preying upon their Gold and Jewels, acting unchastities, and forcing Oaths and Hostages from the Inhabitants to become his Subjects. Thence he marched to *Pathan*, whither *Radgee Usiem* with five thousand Horse and twenty thousand Foot came to offer him their service.

Perwees hears of his Brother *Curroon's* extravagancy and supplies, and intends to find him out: He therefore commits *Brampore* to *Rustan-chan* and *Laskar-cawns* charge, and with fifty thousand Horse comes with long toil to *Elabass*; and entering *Lala Bersinghs* territories, *Lala* meets him with an addition of seven thousand Horse, and offers him a Present of three leek of *Rooppees*.

Jangheer (lest he should surfeit of delight) at *Cassimeer* entertains the news of his Son *Curroon's* fresh out-breaking; as also of *Ebrahim's* death and discomfiture: And fearing his vagrant Son might grow too popular and potent, rouses himself, and after advice with his Council, forthwith commands *Chan Jehan* out of *Multhan* and *Buckarr* (Countries adjoining to *Chabul*) to raise a considerable force to hasten into *Gusurat*, with the Tribute of those Provinces to advance a new Army, and join with *Perwees*, that he might be the better able to march against the Rebels. *Chan Jehan* being come to *Fettipore*, there loyers, and as long at *Agra* wraps himself in idleness, forgetful of the *Moguls* command, the Princes need, and his own honour. But *Rustan* (Captain of *Elabass*) shews himself more considerate; for having imprisoned *Macolidaschan* for his fear and flight, he then fortifies his Castle, and stores it with men, mony, and provision: Which when *Curroon* heard, he alters his intent of beleaguering that place, and draws his force against *Rantas* (a strong Castle,) which nevertheless by *Syet Monb* was yielded upon Treaty. After that he assaults *Tzimmer*, which though a while c

ed by *Hastibeg*, was in the end also delivered up. After which, *Abdul-chan* forces *Jangheer Coolighan* Captain of *Bonarce* into *Elabass*, and *Wazer-chan* into *Joonpore* and other Towns, out of whose quarters they drew abundance of treasure. And hearing of his Brothers approach with *Mahobet-chan*, he appoints *Abdul-chan*, *Radgee Rhyhem*, and *Byram-chan* to try their fortune against *Elabass*, which by *Rustan-chan* was so resolutely defended: They obey, and with all haste besiege that place, next day assaulting it with utmost fury; but by *Rustan* were beat off, and forced to a retreat with loss: In which action the seed of so much emulation kindled 'twixt *Abdul* and *Radgee Rhiem* as was not quenched (as soon appeared) without either of their destructions. *Sultan Perwees* and *Mahobet-chan* hasten (if possible) to be at *Elabass* to relieve the Garrison ere the Rebels rose from before it; to which purpose they pass *Buckery* and *Municpore*: but *Abdul-chan* hearing of their advance, and disheartened by the last storm, arises and hies thence over *Ganges*, and at *Bonarce* (or *Banaras*) joins with *Curroon's* Army.

Gangan-
na impris-
oned.

Ganganna (bankrupt in credit with *Curroon* and *Abdul-chan*) had not been long in *Perwee's* Army, but by *Mahobet-chan's* command (for some unworthy prank) there also was imprisoned. A Servant of his (*M'hia Fehiem* by name) took this indignity so impatiently, that with five hundred men he ambushes 'twixt their passage to *Kalpin* and *Lala's* Country, and by force attempts his Lords delivery: His good will was much, but the success unanswerable; for *Mahobet-chan* (than whom none was more vigilant) fearless of such a scare-crow, discovered the plot, and in small space slew him, and cut in pieces most of his rash society. *Ganganna* was thenceforth more strictly looked to, and his Estate seized upon, his Wife, his Son, and Family also upon Elephants were sent slaves to *Agra*; while *Perwees*, *Mahobet* and the Army (after a long and swift march) arrive at *Elabass*, where by valiant and faithful *Rustan-chan* they were welcomed and lodged in the Castle, with entertainment suitable to such high Guests.

Mahobet-chawn impatient of stay till he could engage *Sultan Curroon's* Army, (who by that time had recruited and drawn into the field a great force of Horse, allured by the magick of his Gold and Language) prepares for fight: Near *Thoncc* (fifteen miles from *Banaras*) the two Armies pitch their Camps in view of one another, either side resolved with the utmost valour to purchase victory. *Ganges* (that great and deified River) a while forbade them, restraining eithers fury, save what volleyed from the Harquebuzes: Howbeit, *Beyrambeg* began the play with four thousand Horse, and foraged the Country towards *Elabass*; but by *Mamet Shawma* was met upon *Shawezi's* banks, where his men were discomfited, *Beyrambeg* slain, and his head severed. *Mahobet-chan* interpreting this as a good Omen, draws out his Forlorn; but knows not how (without peril) to pass his men over *Ganges*, till by a Native he is directed to a Ford, where with a party of Horse he got over luckily: and then having secured the pass, he quickly marches his Army through the River. Having now nothing to interpose, *Mahobet-chawn* faces *Curroon's* Army. *Curroon* being of too high a spirit to be thus brav'd, (especially by *Mahobet*, whom though for his gallantry he needs must honour, yet contemned as being his adversary,) straightway prepares for fight: And having disposed his battel into the best posture he could, first orders *Radgee Rhiem* with his Elephants to charge *Mahobet*. This courageous Officer very gladly undertakes it; and gives *Mahobet* so hot a charge, yea, with his warlike Elephants so disordered his party, that had *Abdul-chan* or *Derra-chan* seconded him (as was appointed) *Curroon* had ('tis thought) obtain'd the victory: But *Abdul-chan* swelling with envy against *Radgee Rhiem* ever since their attempt of *Elabass*, not only delayed to second him, but rather seemed pleased when *Mahobet-chawn's* company recovered, and *Radgees* Elephants (wounded and maddened with rage) execute their wrath upon their own party. In the end, *Radgee* (after as much proof of courage and skill as could be in man) was slain, and his whole body disordered. In this miserable sort perished one of the best Souldiers in all *India*, and *Abdul-chan* basely accessory to his death. But revenge, or rather justice pursues him: for finding it high time to give over looking on, he sees *Perwees* entring with *Radgee Zissing*, *Radgee Ziand*, *Radgee Bertzing*, and their whole Army. *Curroon* also falls on, doing what lay in the power of man, the battel now pel-mel enduring for five hours, wherein was expressed a great deal of bravery on both sides: *Curroon* was hurt in the Arm; *Perwees* (though upon his Elephant) by *Derra-chan* was wounded in the side, and but for the excellency of his mayl had there breathed his last. In the end, the Kings Army (by the excellent conduct and usual valour which *Mahobet* afresh affords them) have the victory: the Rebels pusillanimously opposing that new torrent of destruction gaze a while, and then remembering the injustice of their side make a slow retreat, and in the end flie amain, being not in haste to re-undertake such a business. *Curroon* not able to alter his desti-
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Radgee
Rhiem
slain.

ny (striking the ground with his Lance) leaves the field, and with four thousand Horse flies away to the inexpugnable Castle of *Rantas*, which was yielded by *Monbark*, and wherein he had placed *Radgee Gholam* one of the Murderers of Prince *Gushrooe*; leaving the residue of his Army to sip the bitter Cup of Death, the Honour of the Field to his Brother and *Mahobet-chan*, and the spoil of his Camp to *Radgee Bertsingh*, who of Gold, Silver, precious Gems, Elephants, Camels, Horses, and Slaves of both Sexes, found there great abundance.

Sultan Curroon now in his strong Castle and at such a distance has time to ruminate his misery; and accordingly with a discontented mind sees how insensibly he precipitates his hopes, at that instant fixed in the center of melancholy; and as an aggravation hears of *Mahobet-chans* approach towards him: Hereupon he disparks his Seraglio, and flies thence to *Potan* with *Affaph-chawns* lovely Daughter only in his company (who had lately brought him a young Princess,) and by a Zantel dispatches Letters to *Darab-chan* (then in *Bengala*) to levie more force, and appoints the rendezvous at *Radgee-Mahal*, where he would expect him.

Mahobet-chan and Prince *Perwees* in the mean time pursue *Curroon*, carrying false *Ganganna* in company, but under a guard; scarce resting day or night till they came to *Rantas*; where hearing which way he took, they chase him to *Patan*; but there also they miss of him, having sure tidings of his flight to *Radgee Mahal*. At *Patan* they breathe a while; and hearing of *Darabs* obsequiousness to *Curroon*, they prevail with his aged Father *Ganganna* by Letters to dissuade him, and to promise him the Kings thanks so he would join with them. *Darab* (incensed by *Mahobet-chan's* severity to his Father, and supposing his persuasions counterfeit) goes on to levie men for support of the Rebellion. Prince *Perwees* hereupon proclaims him Traitor, and allots four thousand Roopees to any that would bring him to his Camp alive or dead. The time-serving multitude (knowing that *Curroon* was fled) not only bring *Darab-chan*, but his Children, and his Kinsman *Morad* who was Son to *Sha Nabarkhan*; all whose heads were immediately struck off and sent to *Perwees*, and by *Mahobet-chan's* permission presented to *Ganganna*, by that made a wretched Father, and thence (as a Trophie of their care, and to the terror of others) dispatcht to *Agra* to be set up on Poles. The report of which sad action was no sooner known to *Curroon*, but that it struck him into a fright; so that bidding farewell to *Mahal*, he flies to *Medenpore*, and thence to *Odjea*; but is quested after by *Mahobet* to *Medenpore*, where missing him he halts for Prince *Perwees*, and sends *Baker-chan* and eight thousand Horse in pursuit after *Curroon*. At this *Ondee* or *Oujea* (a City in *Ondee*. *Bengala* watered by *Ganges*) are many antick Monuments; especially memorable is the old Castle *Ranichand*, built by a *Bannyan* Pagod of that name about 994500 years ago after their accompt; from which time to this the *Bannyans* customarily have repaired to offer and to wash away their sins in *Ganges*, each of which is recorded by the *Bramyins*, who (as they believe) acquaints this Pagod with their offerings.

During these intestine broils, *Melec Amber* (perceiving the season advantagious to recover what he had lost) levies an Army of fifty thousand men, and so unexpectedly charges *Laskar-chan*, *Mirza Mametshair*, and *Ebrahim Hossen*, that as men surprized they render up their Forts, and suffer the *Decan* to repossess his former Castles and Garrisons; in which attempt 15000 of the Moguls men were slain, and as many expelled the *Decans* Country; the three Umbraes also were sent Prisoners to *Daultebad* to attend the pleasure of their Conqueror. *Bacher-chan* also having commission to prosecute *Curroon* procrastinates not, but in few weeks attains *Odjea*; where the Prince (though he had five thousand Horse, and three hundred Elephants) durst not abide him battel; so possessed was he with fear, and so terrified with his late bad success, as that he flies into *Gulcundah*, contrary to *Bacher-chans* advice, who rather desired battell. The King of *Gulcundah* having notice of his strength, and the danger of his Diamond-mines, had some cause to remember what *Tigranes* the great *Armenian* King said, (going against the *Romans* with 400000 Men, and seeing the *Roman* Army not above 14000, who for all that got the victory,) *They be too many* (quoth he) *for an Ambassie, and too few for fight*: *Curroon* having also surreptitiously got from him a Diamond as big as a Hens Egg (as credibly reported) weighing 98 Mangelines, every Mangelin being 5 Grains, (the weight was 490 Grains,) which the great Mogul soon after bought for a Million of Roopees, Considerations that made him to receive *Curroon* with counterfeit kindness, and to attend him with twelve thousand Horse; and for his further security doubled his Guards in *Cunda-ver* and *Cunda-poly*, two of his most defensive Castles, wherein he commonly put his Diamonds with much other Treasure; also knowing full well that *Curroon* (not considering the annual Tribute, i. e. three pound weight being a Vise of the

A.D. 1623
A.H. 1003

Curroon
flies into
Gulcunda

Diamond-
mine.

the fairest Stones or Diamonds thence presented the Mogul) had a vehement desire to visit and search the intrinsic of that precious piece of Earth which report had so sufficiently blazoned, as he was assured would abundantly compensate his pains and hazard. This famous Diamond-mine is distant from *Mesulipatan* about fourscore and ten *English* Miles; the nearest Village is called *Mercanda*. The Mine it self is a large Rock under part of that Mountain which extends towards *Bellaguate* (the *Alpes* of those parts) at the foot whereof runs a quick stream our *European* Merchants name *Christena*, which after forty miles flux increases another River, and in the latitude of about eighteen degrees North, in one Channel empty themselves into the Gulph of *Bengala*. The soil for many miles round (by reason of the extream heat) is barren and sandy: but near the Mine the Earth appears to be of a ruddy colour, albeit the Vein it self is of a pale yellow. No part of the World for such a scope of ground affords greater plenty of Diamonds than this, or of a better water, those of *Socodania* in *Borneo* not excepted, although many be yellow. The Quarry also has several other translucent stones which want neither beauty nor esteem; namely, Topazes, Amethysts, Spinel, Heliotropes and other sorts of Agats, Garnats, Crystals, and the like. The distribution of the ground when the Mine is exposed resembles a Lottery: some for their adventure hapning to find stones much to their advantage, others to loss. In digging, if a Diamond exceed twenty Caracts (a Caract is four Grains,) such by the Law of that place are reserved for the King; but under that weight, for the Adventurer. When the Mine is open, as the number is great of those that from most parts resort thither, so the Guard increases answerably, thereby to give the better security: Howbeit, the danger is greatest in travelling, the Mountaineers supposing that few come or go empty; and therefore for the most part Merchants consort in Carravans, and for their Money are sufficiently guarded. *Melec Amber* with less suspicion but more subtilty (heartily glad of this fresh Rebellion, the Mogul troubles bringing peace to his Empire) sends an Ambassador to *Curroon*, well attended, with Letters of affection, and a large sum of Money, and other necessities; with an invitation into *Decan* (if need were) where at all assays he should command his utmost. Hope oft fancies that to be facile in the attainment, which reason in the event shews difficile: so as prudence we see is of force, where force prevails not: For *Curroon* perceiving his design about the Diamond-mine frustrate, very heartily accepts the invitation; but after three months stay in that Country, weary of idleness, projects the recovery of his old Eparchy of *Brampore*: and so without long advice bids *Amber* farewell; and with ten thousand Horse divided amongst *Abdul-chan*, *Mahomet Tackhieck* and *Jacup-chan*, shews himself again before *Brampore*, but was forbidden entrance by *Radjee Rustan* (appointed Governour there by *Sultan Perwees*:) Which so enrages *Curroon*, that after he had breathed out a thousand fruitless threats, he assaults the walls with violence; but by *Rustan* as churlishly answered, and with great loss compelled to retreat to *Chanchanna's* curious Gardens, there to ruminate. Howbeit, *Abdul-chan* is so transported, that he mounts again and advances his Standard; yet was also forced to march away, being well beaten by *Rustan*, who filled the Ditch with the Carcasses of *Abduls* followers. *Mahomet Tackhieck* at twilight tries his destiny, charging so furiously, that in despite he mounts the wall; and was so bravely followed, that in small time he enters the Citadel, and on many parts of the battlement flourished his Colours in sign of Victory, and as a call to *Abdul-chan* to second him: but *Abdul* (poisoned with envy to see a Merchants Son possessor of so much glory,) forbears to succour him; so that this heroick Captain (too far engaged) was assailed by *Rustan* and *Atset-chan* with such eagerness that his Company were cut in pieces, and *Mahomet* struck dangerously in his eye, yea, (after as much proof of valour as was possible) was taken and imprisoned. In this sort (the second time) has *Abdul-chan* forfeited *Curroon* the victory, yet conceals the reason in his breast, and goes unpunished. While *Sultan Perwees* and *Mahomet-chan* continue their quest; and receiving notice of the Siege of *Brampore*, haste thither with *Chan Alen*, *Radjea Stertsing* and a great Army of *Rashpoots*: but *Curroon* (premonished) seeing no good likely to be done, arises with his Army and falls towards *Bellaguate*, in the way attempting *Hasser*; but missing it re-delivers *Rantas* also into his enemies hands, and once more returns to *Melec Amber* then at *Kerki* in *Decan*, which now seems to be the receptacle of his misfortunes.

Hasser de-
scribed.

Hasser (five courses from *Brampore* as you pass to *Agray*, the strongest and in all advantages the best defended Castle through *Chandis*) is built upon the top of a precipitous Mountain, walled by Nature, and by its largeness capable to feed and lodge forty thousand Horse; for, within are Springs of wholesome Water; the Earth also so fruitful in Herbs, Corn, and what else is requirable for defence or pleasure: and upon all sides

sides six hundred great Ordnance of Brasses mounted, by the last King of *Gufurat*, that it is as Royal a Fort as any in *India*. Howbeit, one discommodity it hath making all the other relish badly, Worms engendring in the Legs and Thighs of such as drink the Water, oft proves mortal; and which only gave *Echar* the conquest of this Castle, which otherwise was accounted inexpugnable.

Jangheer further rejoycing at the victories his Son *Perwees* and *Mahobet-chan* had obtained, to expresse how well he took it, takes special notice of the sprightly valour and loyalty of *Ganna-zied-cawn*, (lately made Viceroy of *Kabul*) and calls him to Court, and expresse his good affection to him; and more than so, adds five thousand Horse to his command, and under his Seal by Commission makes him Governour of *Bengala*, of all the Provinces of *Induстан* the most rich and honourable, of late years reduced under the Moguls Diadem: of old named *Baricura* and *Gandarida*; into whose Gulph the great and noble River *Ganges* in two *Ostiums* falls under 23 deg. by *Ptolomy* called *Simus Agaricus*: A Province for number of Inhabitants and Towns, and plenty of all things requisite, not inferiour to any other throughout the Orient.

Normal and *Affaph-cawn* both of them cast a squint-eye upon the new Favourite *Ganna-zied-cawn*, and for no other cause than that he was Son to *Mahobet*; jealousy in state like that in love having a double passion of love and hate; no other known reason caused it: And being no Ideots in the School of mischief (Vertue ever being persecuted by Envy) in the first place the better to affront *Mahobet* (whose vexations are now broaching) they prevail with the old Mogul to command *Mahobet* without delay to send imprisoned *Ganganna* unto *Agray*. *Mirza-Arebdestoa-cawn* (one of *Normals* Creatures) is sent with this message; and *Mahobet* (loth to shew any example of disobedience, though he knew *Jangheer* abused, and that this was a meer plot to work his confusion) lets him go: who forthwith begins to chatter and spit his utmost malice against *Mahobet*, exhibiting many unjust complaints, and incensing as much as possibly he could the old Mogul against his Champion; and principally, that he had put to death his Son, with others of his Kindred, yea, after he had voluntarily left *Curroon* to serve in the Kings Army. It is a good observation that *Reges multos habent oculos, multas aures*: their hands are long, and their knowledge is inlightned by many, and their power exercised afar off. Accordingly, these accusations wrought somewhat with the credulous Mogul; but more, when from the seeds of distrust sown by *Ganganna* in the heart of *Perwees*, in his Letter to *Jangheer* he gives *Mahobet* the Character of a vain-glorious man, one that delighted to eclipse his splendor, and that it was probable his ambition might have a dangerous influence in the Army; with other such glances as quickly took impression in the Moguls weak fancy: that without further consideration or memory of *Mahobets* former services, *Ganganna's* reports are esteemed no longer malicious; so as without advising with his own Reason or *Mahobets* Friends at Court, he unadvisedly condemns him unheard, disposes of his command in the Army to *Cawn Jehan*, (forgetful of his loytering at *Fettipore*;) and having null'd *Mahobets* Commission, revokes him home, where he should be better acquainted with the reason of this proceeding. Thus *fraude perit virtus*. *Mahobet* admires the Villany of *Ganganna*, and *Normals* envy; and thinks (by the candor of his own innocence) it is impossible his Master should really believe such imputations; till remembering his dotage upon *Normal* and her inveterate spleen, he grants it: resolving nevertheless to take another course, till time might better evince his innocence. Therefore as love and duty bound him, he first goes to Prince *Perwees* to bid him farewell: whom when he found so strangely altered, so coy and stately, it struck him with amazement, (an excellent sympathy and union, till *Ganganna* dissolved it, having been betwixt them:) so that with a sad look he leaves the Camp, but carries along with him the hearts of all the Army. From *Brampore* he goes; many guess, but none (no not himself) knows whither Fortune led him: at length by the advice of some Friends (who assured him if he went to Court he should at least be branded with the name of Traitor) he secured himself in his Castle of *Rantampore*; resolving first to vindicate his honour by Letter to *Jangheer*, or otherwise to safeguard himself from imperious *Normals* spight, and other his Court Enemies.

This discord 'twixt *Perwees*, *Mahobet*, and *Normal*, sounds sweetly in *Curroons* Ears, hoping by their divisions to advance his own ambition: And perceiving his old Father senselessly nuzzled in apparitions of love, resolves to exercise his craft, and in the Moguls weakness to fix the strength of his conspiracy. So that first he presents him by *Godgee Jehan* (Tutor to his two Sons) a Letter neatly penn'd, but dictating nothing save Hypocrisie: He knew also the Appetite of his Father after Gold and Rarities, and therefore adds a pishcash of rare Coins, a hundred choice Elephants, and some Pourtraits

which he borrowed or rather bought from the *Portugals*. The old King desirous of ease, and as an indulgent Father glad even of his seeming submission, accepts his present and invites him home, assuring his pardon. Accordingly, *Affaph-cawn* by the Moguls directions gives him notice: and adds his secret advice to return to Court whiles his Father was in this good humour. In the mean time, *Madoffer-cawn* at *Lahore* receives the Government or Provostship of *Agray*, *Cassem-cawn* being displaced: He attained that command upon his marriage with *Movissan-begem* Sister to the Queen; and this disgrace was so impatiently digested by that ambitious woman, that she ceased not till she got him re-established.

Six years past, viz. 1618. and of the *Hegira* 998. I told you how *Jangheer* at the request of *Affaph-cawn* took his eldest Son *Gushroo* from *Anna-Rha-Rhadia* and *Chan Jehan*, delivering him to *Curroon*; who finding him a stumbling-block to the Imperial Crown, by *Radgee Bandor* got him made away. At that same time were committed to that Fratricide, *Sha Hossen* and *Ethymore* (Sons to *Dhaen Shaw* his Brother, who died through distempered drinking at *Bramapore*) whom because he saw towardly young Princes and apt to revenge their Fathers death, he was the more free to send them through that bloody bath to destruction; but durst not perpetrate such apparent butchery perceiving all mens eyes and expectations upon them, and the death of their Father and Uncle yet recent and not a little murmured at; so that he had no other way to anticipate their claim unto the Empire, but by having them instructed in the Faith of our blessed Saviour Christ, and to be baptized; by which profession he well knew they would be made incapable of that great earthly Monarchy, albeit heirs of a better; for, *Virtus locum habet inter astra*. After this, he ever led them with him to keep them the stricter, till such time as being vanquished at *Elabas* by *Rustan-cawn*, *Ethymore* escaped to *Perwees* and thence to *Lahore* where his Uncle entertains and marries him to *B'har Bannoo-begem* his Daughter: At *Curroons* next flight from *Bramapore*, *Hussen* also escaped and fled to *Radgee Rustang*, and thence to his Brother, where he lived with more safety.

A.M. 5595 *Mahobet-cawn* at his Castle of *Rantampore* (practising to digest his affront with patience) receives a peremptory command from *Jangheer* (*Normal* I might say) to deliver
A.D. 1625 up his Castle to the Queen, who had given the keeping of it to *Bacher-cawn*, (no Friend
A.H. 1005. to *Mahobet*,) and that he should forthwith remove into *Orixa* six small days travel West from *Satigan* to his Son who was the Kings Lieutenant there. The message was tart; but being sent to one impatient of affronts, and albeit divided in himself 'twixt the necessity of self-preservation and offending his Master, at length resolves upon this answer: That he was very ready to manifest himself a dutiful subject, and therein to spend life and goods to do him service; but to stoop to the lure of his malicious adversary could not condescend: He was ready in person to give him the reason, provided he might repair to Court, and return to *Rantampore* in safety. With this ill-digested message the Post returns, with news also that *Abdul-cawn* (either weary of his vagaries, or that he saw the wind of *Curroons* good fortune still averse, or doubting his former clashes with *Radgee Rhiem* and *Tackieck* might undo him) for some or all of these he deserts *Curroon*, and flies to *Chan Jehan* at *Bramapore*, where Prince *Perwees* then also was; by both whom *Abdul* was at least seemingly welcomed.

Abdul-
cawn
leaves
Curroons
party.

Jangheer having received *Mahobet-cawns* Letter, as it is true *Nemo amat quem metuit*, he throws off his wonted love, and not a little wonders at his presumption; but *Mahobet* no less admires his misapprehension: So that after the earnest perswasion of his kindred and friends about him, he assumes fresh courage; and attended by five thousand voluntary *Rashboots* *Mahobet* issues from his Castle, and through *Rassamwer* journeys to *Lahore*, at that time resolving to make his defence in person to *Jangheer*, (who was then removing to *Kabul*) or was resolved to die in doing it. The Queen and *Affaph-cawn* having notice of his intent, but fearing his force, and that (if he were admitted any private discourse with *Jangheer*) probably he would reingratiate himself, they prevail with the Mogul to set his seal to their dictate, the substance being, That *Mahobet* should come in person attended only with a few of his confidents, to answer what should be objected against him. But *Mahobet* (contrary to his former resolution) being not unexperienced in *Normals* deceits, rather than adventure his person chose by his Son-in-Law to present his excuse: which with a willing heart this Gallant undertakes. Who being arrived at the Court, at his entrance into the *Lescar* found it true, that *Non est ira super iram mulieris*: And that injustice armed with power is most outrageous. For he was no sooner dismounted from his Elephant, but by the Queens order was disrobed of his bravery, and being clad in rags was chabuck't upon the soles of his feet with rattans, and bare-headed (the greatest shame) set backward upon a jade, with Kettle-Drums led through

through the Army, and made a scoff to all the multitude; over-joyed she had this occasion to manifest her hate upon the Idea of *Mahobet*, and withal to let him see how much she despised his interest. Where honour is concerned, the greater is the wound, and more highly resented by how much greater the Person is that gave it: and *Seneca* well observes, *quod fuit durum pati meminisse dulce*, as appeared soon after: For *Mahobet* had quick intelligence what uncomely entertainment his Son-in-Law had for his sake received; but assuring himself it proceeded not from his Master, he the better digested it; and the rather, being informed the whole Country blamed *Normal* and *Ganganna* for such barbarism: In it he sees their hate, and his own misery if he had rendred himself; so as now (more than ever discovering the Queens ambition to advance her Son, and *Affaph-cawn Curroon*, to that end guarding themselves with an Army of thirty thousand Horse, violently seizing the publick Treasure, and in many transactions of State abusing the Moguls authority; these things being duly pondered by *Mahobet*, and convinced of his loyalty to his Master and zeal to *Bullochy* right heir unto the Crown) *Mahobet* puts on a resolution to bid *Normal* defiance; nevertheless, expressing his zeal to his old Master, in a brief Manifesto he enumerates *Normals* and *Ganganna's* abuses to the Crown, and then pourtrays the late indignity offered his Son, which (as he alledged) was an unparallel'd act of barbarity. This done, he acquaints his friends and fellow-souldiers both what he had published, and what he resolved to enterprize: Having their faithful assurance to live and dye with him, he forthwith surveys his Army, gives strict command to offer no violence to *Jangheer* or his Tent; and with twenty thousand valiant *Rashboots* (his Countrymen) advances to find out *Normals* Army and the *Lescar* at that time consisting of above fifty thousand men. By accident, part of the Army at that instant marched by, led by *Eradet-cawn*; the residue being passed over the River *Phat*, were conducted by *Godgee Abdul Hussan*, intending to beat up *Mahobets* quarters. That experienced Warriour had his Scouts abroad; and having the eyes of prevention always open, finding the advantage his, gives the Word unto his party, and with gallant resolution first charges *Eradet* with such good order, that in less than two hours (e're *Abdul Hussan* could come unto his rescue) he not only disordered, but slew above six thousand of them; filling the rest with such fear, that each man fled away for his own safety; but unluckily, for the flood without mercy swallowed most of them; both dangers equally so assailing them, that with gasty looks and loud out-cries such as escaped made known the horror of this conflict: The other part of *Normals* Army stood still, till by *Affaph-cawn*, *Abdul-Hussen*, and other *Umbræes* they were cheared up, and prepare to encounter the Rebels; who with *Mahobet* their General were come in view, and with victory in their Fore-heads (regarding neither their greatness nor multitude) so courageously charge their adversaries, that for five hours there was giving and receiving blows, each side equally heated with rage, and inflamed with desire of conquest. The Queens Army were fresh and excellently armed, but by the overthrow of *Eradet* not a little disheartned; *Mahobets* men, though come from far, yet of a more warlike constitution, were hopeful of booty: so that in the end *Normals* party gave back, well beaten and unable any longer to abide the strokes of their adversaries. *Affaph-cawn* in the mean time rides up and down like a distracted person, now upbraiding, then intreating, and using all means possible to rally; but fear and the *Rashboots* Swords had flashed too much terrour amongst them to fight again: So as with a sad heart upon an *Arabian* Courser *Affaph* flies away with *Mirza Abontila* his Son to a Castle of good defence not far distant thence; but by accident espied, are chased by *Mirsa Byrewer* (*Mahobets* third Son) and being taken are shackled in Silver Fetters, and in that posture brought to *Attack*, were there safely guarded: Whiles *Mahobet-cawn* and his Army (galloping in the air of good fortune) beat down the Queens forces, at that time more willing to dye than fight; so that without more lett they proclaim themselves Lords of *India*, and prey upon infinite riches of all sorts which they found in the *Lescar*. The aged Mogul was found sleeping lull'd in *Morpheus* golden bed, till by *Mahobet-cawn* he was gently awaked and assured of his welfare. Upon a stately Elephant they conveyed him to *Attack* (a strong Castle to the East of *Indus*) leaving slain behind him twelve thousand men and many *Umbræes* of note, as *Mirza, Cassem, Radgee Doola, Abdul-Gallee, Abdul Samet, Mirchan, Godgee Shawarchan*, and others; and taken prisoners *Jangheer* the great Mogul, Queen *Normal*, *Affaph-cawn*, *Mirza Abontila* his Son, *Sultan Bullochy, Sultan Sherias, Sha Ethimore, Sha Hossen, Eradet-cawn, Mokendas-chan, Mocrib-cawn*, and *Molena Mahomet*; all which (to the amazement of the World) are led Prisoners to *Kabul* to expect the pleasure of their Conqueror. Now is *Mahobet* elevated upon the Majestick Chariot of command, resolving nevertheless to detract as little as might be from the splendor

of his Master; his only aim being to clear his Honour from an unjust imputation, and to retaliate his Enemies what in his Friends he had formerly suffered. *Normal* (now clouded with shame) was brought forth, and by the monster multitude exclaimed upon; so that by the advice of *Mahobets* Council of War the poor Queen was condemned to lose her head. Not till then did she perceive the thorny path she had walked in, nor meditated upon the mutability of Fortune; nor till then could she frame her ambitious heart to fear or servitude: But seeing no remedy, arms herself with patience and craves a farewell of her Lord, to whom after much entreaty she is admitted; where she prostrates her self cloathed with so much sorrow, that *Jangbeer* melts into compassion and intreats *Mahobet* for her freedom. *Mahobet* loth in any thing to discontent his Master, condescends; so that (contrary to the advice of his confederates) *Normal* was set at liberty: But to shew that none is more thirsty after revenge than that Sex, she becomes more enraged by this lenity, and speedily puts it in practice. The residue of the Royal Prisoners were used with due respect, *Eradet* and *Molena Mahomet* excepted, who by too much rigour were so enraged that *Molena* died. *Zadoc-cawn* sped best; for before the fight (upon some occasion jarring with his Brother *Assaph-cawn*) he fled to *Mahobet*, and for that service was made Governour of *Lahore*; and *Cassem-cawn* (by mediation of *Mowesa-begem* his Wife, Sister to the Queen) is restored to his Government of *Agray*, and *Madaffor-cawn* displaced: so that now *Mahobet* sways *Induстан*, till by vicissitude of time he falls from his Meridian, and as well as others experiments the mutability of Fortune.

Curroon all this time was in *Decan*, lurking till he might espy some advantage to recover his lost credit, and once more shake off the Title of a Rebellious exile: But when news was brought him from *Assaph-cawn* of the almost incredible change the Empire had, and with what a dismal vail it was then enveloped, his Father and Father-in-Law being in subjection, *Sultan Bulloch* and prince *Daniel's* Sons imprisoned, and his own two Sons with *Godgee Jehan* their Governour brought to *Mahobet* by time-serving *Madoffer-chan* to abide his mercy; He disputes not what *Mahobet* meant, but what had hapned. So that, exasperated with a thousand fancies, he gives *Melec Amber* many thanks, and with *Radgee Rhiems* Son and twelve thousand Horse passes (under leave) through *Rana's* Territories, and at last comes to *Asmeer*, intending suddenly to surprize *Agra* and proclaim himself King. But his design by *Radgees* sudden death was prevented, half his company upon that occasion forsaking him; whereat, doubting some treachery in the *Asmeerians* (into such hate his robbing and other disorders had brought him) and that *Mahobet-chan* had sent some force against him, and *Sultan Perwees* also had ambusht for him, he hastens to *Tatta*, hoping by conquest thereof to command *Indus* and *Cambaya*: So as at his encamping before it he sends the Governour a summons to deliver it; but the Captain *Xeriff-Melec* sends him word he had particular order to keep him out, and that if he attempted it he should receive the entertainment of an Enemy. *Curroon* returns him back again, That he was Son unto the King: *Melec* confesses it, but withal, a Rebel. *Curroon* re-greets him, That he came to defie *Mahobet-chan*, and to bring deliverance to his Father: *Melec* answers, rather by all their confusions to grasp the Diadem. *Curroon* enraged by these retorts, and heightned in his hopes by *Derra-chan*, prepares for an assault; and accordingly at one and the same instant storms the City walls in several places: but *Melec* the Governour so well defends the out-works and walls, that the assailants were forced to draw off with loss; the besieged next day falling out, and with such gallantry falling into *Curroons* Camp, that in the skirmish *Derra-chan* and 300 of his men were killed, and *Curroon* himself forced (to his old shift) to fly to *Delly*; where finding no welcome, he hastes with his chafed Troops to *Bakar* (a Fort 'twixt *Lahore* and the Sea) to breathe a while.

Delly described.

DELLY is the name of a City and Province which of late belonged to the *Potan* Kings, the originary Inhabitants; but at this day is reduced under the Crown of *Induстан*. The City is ancient, large, and pretty beautiful; such appearing in the variety of antick Monuments and Tombs of above twenty Kings and other great persons who lye there intombed: so as it is a place not a little visited by Travellers, and by infinite numbers of *Bannyans* (who for some superstitious end resort thither) little less than adored. Not a little famous also, by reason of that Pyramid which is in old *Delly* (three miles distant) where lies buried King *Homayon* who was Grandfather to *Jangbeer*) by frame and inscription supposed to be erected by *Alexander* at what time *Delly* was the *Mausoleum* of sundry Potentates. New *Delly* is walled about, watered by part of *Jeminy*, over which we enter upon a twelve-arched Bridge of Stone; which River from a little Spring arising in the Mountains of *Jenba* drills to *Agra*, and after a great increase of her Channel at *Prage* flows into *Ganges*, and with her in two huge wide mouths (near 100 miles asunder)

afunder) empties her watry stomach into the *Bengalan Gulph*, in about twenty two degrees of North latitude, and then mixes with the salt Ocean. *Ganges* by Cosmographers is reputed one of the noblest Rivers in the World: It arises, some say, out of *Nigracut* part of *Caucasus*; others say, from *Syba*, supposed *Sephar* mentioned in *Gen. chap. 10. vers. 30.* *Siba pop. sunt India qui cum Coriade pugnaverunt contra Bacchum*, saith *Stephanus*; and after 1000 miles flux loses it self in the Gulph of *Bengala*, as lately spoken: It has many Rivers streaming into it which swells her Channel, especially after *Femini* at *Praije* mixes with her. The *Bannyans* esteem it sacred; and from the Cow they so much reverence give out that the Rock from whence it first springs has the resemblance of a Cows head: No new fancy; for *Virgil* in his *Georgicks* describing the River *Po* in *Italy*, says

Ganges.

Golden Eridanus with a double horn, fac'd like a Bull, &c.

Melec Amber, so soon as *Curroon* was marched out of his Country, to procure affection from *Perwees* also gave liberty without treaty or ranfome to *Laskar-cawn*, *Ebrahim-Hassen*, and *Mirza Manout-sher*, and with a safe convoy sends them to *Brampore*. The same month *Mahobet-chan* received 26 leck of Roopees from *Channazeid-chan* his Son (at that time Viceroy of *Bengala*) which he extracted as an annual rent out of *Pattana* or *Patenaw*, *Soughtar*, *Banaras*, *Sonargan*, *Tanda*, *Bucola*, *Seripore*, and *Chatigan*, rich and well peopled Towns upon *Ganges*; as also out of *Sondiva* (an Isle twenty leagues from *Catigan*) than which is none more fruitful in *India*. *Fangheer* also removing his Court from *Chabul* to *Lahore* (by *Normals* rash perswasion) condescends to the slaughter of such *Rashboots* as *Mahobet* had mixed with his own Guard; and after that openly declared that she could not be satisfied without the destruction of *Mahobet* e're he received any supply from his Kinsmen *Chan-Alem*, and *Radgee Rustang* who were then advancing up towards him: And for her part, to leave nothing unattempted that might conduce to the execution thereof, she empties all her Husbands Coffers, and hires men from all places to serve her; so that *Ouripargan* Viceroy of *Bassowere* brings her 5000 Horse, *Godgee Tzera* 3000, *Madoffer-chan* 12000, and of her own she had 19000 more; hoping also that *Fadi-chan* (fled from the battel at *Atteck* into the Desarts of *Thombel* to *Radgee Ghomanoo*) would associate her: but he was so afraid of *Mahobets* good fortune, that he would not appear against him, but went to Prince *Perwees* (then at *Brampore*) to whom (by a commendatory Letter from *Rajea Bertzingh*) he was very welcome. *Mahobet-chan* has notice of the Queens project and new preparation; but not any whit discouraged, draws all his Horse and Foot into a body, and presently advances towards the Queens Army. In the way (at his Masters request) he uses *Affaph-chan* and his Son with more respect than formerly. *Normal* also hastens towards him, having sent her Son *Sheryar* to *Lahore* with 8000 Horse to secure that Imperial City against *Mahobet*. In his passage, by good hap he chances upon *Sultan Bullochy* and the two christned Princes, whom he rescued; with whom he got so privately and with such haste into *Lahore* that without resistance most of the *Rashboots* were cut off, and the Castle mann'd with the Queens Army. *Fangheer* also roused out of his long sleep now plays his part; for being come to *Rheed* within eight miles of *Normal* and her Army, (and having at all times the freedome of hunting, hawking, and such like pastime, he makes it his advantage) escapes, and is joyfully welcomed by the Queen, who (crying out *Mombarack*) impales him in her arms, and cries for joy; then (as one assured of the victory) gives present order to march on to assail the Traitors.

Mahobet-chan (like all other motions, when at highest, descend) quickly knows of *Fangheers* flight; and is not so grieved at his being gone, as at the manner, intending never to have with-held him longer than he fancied: yet the revolt of 5000 of his men did trouble him. Howbeit, perceiving his enemies were approaching, and that it was no fit time to discover his discontent, he apparels himself in a rich and tried Coat of mayl, and with his Shield and Spear spurs up in the front of the Moguls Lescar; where, by all signs he perceives the Moguls affection estranged: He sighs at it, and returns; and after a short Oration to encourage his Men, orders his Forces. But e're the battel begun, *Balant-chan* brings him a peremptory Messlage from the King, to this effect; That if he desired to be accounted loyal, he should express it by releasing *Affaph-chan* and other Umbraes whom he kept imprisoned; by whose mediation probably he might obtain pardon. *Mahobet-chan* knows it was *Normals* device; yet loth in any thing to disobey the King, sends him a protest of his loyalty, and that so soon as he came to the River *Behed* his commands should be accomplished. So he arises, and at the place presigned calls for *Affaph-chan* and his Son, shews him he had power to destroy him, but his vertue swayed him to another end. Which said, he not only pulls away his marks of servitude, but vests him with Princely robes, mounts him upon his best Courser, girds him with a precious

precious Blade, and with a convoy of eight hundred Horse sends him to Court, his farewell only appointing to remember him. *Jangheer* receives him with tears of love, but *Normal* with words of disdain; upbraiding him with cowardice, that durst not attend her time or depend upon her power to force him from a Rebel he both scorned and hated. *Affaph-chan* laments her lunacy, but is afraid to vex her; yet both in good will publicly and in private discourse at any time with the Kiug, he speaks well of *Mahobet*, and as an honourable person labours his reconciliation. Whereby we see, that valour gains praise even in an Enemy.

The affairs of *Industant* by this variety possess all mens minds with astonishment: Whiles *Jangheer* and his beloved *Amazon* with the *Lascar* pass on to *Lahore* to advise with *Sultan Sheryar* her Son how to reduce the Kings power to his proper channel. But what pleasure can the contemplation of her reviving glory afford her, so long as *Mahobet* lives unpunished? She knows not why she is intitled sole Empress of the best parts of *Asia*, Commandress of so much men and treasure, so long as *Mahobet* an obscure *Rashboot* (as she called him) dares eclipse her splendour, and travel to and fro unrelist, guarded with such applause and popularity: she ruminates a thousand several sorts of revenge, but by too much choice knows not which to fasten on: the surest and most honourable is by War; and thereupon calls *Amet-chan* (*Brahim-chans* cousin,) *Zeffer-chan*, *Nouradon-Cooly*, *Anna Rha Radia*, *Emyr-chan*, *Mergomyr*, *Immirza Rustan*, and other Nobles, desiring them to hasten *Mahobets* destruction. Each man promises his best, and with fifteen thousand Horse go jointly on to attempt it. In the first place (hearing of some treasure his Son *Zaed-chan* had sent him out of *Bengala*) they ambush near *Cheban-Chebaed* (a Castle of strength) and brake out upon the *Rashboots* that then were no more but eight hundred valiant men, who sold their money at a dear rate, two thousand of *Normals* men giving their lives for it and her ambition; but by their multitude were at last defeated, and most of them slaughtered, leaving twenty six leck or 2600000 Roopees to their avarice; which was brought to *Lahore*, and there some part distributed for pay, the rest was coffered.

Ganganna (*Chanchanna* some pronounce his name) by this time recovered, was notwithstanding his dotage made General of *Normals* Forces. *Mahobet-chan* was not troubled at it; but the revolt of his wild Son *Byrewer* afflicts him sadly. This young Gallant had no sooner triumphed over *Affaph-chan* whom he delivered to his Father, (as is spoken) but with a Brigade of three thousand Horse (his Father had made him Commander of) being ordered to assail *Radjea Tzetter Singh* at *Nornon*, not regarding his Fathers Instructions, wheels by *Bengor* (the contrary way) to force his Fathers Castle of *Rantipore*, albeit in vain; for *Motzaib-chan* the Captain suspecting him, fools him with fair words, and by like Art divides his Forces; so that *Beyrewer* making an escape, flying thence by *Ray Ruttang*, at *Bondy* or *Bando* (as some pronounce it) a place to the West of *Agra* was unexpectedly taken and imprisoned.

Jangheer finding his thoughts free and refreshed by the new delights his youthful Queen each day invented for his recreation, labours only to forget the Rebellion of *Curroon* and his late adversity; yea, gives his lascivious mind full scope, covering himself with the effeminate robes of sloth and wantonness: But in the plenitude of those his joys, the glory of his estate grows cloudy, and his motion whirls into a malignant Orb, by the disconsolate News he receives from *Brampore* of his beloved Sons unexpected death; at which report his Eyes grow dim, his heart fails, and all apprehensions of pleasure relish unfavoury when the sad departure of *Perwees* presents it self; and those hopes and comforts he had, now seem fantastical: So that he recounts his loss, sadly crying out, *Gushroe* and *Sha Daniel* are dead; *Perwees* is now no more; *Sha Ethimore* and *Hussen* my Grandchildren turn'd Christians; *Bullochy*, is not he a Child? *Sheriare* a Fool? and *Curroon* the Eye-sore of my conceptions? a Rebel, wild, proud, greedy, treacherous and deceitful? Can I deny that I am old? and at my death (which cannot be avoided) how subject will my Empire be to innovation? In these and such like dolorous exclamations *Jangheer* sighs out the few remaining minutes of his life, Death (*ultima poena* as some call it) summoning him in few monthes after to the resignation both of Life and Empire. *Humanarum rerum circulus eodem rotatus, non finit magnates semper esse fortunatos*: the circle of humane affairs turns so constantly round, as suffers not great men to be always happy, was *Cræsus* saying unto *Cyrus*. *Mahomet-cawn* in the mean time chaws the afflicting news of Prince *Perwees* his death. Twixt whom (forgetting *Ganganna's* treachery) an entire friendship was revived. He sees (in him) the privation of all his joy, the hopes he had in his succession annihilated, and the ambition of *Normal* and *Affaph-cawn* (suspected to have poysoned him) engendring to a monstrous height:

height: so that bidding farewell to the world, he contracts himself to privacy, feeding upon the contemplation of what had past, and the lubricity of terrestrial pleasures: For certain it is, That Life and Death are but indifferent things, and of themselves not to be shunn'd or sought, save for the good or ill that either brings, as *Seneca* well observes, *Fortunam inter dubia, Virtutem inter certa numeramus.* *Mahobet* also well knowing that there is no life indeed more safe than the obscure, and that a retired life albeit it hath less outward delight, hath nevertheless less envy and danger, from these considerations was after his exaltation induced to forsake his strong and delightful Castle at *Rantampore*, and through *Zialor* he went unto *Radgee Zirmol*, where he staid and turn'd Ancho-rite.

Howbeit, *Curroons* air swells with *Chimæraes*, now more than ever affecting the Empire, none but Children interposing him: He knew his Fathers affection was easily recovered, and *Affaph-chan* restless to state him in the Chair of Majesty. So that armed with confidence, and accompanied with forty Elephants and fifteen hundred Horse, he leaves *Babar*, *Chytor*, *Tutta*, and through *Tesel*, *Chobager* and *Ecclisser*, comes to *Masser-Thornet* in *Decan*; where *Melec* receives him with joy, and to his party adds four thousand Horse, with promise of forty thousand more to assist him, if he had occasion.

CHYTOR (in mid-way 'twixt *Brampore* and *Adsmear*) is a City upon a high rock, *Chytor.* claiming precedency for antiquity amongst all the Cities of *India*: It was formerly called *Taxila*, and is supposed to be that Metropolis whence King *Porus* issued against great *Alexander*. *Rana Radjea Mardout* lineally descended from him, of late years (and till by intreaty of *Sultan Curroon* anno 1614. he came to *Agra*, and in flight sort did some obeysance) here sovereignized, and in *Oodipore*. The City in former Ages was so great and nobly built, that it was termed the *Umbrella* of the world: But at this day is but meanly beautiful, and albeit about 3 miles in compass, is not a third part of what it was formerly. Time, war, and weather have furrowed her: not only disrobing her of her bravery in buildings where men inhabited, but in Temples and Monuments of Antiquity: For of this place it might be said, *Tot Templa Deum quot in Urbe sepulchra Heroum numerare licet*; so many Temples here were built, and so many Princes buried. The ruins nevertheless of above an hundred to this day remain of Stone, white and well polished, albeit now inhabited by Storks, Owls, Batts, and like birds, of whom the superstitious people have an esteem little short of veneration. The North Pole is elevated in that place twenty five degrees. The Province is bounded by *Cambaya* on the South, by *Chandys* on the North, by *Berar* on the East, and on the West the Ocean.

Ganganna not a little blown up by his late honour and employment against *Mahobet-cawn*, whom he verily thought had left the society of men for fear of him, in the midst of his bravadoes is arrested by Death, and his Carcass conveyed to *Delly* to be interred amongst his great Ancestors. At that time, *Jacout-cawn* (an Umbrae of great wealth and experience) commanding eight thousand Horse under *Curroon*, by reason of some affronts which were without cause put upon him by *Mirzaladin Melecks* Son, was so exasperated, that without more ado he revolts from *Curroon*, and flies to *Chan Jehan* General of Prince *Perwees* his Army then at *Brampore* who receives him with joy; and together with four hundred Elephants and forty thousand Horse march in haste to *Bellagate*, the Widow and Child of *Sultan Perwees* in the mean time being committed to the care of *Lascar-cawn*, where they practise all the extremities of War, as plundering, burning, and captivating all they had a mind unto: By rare chance intercepting some Letters from *Godjee Hessary*, they discover *Abdul-cawn* (whom some call *Abdulla-cawn*, the weather-cock of those times) his intention to turn from the Kings party and return to *Curroon*; for which he is convicted, his estate confiscated, his honour reversed, himself manacled, called the darling of inconstancy, and upon an Elephant in a disgraceful sort sent to *Brampore*, where by *Lascar-cawn* he was imprisoned. This done, they enter *Decan*, and pierce fortunately into the very midst of *Melec Amber's* Kingdom, doing what they pleased without opposition; so that after six weeks hostility, they return laden with abundance of wealth, over-joyed with their easie victory. But (when they thought themselves most sure) *Melec* presents himself in an advantageous place with no less than eighty thousand men, incircling them on the one side, as the hills did on the other: so that surrounded also with amazement they encamp, not daring to hazard the fight, or force their passage, but in that miserable sort are blockt up; the *Decan* at no time offending them, till by famine finding no pleasure in their riches (where no meat on safe terms was to be purchased) they were constrained to parley;

Gangan-na dies.

Abdul-cawn disgraced.

parley; and the issue thereof (according to Articles) was, to march undisturbed without their Arms or Baggage, having only their Lives and some unserviceable Horse allowed to return upon. A disgrace utterly defacing the memory of their past triumphs in that Country. Nothing rides upon swifter wings than Fame, which gave *Jangheer* the great Mogul quick advertisement of this bad success, but knows not how to amend it; nor cares he much, the memory of Prince *Perwees* Death so afflicteth him. Nevertheless, *Normal* ceases not to pursue her revenge against *Mahobet*; and finding him hard to be dealt with, she begins with *Channa-zeid-cawn* his valiant Son; whom first she recalls home, and places *Mocrib-cawn* in his command over five thousand Horse and twelve thousand Men: but *Mocrib* had small joy in his advance; for in less than three weeks sailing over *Ganges*, by accident the Boat was over-turned, whereby he was drowned, and *Fedi-cawn* (by Commission from *Jangheer*) made Viceroy of *Bengala* and the Territories near *Malacca* in his place; during which (*Jangheer* being then at *Lahore*) a *Tartarian* Ambassador (*Ziet Borka* by name) arrives with Presents and commends from the King of *Maurenahay* (or *Manauwer*) accompanied with the only Oracle and Wonder of his time *Hodgee Abdul-radgee* (Brother to *Chojea Callaun*) one admired by most and resorted to by many sorts of *Tartars* from *Bochar*, *Tuz*, *Balek*, *Samerchand*, *Gaznehen* and other parts, none of which came empty-handed, so that in small time this *Santoon* became comparable in riches with most Potentates in *Asia*. He was brought into *Lahore* with no small joy and admiration, all the Umbraes of the Court (*Affaph-cawn* excepted) attending him; and he was no sooner lodged, but that he was presented from the Queen with a Goblet of pure Gold, massie and of curious work, with so many Jewels as out-valued a leek of *Roopees*. These he accepts cheerfully; but scorning to be behind in courtesie, returns her and her Lord five hundred Dromedaries swift and beautiful, a thousand Horses of excellent shape and breed, a great quantity of Porcellan and other *China* rarities. The Ambassador also presents the Mogul a double of such, two thousand Horses, a thousand Dromedaries, some precious Sword-blades, and other gifts of value; so great, that the report went, never any Ambassador came so richly furnished, was better entertained, or went away more rewarded. Nor let any Ambassador think himself welcome to any *Asiatick* Prince, that brings nothing for a present save only Complement; for the very Natives seldom make addresses to any great one without a Present.

Yet is not *Normal* suited with content, so long as *Mahobet* makes frustrate her Vows to have him ruined: Her power seems small, her endeavours idle, seeing (as she thought) his case was in contempt of her; so that her thoughts project several ways for his destruction. The indignity offered his Son-in-Law gladdened her in part, and much more to see his Son *Zeid-cawn* by her means cashiered from his employment, and at Court affronted; Howbeit, by *Affaphs* means *Jangheer* himself countenances him; yea, *Normal* (had not the over-flowing hate she bore his Father hindered her) had doubtless become amorous of this accomplished young Gallant, and made him in *Cupids* Court *Jangheers* Competitor: For *Successore novo vincitur omnis amor*. But spite so o're-sways her, that forthwith she calls unto her *Amir-chan*, *Nouradin-Cooly*, and *Hemyr-beg* (her Minions) to whom she discovers her enmity, and intreats their diligence. They obey, and accordingly with fifteen thousand Horse advance to fight with him (whiles *Normal* and the King journey to *Cassimer*, his *Neplus ultra*) and *Affaph-cawn* (mindful of *Mahobets* kindness to him, loth so brave a man should perish through the malice of a woman, and especially by his civilities to engage him to *Curroon*) by a swift and trusty Messenger sends him a Letter discovering his Sisters resolution, and solicites young *Rana Radgee* to preserve him.

Mahobet, upon receipt of *Affaph-cawns* Letter, after some sorrowful expressions forsakes his Cell in *Zirmol*, flies to *Gessimeer*, and thence to *Radgee Rana* who ever loved him. *Normals* Army has notice of his flight, but dare not enter *Rana's* Countrey in a hostile way, and therefore they post intelligence to *Normahal*; who writes to *Rana*, mixing intreaties with threats, making *Jangheer* sign what after long and swift running is delivered him. *Radgee Rana* at first contemns her bravadoes; but upon better consideration assures her, he is not willing to give the Mogul or her any just cause of offence. Which answer being returned, he forthwith first assures *Mahobet* that his heart was true towards him; and that if he would have it so, was ready to engage in his defence against all the power of *India*: yet in prudence he thought it more adviseable for him to withdraw to exiled *Curroon*, who (as he was *Normals* antagonist) would without doubt entertain him gladly. *Mahobet-chan* (by the circumstances of his speech judging him fearful) tells him he intended not to be any occasion of loss to him; and so mounts to be

be gone: but *Rana* will not let him go, till he promise him a delivery of a packet which he had written and directed to *Curroon*. After much perswasion he condescends; and with five hundred Rashboots, and one thousand other men led by *Wazirchan*, he speeds into *Decan*; where at *Guyneer* upon the limits of *Nisamsha's* Kingdome he finds *Curroon*; who was so amazed at this his sudden coming, that he instantly sounds an Alarm: But when he had read *Rana Radjees* Packet, after some astonishment he embraces *Mahobet* with unspeakable joy, by protestation firms a perpetual friendship with him, and gives him the command of that Castle and his other Forces. *India* admires at this agreement, and *Normal* (now too late) repents her folly. For,

——— Qui non moderabitur iræ
Infectum volet esse dolor quod suaserit & mens.
——— The mind oft in remorse
May wish the thing undone, Rage did enforce.

Jangheer also blames her inconsiderate wrath, and grows so afflicted at this conjunction, that in a deep melancholy he forsakes his pleasures at *Cassimeer*, removes towards *Lahore*, and calls for the Chronicles for his recreation. Scarce any thing is done or said by or concerning these Monarchs which is not registred: Nor is it a new custome; for *Plutarch Symp.* 1. reports, that when *Alexander* chanced but to sleep at Table it was registred. And *Hest.* 6. when *Ahasuerus* King of *Persia* could not rest in his bed, the Chronicles were called for and the Eunuchs Treason remembred that was discovered by *Mordecai* the Jew. But to our Story. Upon the high mountains of *Bymbery* he falls sick, and at three days end, after three and twenty years reign, (to the astonishment of the *Lesars*, *Normals* endless sorrow, and the grief of the whole Empire) *Jangheer* dies. (suspected of poyson) the twelfth of *October* or *Ardabehish*, in the year of our accompt 1627. and of the *Hegira* 1007. nominating upon his death-bed his Grandson *Bulloch* (Son of *Sultan Gushbroo* his eldest Son) his Successor; having also sworn his Principal Umbraes to see him Crowned: also ordains, that *Curroon* should have no portion nor favour, save what he might merit from *Bulloch* by his submission. Accordingly they conveyed the old Moguls dead body to *Lahore*, where they prepared for his Funeral, and after with all due solemnity carry it to *Tzeander* (three course from *Agray*) where they intombed him in King *Ecbars* Monument; and at *Delly* they Crown *Sultan Bullochy* (aged thirteen years) King with all Royal accustomed State, and unanimously cry out aloud, *Padshaw Salamant*, i. e. God save the King.

Normal in *Jangheers* end fears the beginning of her miseries; and now sees that as in Nature so in Government, nothing is permanent that is violent: but being of an active spirit, she instantly conceives and swells with the ambition of that Empire. Her pregnancy was bettered by having the whole Treasure in her hands; also animated in that *Bulloch* was too young to nourish opposition, his Council careless, and *Curroon* a great way absent thence: so that taking occasion by the forehead, she arms her self with confidence and a pretended Title, and resolves to mount her Son *Sheriar*, to the supreme ascent of Majesty, or in the attempt to set all *India* on Fire, and to consume her self as a sacrifice in that great action. In this resolve she lets her Treasure fly, hires fifteen thousand Horse, and sends in post-haste to her Son in *Jengapore* (a pretty Town in *Penjab*, watered by *Cahul*) to levy as many more: Which done, she intends to strangle her Brother *Affaph-cawn*, and *Bullochy* the King, who at that time were advancing towards her. But so soon as they had understanding of her meaning, they leave *Chotelen*, and with thirty thousand Horse haste to *Lahore* to apprehend *Sheryar*, whom they heard was lately baffled by *Godgee Abdul Hussan* (once his stipendiary) and then encamped only with four thousand Horse: But in the way (to prevent *Normals* pursuit after them) they block up the narrow passage that is upon the Mountains through which her Army needs must pass; so as ere the Queen could come to joyn with *Sheryar*, *Affaph-chan*, *Eradet-chan* and other Umbraes with the young Mogul in company arrive at *Lahore*, where they find *Sheriar's* Army (by the expence of ninety thousand leck of Roopees) trebled. They delay not, but with extremity of rage assail him; and in two hours (by the villany of *Amir-chan* and *Sheirgodgee* two of his chief Captains who most basely betrayed him) get the victory, forcing him into the Castle; which for two days was defended against *Sultan Bullochy* and all his Army, but in the third was treacherously yielded, many of *Sheryar* his men slain, much treasure taken, as also *Sheryar* himself, who (to make him incapable of future Government) has his Eyes put out, *Sultan Bullochy* in pitty not suffering blind. him

him to be killed. That done they again proclaim *Bulloch* Emperour, and fend *Eradet-cawn* with twenty thousand Horse against the *Virago* Queen: Who (hearing how ill her Son had sped, and doubting Treason in her Army,) lets fall the Majesty of her Spirit, sighs at the perfidy of her Brother, grieving that she slew him not when she had him in her power; complains of her own weakness in continuing so long so needlessly enraged against *Mahobet*, deplores her abusing his valiant Son, and with a dejected eye beholding the sudden eclipse of her glory and the inconstancy of her friends, wraps all up in dismissing her Guard, and thus disrobed of bravery she submits to *Bulloch's* mercy; who like a noble Prince forgives and comforts her, gives her his Oath for safety, and during his Reign affords her all respect and freedom becoming her quality.

This Noble Prince shews himself in the Durbar and Jarneo to the people not so oft as was expected, nor long enjoys his Sovereignty: for *Affaph-chan* seeing all as he desired, speeds away a Post with Letters to *Curroon*; which Zantel or Foot-post made such haste, that in 14 days (as they report) he ran two thousand five hundred of our miles, as far as *Daita* in *Decan*, eight course from *Necanpore*, and from *Brodera* or *Radjepore* in *Jesual* 120 to the East) which being receiv'd and opened, *Curroon* was over-joyed with the intelligence: And sending his excuse to *Melec Amber* the *Decan* King for not taking leave in a more ceremonious manner he sets forward with *Mahobet-chan*, *Zulphekar-chan*, and seven thousand Rashboots and Mancebdars, passing through *Guzurat* to *Amadavad*, where by *Saffin-chan* he was welcomed. There he slept not long; for making *Agray* the object of his race he bids farewell to *Saffin-chan*, and with a great recruit (feeding them with greater promises when he had the Crown) after three weeks march he comes to *Agra*; where he claims the Imperial Title, and by the Kutwal and his Favourites was proclaimed King by name of *Pot-Shaw-Jehan*. Then giving notice from the *Guzal-chan* to *Affaph-chan* how far and with what success he had travelled, as also that so long as *Sultan Bulloch* was living his Greatness was but counterfeit; *Affaph-chan* sleight in former homicides, and not caring how, so he could fix the Diadem upon *Curroon* at that time tottering, makes *Radgee Bander* of his Counsel; who forthwith without examination of right or wrong Posts to *Lahore*, and with *Affaph-chans* Keys enters the Hummum where the Innocent Princes were (suspectless of danger,) and that execrable wretch with horrid speed and infernal cruelty strangles them all, to lead *Curroon* through a bloody path unto the Throne.

*Such is th' insacred famine of a Crown,
That it to satisfy before men fail,
What in their way doth stand all must go down,
Seeing bonds of Blood or Friendship nought avail.*

A.M. 5598 In such lamentable manner died young *Bulloch*, after he had been but three
A.D. 1628 months Emperour. Others were forced to taste of that bitter cup; for in that massa-
A.H. 1008. cre there accompanied him *Sultan Sheryar*, *Sha-Ethimore* and *Sha-Hossen* (the baptized Sons of Prince *Daniel*;) the two Sons also of *Sultan Perwees* and the two Sons of *Sultan Morad* or *Amurath*; all whose Carcasses were without ceremony buried in a Garden in *Lahore* near to the entrals of *Jangheer*; but their heads (as an undoubted Testimony of their death) were sent to *Curroon* therewith to glut his infernal ambition.

The murder of the Royal Blood of *Industan* quickly spreading it self, affrights the whole Realm: and being known to *Chan Jehan*, *Zied-chan*, and other Umbraes, they were over-charged with fearful apprehensions; for albeit they see *Affaph-chan* was guilty, nevertheless they want power to question him, especially for that they knew very well it was acted by *Curroons* approbation (if not procuration:) So as all the remedy that was left was only to heap a thousand maledictions upon their heads, and to crave vengeance from above to recompence this villany. *Curroon* sees the Empire storming at him, but his incantations quickly quiet them: so as after long turmoil (having through the Ocean of inconstancy arrived at the Port of greatness and ease as he thought) with great Pomp he made his Intrado into *Agra*, and forthwith gave order for his Coronation; which accordingly by a general assembly of the Umbraes and Nobles of his Empire was performed. Then by a Proclamation he assumes the Name of *Sultan-Sha-Bedyn-Mahumet*: For albeit we give him the name of *Mogul*, they call him *Sha* or *Pad-Shaugh*, i.e. *Rex magnus*. Concerning which word I have formerly given my apprehension: and may add, That as *Maghul* in *Arabick* signifies *unknown* or *a stranger*; the same probably was first imposed by the *Arab* Stipendiaries, upon the *Tartars* first invasion
or

or when *Tamerlanes* Race made it the Principal Seat of their Empire: Upon the like occasion the word *Welch* was here imposed by the *Saxon*. After which (*A. D.* 1628. *A. H.* 1008.) he orders the affairs of his Monarchy, placing and displacing at his pleasure. His Father's Seraglio was by his appointment shut up; *Q. Normahal* and her three Daughters confined; *Affaph-chan* nevertheless made second in the Empire; next him *Mahobet-chan* was advanced, *Abdul-chan* released, and *Channa-zied-chan* re-established in the Viceroyship of *Bengala*. Ambassadors from *Persia*, *Arabia*, *Tartaria*, and *Decan* repair with Presents to the Court, and congratulate his access to the Crown. Divers *Radgees*, as *Radgee Kessing* from *Nagor*, *Chan-Azem* from *Azimcer*, the puissant *Radgees* *Mainfigh*, *Tzettesingh*, and *Gheffingh* from *Fettipore* with fifty thousand Horse move in solemn state to *Agra*; whither (after six weeks) repaired also *Affaph-chan*, *Zadoch-chan*, *Eradet-chan*, *Rustan-chan*, *Saffin-chan*, *Mirgomley* and other Principal Umbræes, whom he affectionately received: remitting and putting in perpetual oblivion all offences whatsoever committed during his rebellion. After which he proclaims a Jubile, which was celebrated with all manner of sports and pleasures imaginable.

Curroon in this manner attained the highest Dignity of the Eastern World, guarded by a power (in his opinion) irresistible. Howbeit, these sins have apparently (even in these our times) drawn down the heavy Judgment of God Almighty; both, in taking his beloved Wife away, since when he made his Daughter (by that dead Lady) his Wife; incest of so high a nature, as that year his Empire was so wounded with Gods Arrows of Plague, Pestilence and Famine as this thousand years before was never so terrible. The Sword also seems to threaten him, the *Persians* having snatched from him *Kermaen* and *Candahar*; the *Tartar*, *Kabul*; *Sheuph Almuck* endangers *Tutta* and *Loure* *Bander*; *Radgee Joogh* with his *Coolyes* trouble *Brampore*, and two counterfeit *Bullockyes* have lately sown the seeds of an Universal Rebellion. The event is in the hand of God, who even in an Infidel hates the Sins of Blood, incest, and dissimulation. We will close therefore with a caveat to *Curroon* from a Heathen, of more reason and temperance.

*What? that great Jupiter the World that shakes,
When Ætna's thunder-bolts in hands he takes?
Think'st thou from him who all the world doth see
In acting these deep crimes conceal'd to be?*

— Quid? ille qui Mundum quatit
Vibrans corusca fulmen Ætneum manu
Stator Deorum? credis hoc posse effici
Inter videntes omnia, ut lateas?

To conclude, at our being in this Country *Curroon* came within two days journey of *Surrat*; and in ceremony the *English* Ships thundred out his approach and welcome by two hundred great shot, which he thankfully accepted of. And being that we are now leaving the *Moguls* Kingdome, accept in good part that little gleaning I made of the Language there spoken, which (by commerce and so near neighbourhood) I find hath mixt with it much of the *Persian*.

God,	<i>Allough</i> , and <i>Choddaw</i> .
King,	<i>Patchaw</i> .
Queen,	<i>Begun</i> .
Nobleman,	<i>Nobobb</i> .
Military Officer,	<i>Umbran</i> .
Souldier,	<i>Sappya</i> , and <i>Haddec</i> .
Gentleman,	<i>Beg</i> .
A Priest,	<i>Moolae</i> .
A Judge,	<i>Hackame</i> .
A City,	<i>Sheer</i> .
A Village,	<i>Gome</i> .
A Castle,	<i>Chute</i> .
A Prison,	<i>Bande Chonna</i> .
A House,	<i>Gur</i> .
A Fort,	<i>Nunne</i> .
A Rogue,	<i>Haram zedda</i> .
A Slave,	<i>Golum</i> .
Thief,	<i>Chure</i> .
Dead,	<i>Murda</i> .
Alive,	<i>Cutea</i> .
Earth,	<i>Zemme</i> .

Merchant,	<i>Souldager</i> .
A great man,	<i>Buddye-murd</i> .
A poor man,	<i>Fouckeire</i> .
A good man,	<i>Coob Adam</i> .
A bad man,	<i>Badd Adam</i> .
A Christian,	<i>Fringy</i> .
A Mahometan,	<i>Mussalmone</i> .
Sea,	<i>Deriaw</i> .
Fire,	<i>Augi</i> .
Devil,	<i>Shytan</i> .
Clouds,	<i>Boddily</i> .
A Captain,	<i>Cappitain</i> or <i>Umbran</i> .
Pylot,	<i>Noccadame</i> or <i>Mollym</i> .
Storm,	<i>Budde Cane</i> .
A Taylor,	<i>Durge</i> .
Shooe-maker,	<i>Mouche</i> .
Barber,	<i>Hajame</i> .
Gold,	<i>Fawcha</i> .
Silver,	<i>Tuppa</i> .
A Book,	<i>Catob</i> .
Table,	<i>Mease</i> .

A Chest,	<i>Sanduck.</i>	Bread,	<i>Rute.</i>
Light,	<i>Noor.</i>	Butter,	<i>Gee, or Moccon.</i>
A Cup,	<i>Peola.</i>	Rose-water,	<i>Gulob.</i>
Towel,	<i>Rumale.</i>	Lemons,	<i>Limboo.</i>
The Court,	<i>Mahal.</i>	Orenges,	<i>Oreng.</i>
Knife,	<i>Churre.</i>	Pepper,	<i>Merchy.</i>
Spoon,	<i>Chimchaw.</i>	Sugar-candy,	<i>Sucher-missery.</i>
A Pomgranade,	<i>Anarkala.</i>	Cinamon,	<i>Dolchiny.</i>
Candle,	<i>Mumbatee.</i>	Ginger,	<i>Sunte.</i>
Trencher,	<i>Racheeby.</i>	Nutmeg,	<i>Joyfull.</i>
Carpet,	<i>Delicha.</i>	Mace,	<i>Contry.</i>
Bafon,	<i>Coula, or Basea.</i>	Cloves,	<i>Clofar.</i>
Servant,	<i>Nufler.</i>	Dates,	<i>Cohugure.</i>
Meat,	<i>Conna.</i>	A League,	<i>Teane curse.</i>
Drink,	<i>Panne.</i>	A Mile,	<i>Teck curse.</i>
Cheefe,	<i>Panier, or Panulo.</i>		

Live, O King.
 Good morrow.
 God blefs you.
 Whither go you?
 Not far, or Near.
 Where dwell you?
 In *Cambaya*.
 Are you a Merchant?
 Or a Souldier, or what?
 Are you married?
 Are you in health?
 Yea, I thank God.
 Is the King at *Agray*?
 No, he is at *Brampore*.
 How long hath he been King?
 Two Years, and odd Months.
 Is he a good King?
 A good King we think.
 How many miles to *Agra* from *Surat*?
 A thousand, or eleven hundred.
 Is it so much?
 It is no less.
 How fell you this?
 Is it dear or cheap?
 Have you any fine shirts?
 Yes, or what else you want.
 Farewel.
 What is your Name?
 Of what Countrey?

Padshaw sallamant.
Bonocada.
Chandaw sallamut, or Rackee sallamotee.
Conjotta kidder, or Chelta congea?
Nazeike.
Tomorrow-gome, or Tom charwetty ho?
Cambayae.
Tum soldager ha?
Tumbe suppya?
Tumbea-chea?
Tum chogge ha?
Allow whodaw.
Punshaw Agra meha?
O Brampore me he.
Kittine burse Punshaw keia?
Do burse sanght aut mina Uppe.
Padshaw koobas?
Me Punshionta koobas.
Kittine course Agra, a Surratta?
Hazar, e gurra zo.
Kittine, cutch?
Cummi.
Iskee ca mooke?
Bote pise mungha o sungha?
Giwn chamise ha?
Ant cacha he.
Bonocada.
To morro nome ka?
Gousa Malucke?

Diu.

Not many leagues from *Surrat* and near the *Cambayan* gulph (called *Gedrosia* of old) is *Diu* or *Dew*, (in former times called *Delta*, from a resemblance it has with that in *Aegypt*) *Patala*, *Patalena*, and *Hidaspa*, as *Arrhian*, *Pliny* and *Strabo* have pleased to call it: seated at the entrance into the *Persian* gulph, in the latitude of twenty two degrees eighteen minutes North, distant from *Ormus* to the South sixty leagues; and from *Cape Comryn* two hundred: a stream or arm of *Indus* encompasses her so that she becomes a peninsule. The Haven before the Town is land-locked, and so good for anchorage, that than at *Swalley*, *Chaul*, *Danda-Rajapuree*, and other Havens thereabouts is no better riding, whether you respect the ground or Fort safe-guarding them. *Alexander* (after his victory over *Porus*) returning, upon the banks of *Hydaspes* (a branch of *Indus*) built *Bucephala* in memory of his Horse killed in that great battel; after which he spent six months in easie marches, till coming to this place he took ship and sailed into *Cambaya*, which some Authors called *Psiulcis*. At *Alexanders* command *Nearchus* his Admiral from this place began his voyage when he sailed to *Ormus*, where he was necessitated to repair his weather-beaten Navy. The City it self is large; yet by reason of the *Portugals* lofty disposition and humours,

mours, Christians (as is observed) are less beloved here than in many other places. 'Twas a Town of good trade when it afforded *Opium*, *Assa-fœtida*, (most of which is from *Lahore*) *Puchio*, *Cotten*, *Indico*, *Mirabolans*, *Sugar*, *Arack*, *Agats*, *Cornelians*, *Diaspries*, *Calcedons*, *Hematists*, *Pearl*, and *Elephants teeth* in great quantities; but since *Surat* and *Cambaya* her neighbours have attracted the *English* and *Dutch* thither, her traffick is become small, and her other allurements inconsiderable. What she now most boasts of is a Castle, which was built (after long fight and much blood-shed) by *Albuquerque* the famous *Portugal*, Anno 1515. through whose cost and care it was so much bettered, that at this day it may compare with any other, either Fort or Maritime Town in that part of the Orient. Nor could it ever have succeeded, had not bribes, threats, and other devices drawn belief into the Pagans, that their desire to have so many Castles and Maritime Forts was only to defend themselves in parts where they were altogether strangers: but it appeared afterwards, that avarice, rapine, and lust rather allured them, as *Orosius* their Bishop in *Vita Emanuelis* 11 libro fol. 347. spares not to speak concerning them, *Etsi Lusitani imprimis arces cupiebant ad se defendendos; postea tamen visum est, per speciem fœderis & amicitia, dominationem queri & Tyrannidem agitari*, &c. Which caused such turmoils, that in no other part of *India* they found so long or such considerable resistance; partly from their own valour, but chiefly by help of *Mirhocem* and those *Mamlukes*, which *Campson Gaurus* then Sultan of *Egypt* sent thither to quell their insolencies: Notwithstanding by the downfall of that great Sultan (which was not long after by *Selim* the first, about the year 1516.) the *Portugals* by little and little grew victorious; though to obtain it, *Laurentius Almeida* (Son to their Viceroy) the most excellent of all their Captains at that time in the atchievement perished. Upon the banks of *Indus*, and in this *Gedrosian* Territory it was where *Alexander* left the memorials of his *Indian* conquests to amuse future ages, making his camp, cabbins, mangers, horses bitts and armour of a more than ordinary size; a mean to make the truth of his conquests suspicious.

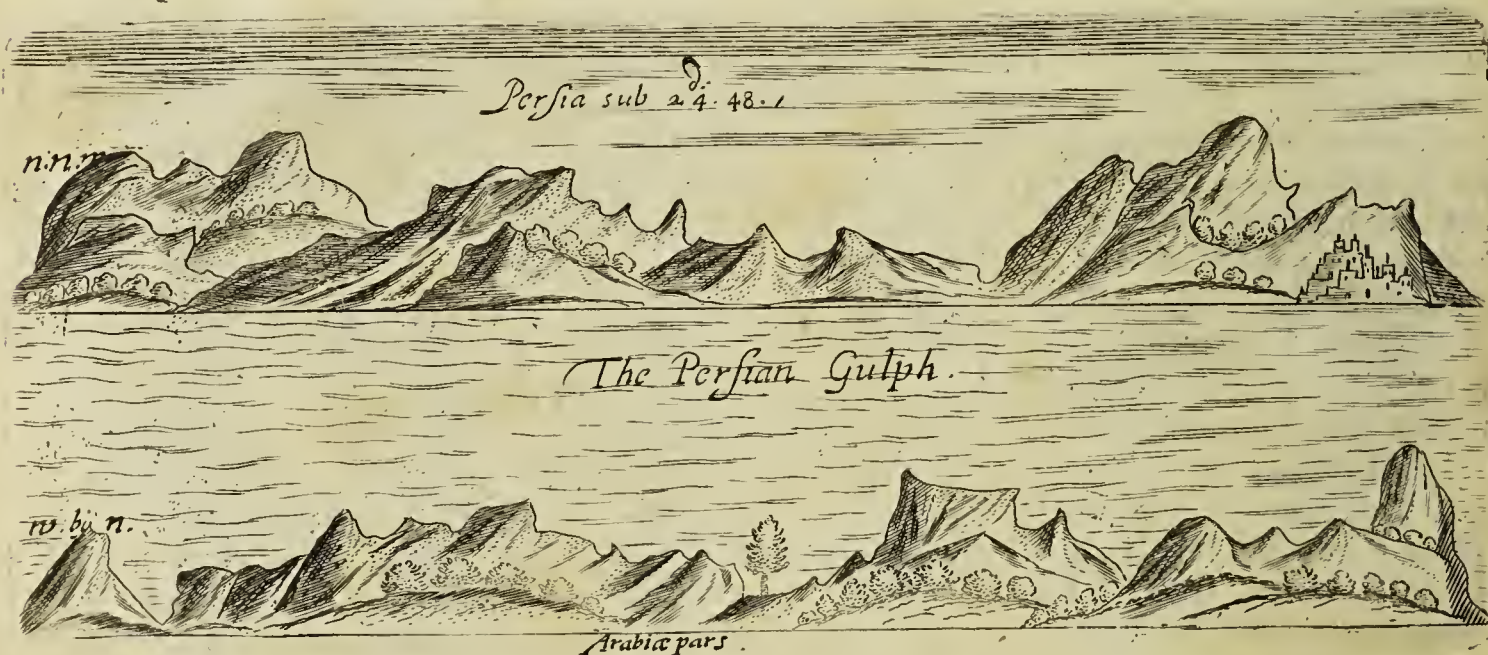
The River *Indus*, by *Pliny* called *Sandus*; *Sinthus* by *Arrhian*, is now named *Scynd* or *Sinde*, *Indus*. whose out-let or influx is in twenty three degrees fifteen minutes latitude, (some observe twenty four degrees forty minutes) and western variation sixteen degrees thirty minutes, and commixes in two great ostiums (*Thevet* imagines seven, one of which is called *Sagappa* in *Ptolomy*) with the Ocean; after three thousand miles flux from the *Casmirian* (or as *Mela* in his third Book the *Paropamisian*, and not as *Sabellicus* fancies from the *Armenian*) mountains part of *Caucasus*, some call it *Naucracot* or *Nagracus* (in the *Scythian* language the same which *Moschici* and *Nyphatis* are in the *Armenian*, viz. Mountains covered with snow, like to the *Alpes* and our *Snowdon*) in her descent receiving growth from many notable Rivers, which from that and other hills derive their origine, mellow *India*, and at last exonerate themselves into *Indus*, from whose name the most noble part of the Universe is termed; and hence it is that *Indus*, *Fluviorum omnium maximus*, is esteemed greatest of all Rivers by ancient Geographers. The Rivers are *Behat*, *Ravee*, *Damiadee*, *Obchan*, *Wihy*, &c. of old named *Hydaspes*, (from which *Hydaspes* took his name who was King of *Media*) *Acesines*, *Cophis* (twixt which and *Hydaspes* is the Kingdom of *Aria*, now *Chorazan*, of old inhabited by the *Astaceni*, *Massiani*, *Pissei*, &c.) *Adris*, *Obitarmis*, *Coas*, *Suastes*, *Bibasis*, *Melzidas*, *Hirotas*, *Zaradas*, *Hispalis*, &c. Let it not be improper to tell you, that *Scaliger* reports how that at the æstuarium or mouth of *Indus* the new Moon increases the Sea, which at *Calecut* is not high water; but at the full Moon and at *Socotora* and other places is full Sea at the first and last quarters; so various is that Planet in her operation.

On the other side the Gulph in *Arabia* the happy is *Muscat*, (or *Mascatsaif*) not far from that Promontory which is now named *Rozelgate* formerly *Corodanum* and *Maces* in *Amian. lib. 23.* almost *Nadyr* to the Tropick of *Cancer*. I dare not conclude this was that *Raamah* (which took name from *Raama* Son of *Chush* Son of *Cham*) by *Ptolomy* called *Rhaguma* and *Rhegma* in *Ezek. 27. 22.* The Merchants of *Sheba* (a City in South *Arabia*, whence came the Queen of *Sheba*, and not from *Æthiopia*, *Chush* being mis-interpreted, to visit *Solomon*) and *Raamah* were thy Merchants, &c. Howbeit 'tis certain, it has been more populous and noted than at this present, though now she begins (since *Ormuz* was lost) to revive; being the best Town, Port, Haven, and defence for Frigats, Juncks and other Vessels of War and Trade belonging in these parts to the *Portugal*, who first conquered the Isle Anno Dom. 1507. and after the adjacent Towns *Calajate*, *Curiate*, 40 miles from *Muscat*, *Soar*, *Orfaza*, and other places, which till then were under the *Ormuzian* Empire. About which time *Zeifadin* was King, and (being in nonage) unhappily over-ruled by *Atar* a spiteful Eunuch; who for no occasion that is known, but from the perverseness of his nature, not only put this Town in flames, but had well-nigh ruined his Masters whole Empire. *Torus* (the Kings Brother) after that commanded here with

Mam-

Mammadee the Kings Son, who was poisoned by *Nordino* the second Officer in degree. After which it was betrayed to the *Turks* by *Jack a Portugal*; but soon after recovered: Howbeit, next year (by bribery) the *Turks* re-entred; and so soon as *Peribeg* the Basha had planted a Colony there, he returned; but ere he got home hears of its revolt and the slaughter of his men in Garrison: which news so amazed him, that he went to *Mecha* as a Pilgrim; but by command of *Solyman* the Great (who would not pardon him that mis-hap) was forced thence, and for a reward of his fifty years service, beheaded, and his great Estate forfeited: notwithstanding all which it now obeys the *Portugal*. The Town is seated in a Plain 'twixt two rising Mountains; a ditch and parapet drawn from one hill to the other so environing her, that to some she seems inaccessible. The Castle is large and well mann'd, and stored with great Ordnance.

The seventeenth of *December* we took ship in the *William* for *Gombroon* in *Persia*: the *Exchange*, the *Hart*, and other gallant ships went along with us, and above three hundred slaves were put aboard, whom the *Persians* had bought in *India*; viz. *Persees*, *Jentews*, *Bannaras* and others, whereby it appears that ships besides the transporting of riches and rarities from place to place, consociate the most remote Regions of the Earth by participation of commodities and other excellencies to each other: which besides the ease we had (especially in hot Zones) by that kind of accommodation in travel; having coasted *India* and *Arabia*, where the sweetest Spices and Gums do grow, we found that the Spirits issuing from their flowers so perfume the air when gently blowing towards passengers, as they have discovered whereabouts they were even when no land was in sight of them; agreeable to that report *Nearchus* made to *Alexander* after he had sail'd towards the bottom of the *Persian* Gulph, *Ibi esse multos & preciosos Uniones, claros & pellucidos lapillos, & arbores thus redolentes, &c.* as *Strabo* notes lib. 16. *Geogr.* The eighteenth day we crost the Tropick, and the nex day elevated the North Pole twenty four degrees odd minutes: the Gulph in this place was straitned, the shores of *Carmania* and *Armenia* in this form appearing to us.



Arabia (denominated from *Arabus* son of *Apollo* and *Babylonia*) at this day is more obscured than it was in ancient times, such time as it was the Seminary of sundry famous men: No part bred better Physicians, Mathematicians or Philosophers; *Galen*, *Hippocrates*, *Avicen*, *Algazales*, *Albumazar*, *Abubecr*, *Alpharabius*, *Mahomet-ben-Isaac*, *Ben Addilla*, *Siet Jooh*, *ben Cazem*, *ben sid' Ally* and others which were here born, or sprung from hence, or here educated and instructed, the *Arabick* Tongue so enchanting these men, that it is a common hyperbole, that the Saints in Heaven and those in Paradise speak it. Howbeit, as in it the holy *Decalogue* was given, so as an allay there was hatched the delusive *Alcoran*: But if gums aromattick, succulent fruits, fragrant flowers, and such sort of delicacies can captivate thy sense, say *Arabia* is the Phoenix of the East; with *Danaus*, the epitome of delight; and with Saint *Augustine*, Paradise. Propter aurum, thus & myrrham, by the Ancients it was termed *Eudemonia*; also *Panchaya*, *Terra beatissima*; and with the Poet, As *India* sends Ivory, so *Sabea* Gums.

'Tis usually divided into three, *Deserta*, *Petrosa* and *Felix*. *Deserta*, is also called *humilis*, *profunda* and *aspera* by *Servius*, *Lucian* and *Aristides*. *Petrosa* or rather *Petraea*, is so named from *Petra* the Metropolis built by *Petrusim* the fifth son of *Mizraim* the *Aegyptian*, *Genes.* 9. 14. For indeed this part of *Arabia* is more sandy than stony; so as 'tis more properly called *Inferior* by *Strabo*, *Nabothaea* by *Ptolomy*, *Barrha* by *Castoldus*, *Rathal Albaga* by the Inhabitants, and *Bengacalla* by *Zeiglerus*. *Felix* hath like variation; by *Pliny*

Pliny it is called *Sabæa*, *Mamotta* by *Solinus*, *Ajaman* and *Giaman* by *ben Ally*, comprehending only the South part or *Hadramut*; and *Nabathea*, so named from *Nabath* the first-born son of *Ishmael*. This with the other two *Arabia*'s were first called *Æthiopia*, to which was added *Asiatica* to distinguish it from that in *Africk*: which name it took from *Chush*, i.e. *Æthiops*, *ab aïḏw & wḏ*, watered by *Gihon* a branch of *Euphrates* which empties it self with *Pison* (that runs through part of *Susiana*) into the *Persian* gulph. *Herodotus* distinguishes these from the *African* *Æthiopians* by their hair which may be comb'd, the other not; and accordingly were differenced in *Xerxes* Army, which was a world of men, not less than five millions. In the first is *Kedar*, oft named in the *Psalmist*: in the second the mounts *Horeb* and *Sinai*, as also *Fathrip* and *Mecca*, places of account among the *Saracens*. The *Happy* called now *Mamotta*, is unhappy in *Medina Telnabi*, but otherwise in being *Job*'s birth-place; it hath also *Saba* by *Ptolomy* called *Save*, now named *Samiscashac*; and many other Towns of note; as *Adedi*, *Neopolis*, *Phocidis*, *Abissa*, *Teredon*, *Areopolis*, *Acadra*, *Fathrib*, *Alata*, *Acyna*, *Munichiates*, *Ambe*, and more near the *Persian* gulph *Ocetis* and *Cana*, with others converted at this day into other names; as *Aden*, *Mocha*, *Zieth*, *Mecha*, *Zidim*, *Femina-bahrim*, *Huguer*, *Medina*, *Zarval*, *Oran*, *Synan*, *Merbat*, *Mareb*, *Danchally*, *Muskat*, *Imbum*, *Zama*, *Moffa*, *Lazzach*, *Gubelcama*, *Massad* or *Mosqued-Ally*, *Cufa* or *Cuface*, *Damarchana*, *Barag*, *Eltarch*, some of which places are by Authors placed in the stony-*Arabia*, and many more now under the *Ajamits* or *Saracens*: but in old time these were distinguished into the *Sabæi*, whence *Guilandinus* says was the Queen that came to hear *Solomon*'s wisdom, and the three *Magi* who had the honour of presenting their offerings unto *CHRIST*. And 'tis not without reason that this part of *Arabia* abutting upon the *Persian* gulph from against the Island *Bahrim* mentioned by *Eratoſthenes* where the City *Calach* was (now called *Obollach*) as far as *Muscat*, was the *Sabæan* land; which from the abundance of Gold there found was reputed *Ophyr*, though indeed both *Sabæa* and *Ophyr* are near *Ganges*: From the plenty of Myrrhe and Frankincense it was called *Thurifera regio*; most abounding near the hilly Countrey of *Merbat* and *Segar*, neighbouring the land of *Hadramat* or *Atramit*, as *Pliny*. And *Pomponius Mela* lib. 3. c. 18. thus, *Sabæi Arabia felicitis tenent partem ostio maris Persici proximi Carmania*, (meaning opposite to it) *ubi montes Asabi sunt*: albeit many contrarily suppose, that *Saba* or *Sheba* (which *Strabo* lib. 16. calls *Metroba*) was in the western part of *Arabia* near to the Red-sea, in regard *Mocha* is reputed to be *portus Adramiticum Sachaliti & Ziaagri promontorio proximum*, by some called *Atomum*. I take leave to digress a little further. After the confusion of Tongues which was about 120 years after the Flood, when such as were of one Language separated from the rest and planted by themselves, (the Earth being waste before them) *Nimrod* sovereignizing at *Babylon*, his Brother *Havilah* seated his Colony in *Susiana*; *Seba*, *Ramah*, *Sabbata* and *Sabbatheca* (his other Brethren) doing the like in *Arabia*; so as 'tis conjectured that *Seba* or *Sheba* fate down in that part which extends from *Ezion-geber* in the stony *Arabia* to *Aden* along the western banks of the Red-sea, where he built a City after his own name, from whence ('tis supposed) the Queen came that visited *Solomon*. *Sabbata* planted the south of *Arabia*; and *Ramah* or *Rhegma* that north part which neighbours *Balsora*, over against the Kingdom of *Lar*, where they built Cities after their names, mentioned in the 27 of *Ezekiel*. Also I cannot but note how that the *Hebrew*, (for *Chaldee*, *Arabick* and *Syriack* drill from the *Hebrew*, the Mother-tongue to all others) *Greek* and *Latine*, which in their times were epidemick, are now not any where spoken, save by derivative: And that the Heathen gods and goddesses, *Jove*, *Saturn*, *Mars*, *Apollo*, *Juno*, *Diana*, *Venus* and thirty thousand more as *Varro* says, once idolized all the Earth over, are now no where invocated; so as it may be said, *Delos ubi nunc Phœbe tua est? ubi Delphica Python?* for indeed Oracles ceased at the Passion of our Saviour. The *Arabick* nevertheless at this day is of as large extent, as where *Mahomet* is professed; so as the habitable part of the World being divided into three equal parts, hardly can any one be found without it: part of *Europe*, most of *Africk*, and well-nigh whole *Asia* in their *Elfata*'s accept of it. *Tota Asia à nostris littoribus per Antipodas usque ad illam partem quæ in occidua nostri Hemispherii parte est, hac utitur*, one observeth. Howbeit, 'tis no original, but a derivative from the *Hebrew*; *Arabica, Hebraica linguæ adeo est affinis, ut siquis sit diligenter versatus in Hebraismo, possit ante biennium, bonam partem illius linguæ intelligere*, saith *Postellus*: A good *Hebrician* may in less than two years study gain the *Arabick* language: and indeed all or most of the Eastern Tongues vary no otherwise from the *Hebrew* than the *Spanish*, *Italian* and *French* do from the *Latine* their Original. *Omnes Orientales populi ab Hebræa lingua originem tractant*: saith our learned Countreyman Mr. *Davis*. Which is the easier to be attained, in that (as one observes) *Unum idemq; verbum ita variant, ut multa in paucis comprehendunt*. A little of what we found of most use I shall onely insert here.

Arabick

<i>Arabick</i>	<i>English</i>	<i>Persian</i>
Malle	Salt	Namack
Sammach	Fish	Mohee
Moihee	Water	Obb
Narr	Fire	Attash
Hattop	Wood	Yzom
Degang	Hens	Moorgh
Sallet	Oyle	Rogan-cherough
Sammon	Butter	Rogan
Bedda	Eggs	Tough-morgh
San	a Dish	Shecky, or paola
Cobbee	Great	Buzzurck
Sackeer	Little	Cowcheck
Annestree	I buy it	Man mechorre
Untan aphe	Have you	Dare fuma
Beet.	a House.	Connah.

<i>English.</i>	<i>Greek.</i>	<i>Hebrew.</i>
September	Maimacterion	Tirzi or Ethanim
October	Puanepſion	Bul or Marchisaan
November	Antheltherion	Chyſleu
December	Poſeideon	Tebeth or Tevet
January	Gamelion	Sebeth or Sevet
February	Elaphebolion	Adar or Veadar
March	Moonuchion	Nifaſan or Abib
April	Thargelion	Jarr or Zin
May	Skirrophorion	Sivan
June	Hecatombayon	Tamuz
July	Matageitnion	Abb
Auguſt	Boedromion	Elul

<i>Arabic.</i>	<i>Syriac.</i>	<i>Ægyptic.</i>
Muharram	Eylooll or Ajelul	Toph
Sawphor	Teshrin-ilul	Paophy
Rabbioul-owl'	Teshrin-auchor or Itany	Achir
Rabbioul-auchor	Kanoon-ilul	Cojac
Yowmadul-owl'	Kanoon-iltany	Tibhi
Youmadul-auchor	Sibat	Machir
Radiab	Adarr	Phamenoth
Sabaan	Nifaſan	Pharmuthy
Ramulan	Ejarr	Pachou
Schowl	Itaziran	Paynhi
Heidul-kaida	Tamuz	Epiphi
Heidul-hazia	Abb	Meforhi

<i>Turkiſh.</i>	<i>Æthiop.</i>	<i>Persian.</i>
Ramazan	Turh	Farwardin-maw
Schewal	Paap	Ardabehiſh
Silhcade	Hatur	Chodad-maw
Scilhydze	Cohia	Tyr-maw
Mucharren	Tubah	Mordad-maw
Sepher	Amschyr	Sharyr-maw
Rabuil-owl	Parmahath	Mihe-maw
Rabuil-auchir	Parmuda	Aban-maw
Gemaziel-owl	Pashnes	Adur-maw
Gemaziel-auchir	Peuni	Dei-maw
Rhezib	Epip	Bahmen
Saban	Mufrihi	Aſphendermæd

Leaving *Arabia*, cross we the gulph of *Persia*, which by *Plutarch* in the life of *Lucullus* is called the *Babylonian Sea*; by the *Syrians* *Towmachana*; *Mesendin* and *Deriob Farfistan* by the *Persians*; *Bohar el Naharim* by the *Arabians*; and by the *Turks* *Elcatiph*. We sailed also near to *Cape Gwader* (*Dendrobosa* of old) within view of that other promontory we call *Cape Goadel*, which is in twenty five degrees North, where we found the Compass to vary seventeen degrees fifteen minutes. An infamous Port according to the report which that noble Knight *Sir Robert Sherley* made thereof, as we past by: For he and his Lady travelling that way in the year 1613. they with one *Newport* their Captain were allured by the Towns People to go a shore for refreshment; where but for the honesty of a *Hodgee* or *Mahometan Priest* then in Town who gave *Sir Robert* timely notice, their lives as well as goods had been hazarded; so perfidious and covetous were those wretches to possess that little they carried about with them; which is remembered only for caution. The next place of note we saw upon the *Carmanian Coast* was *Fasques*, where the *Artick Pole* is elevated twenty five degrees fifty eight minutes, from *Ormus* distant about forty leagues. *Pliny* calls it *Carpella*, so does *Ptolomy*, but under twenty three degrees; another Author calls it *Cassandra*; and other some judge it that *Thapsacus* where *Alexander* the great built Vessels for the recruit of his Navy. Nevertheless the name it now bears 'tis thought was imposed by *Jezguird*, Son to *Sha-por* or *Sapores* once King of *Carmania*, at this place buried. *Albuquerque* having reduced this place under the Crown of *Portugal*, built a large Castle here, and strengthened it with seventeen pieces of brass Cannon, which when our Country-men took from them in the year 1623. (thereto provoked by the death of Captain *Shilling* who was unhappily slain there) then was found besides the other, a Cannon-pedro, two whole Culverins, two Demi-Culverins, four Sakers of Brass, and one thousand Musquets unadvisedly put into the hand of the *Persian* soon after the destruction of *Ormus*, both which he now possesseth: They usually fire as many Guns as they see Ships under sail, to give warning to *Ormus* and the adjacent Towns upon that coast.

Fasques.

Carmania is two-fold, *major* and *deserta*. The Desert, along the shore extends from this place to *Aria* towards the N. E. The greater is confined by *Gedrosia* to the N. W. and the *Parchoatran* hills. Near this is a small Isle, called *Aphrodisia* by the *Greeks*, in regard *Venus* had her Shrine there erected; a Country in *Alexanders* time famous for Sword-blades, so excellently tempered that they were preferred before those of *Damascus*: Memorable likewise in that fatal march the victorious Greek made (after he had rigg'd and victualled his Navy) through the Country of the *Orytes* into *Gedrosia*, and *Carmania*; where albeit he buried a great part of his Army, he nevertheless solemnized the Orgies after the wildest manner that was possible. Here we entred the *Ormuzian* strait, called the *Umbilic* of the gulph, which in length stretches from *Balsorac* to *Cape Rozel-gate*, *Corodamum* of old: This *Fretum* is about fifteen leagues, from thence to that promontory *Ptolomy* calls *Asaborum*. Next day we came in view of *Kishmy*, which by the latitude seems to be *Carpella* above-named, where the *Portuguez* had another Fort; whence we heard the pieces give warning to *Larac*. (an Isle formerly called *Arathos*, and upon the opposite coast) of our approach that way, not above four leagues from *Ormus*; near which we past, and then came to an anchor afore *Gombrown*, the best Port the *Persian* is Master of.

Kishmy.

Larac.

O R M U S is a Kingdom in that part of *Carmania* *major* which *Ptolomy* calls *Armuzum extremum* sub 23. deg. 30. min. unde *Arabia* conspicitur, where *Arabia* may be seen: Also an Isle in the *Persian Gulph* where the North Pole is elevated 27 degrees: 'Tis about one league from the Continent, and in compass about fifteen miles, so as the diameter may be lieve. And, as then the City *Ormus* none was more flourishing, so also, than the Isle *Ormus* none was more barren; the Isle which is compared to a Ring serving as a Foil unto the Diamond, agreeable to the Poet,

*If all the World were made into a Ring,
Ormus the gem and grace should be therein.*

*Si terrarum Orbis (quaqua patet) Annulus esset,
Illius Ormusium gemma decusque foret.*

For from the year of our Lord 1507. it was reduced under the Crown of *Portugal* by that great Captain *Alfonso d' Albuquerque* (*Zedfadin-sha* at that time King, and rather by reason than force induced to enrol himself a tributary to *Emanuel*, remaining still a Titulado with a yearly pension of 1500 Crowns per mensem) unto the year 1622. such time as *Emangoly-chawn* Duke of *Shyrax* by help of the *English* commanded by Captain *Weddal* and others, subjected it to the *Persian*; it was a City for Building so elegant, for Inhabitants so populous and for Trade so singular, that it sate as Empress, not only alluring Merchants and Travellers

vellers from all parts of the World, but by reason of its marine power derived from *Goa* the Metropolis of the *Portuguez* in *India*, gave Laws to all the neighbouring Potentates. So that simply considered, albeit the Isle had little or nothing considerable in it self, the City nevertheless being furnished from most parts of the Orient abounded with all things requisite, and was capacitated to supply other parts with what was desirable either for the belly or eye. Such was the excellency of the situation of the place for commerce, such the industry and commendable ingenuity of the *Portugal*; who without ostentation might say, *Qua regio in terris nostri non plena laboris?* and to give them their due, from whose achievements, what civilized People are there that have not derived some advantage? The City it self was not great but compact, and large enough though the streets were narrow, the better to evade the heat; which in the Summer season by being so near the perpendicular glances of the Sun, and inflamed by the salt and sulphur of the earth, (the main composition of the Isle) *Sol in Cælo & Sal in Terra* so displaying their properties as indeed renders this place as torrid and intolerable to live in during the Summer Season, as any other part of the Universe. For the heat of the Sun rages most when and where it meets a subject, most capable as this is; which occasioned the inhabitants to sit and sleep in troughs filled with Rain-water preserved in jars and tanks, usually falling in *June*, *July*, and *August*, in abundance, the whole Isle not affording one Spring of sweet water, Salt so predominates, which I have seen resembling crystal. And seeing Salt (as Philosophy teaches) is the first rudiment of life, & *omnia sapit*, it needs must be here as elsewhere valuable. For besides the Silver-shining-sand and a little mountain, one half being a mineral of sulphur, the other of salt, the Isle has nothing else worth the consideration; *Insula, cum nihil omnino profert, quo vel homines ali vel ornari possint, tantis tamen fructibus & frugibus & cibis atque divitiis affluit, ut vix ulla Regio omnibus rebus magis abundat, quæ ad victum & elegantiam vitæ pertinent. Nulla namque sunt vitæ deliciae vel in Arabia vel Perside vel in India vel quacunque alia Regione in qua Naves in portus Insulae invehantur, quæ non omnes Terræ opes in eam inferunt. Ita fit, ut cum nihil ex seipsa gignat, multis tamen Regionibus optimis rerum omnium abundantia preferatur, &c.* Olorius vita Eman. R. P.

The Isle hath two Havens, one in the East, the other in the West parts of the Island. Towards the middle of the Isle is a little Hill which gives very delightful prospect; on one side whereof there is store of Sulphur, and no less store of Salt upon the other. And that there are Mountains of Salt elsewhere is reported by several Writers, I shall only vouch *Marin. Siculus* who avers that in some part of *Spain* there are whole Hills of natural Salt. To return. From the advantageous situation of this Isle and City of *Ormus* for Commerce, the laborious *Portugal* brought it to that perfection as it became the Staple and Glory of the Eastern World. Secured indeed by many natural props, on all sides commanding Isles and Towns to furnish her, as *Balsora*, *Larac* (*Azgillia* of old) *Kishmy* (by some called *Quexome* or *Broiët*) *Keys* or *Queys* Isle (*Gulfar* in *Ptolomy*) *Angen*, *Abron*, *Heber*, *Andreve*, (or *de los pasharos*) *Kargh*, or *Carichi*, *Baharem* (*Icara* in *Pliny*) *Dozaro*, *Jasques*, *Kostack*, and others. *In initio Persicæ oræ est insula in qua multi & pretiosi uniones gignuntur*, in *Ptolomy* called *Apphana*. So as to the Eye of Man no place could be more offensive or defensive, several garrisons of the *Portugals* being constantly maintained in these Islands: Yet when the God of Nature had decreed a ruine, it could not be withstood, but was in some degree miraculously effected, yea at such a time when they least of all suspected it. The houses within were exceeding neatly furnished with gilded leather, and with *Indian* and *China* rarities; the Buzzar was rich and beautiful; the Churches splendid within; and both within and without the Castle so regularly built and so well fortified with deep trenches, counterscarp and great Ordnance commanding both City and Haven, that none exceeded it through all the Orient.

And for the name, albeit by that it now bears it has been known these 900 years, nevertheless I find it has had several other names well known to Antiquity; as that of *Organa* and *Geruto* to *Varrerius*, of *Necrokin* to *Ben Jonas*, *Zamrhi* to the Tartar, *Ogyris* to *Theuetus*, and *Vorocta* to *Niger*: Yet the present name without much variation was known unto *Josephus*, who in his *1 lib. de Jud.* calls it *Ormuzia*; *Omiza* to *Pliny*; and *Armozon* to *Ptolomy*, for in the degree of 24 he places the Town *Armuzia* upon the continent. But by what I find in *Curtius*, and *Rufus* out of *Dionysius*, it is the same Isle where when called *Ogyris* and *Tirnia* Prince *Erythraeus* (from whom the *mare rubrum* had its denomination) was buried; agreeable to this Tetraëtic,

Ogyris looks into the Sea, from whence
Carmania lies, the place of residence
Where princely Erythræus liv'd; whose fate
This Tomb contains in mountain desolate.

Ogyris inde salo premit caput, aspera rupes
Carmanidis, qua se pelagi procul invehit undis
Regis Erythrei tellus; hic nota sepulchro
Tenditur, & nudis juga tantum canibus horret.

his Sepulcher being seen by *Nearchus* and *Orthogoras*, upon a Hill planted with Trees; a report confirmed by *Mythropastes* a *Persian* Satrapa, who fled thither to avoid the Anger of King *Darius*. Which *Erythreus* was a victorious Prince by land, and reputed the great Master of Marine Arts and Navigation; by the Greeks especially, by whom he is supposed to be *Janus* and *Saturnus* mentioned in *Berosus*; from whose example *Sesostris* first taught it the *Ægyptians*, as *Bacchus* did the *Indians*. Notwithstanding which, we may not conclude that *Erythreus* was the first, seeing *Noah* was the former practitioner in that Art, for which we have the best authority; and that it was long before the birth either of *Danaus* or *Neptune*, who by reason thereof and of their antiquity nevertheless were ranked in the catalogue of the Heathen Gods: And without controversy, it was from them the *Phœnicians* derived their skill, and from them the *Ægyptians*, who instructed the Greeks, (amongst whom the *Cretans* excelled even to a proverb, *Cretensis nescit pelagus?* Is there a *Cretan* that cannot sail?) from whom the Romans had their Sea-knowledge, and of whom *Venice* and *Genoa* were the leaders. But to return to *Erythreus*. For proof hereof observe what *Pliny* l. 3. c. 50. records concerning him, *Inventisratibus, in mari rubro inter insulas ab Erythrao rege coeptum est navigare, &c.* Moreover, so intricate is what we find in reference to these two Gulphs the Arabian and Persian, and so equivocal is the word *Erythraeum*, that I cannot refrain the giving you a glance thereof, to the end you may the better help in this dilemma. 1 *Reg.* 9. 26. we read that *Hiram* King of *Tyre* furnished King *Solomon* with Ships and mariners for his voyage to *Ophyr*. That *Tyre* was a City in *Phœnicia* (part of *Syria*, and frequently mentioned in Holy Writ) is evident, albeit in the original 'tis *Zor*, as we see in the margent of 1 *Reg.* 9. 11. and having the cedars of *Libanus* at command, permitted *Solomon* to cut what he pleased towards the building of the Temple: So as 'tis undeniable that *Tyre* was part of *Syria*, whose chief City was *Damascus*. Nevertheless, seeing *Hiram* furnished *Solomon* with wood for his Ships that were bound for *India*, it could not otherwise be than that the place or dock to build was at *Ezion-geber* upon the Red-sea; so that if oaks or other Wood fit for Ships was cut in *Phœnicia* or any part of *Syria*, then 'tis probable that from *Pelusium* it was by sledge or camels brought thence to the Red-sea, albeit *Solomon's* extent of Jurisdiction thence stretching into that part of *Arabia* could as well command their wood as haven: But that he had the freedom of those parts and countreys appears both by his Fleet that rode, and his personal being there; as in 2 *Chron.* 8. 17. *Solomon* went to *Ezion-geber* and to *Eloth* (which was near it) upon the Sea side in the Land of *Edom*, and *Hiram* sent him Ships and Servants that were expert in sea-affairs, and they accompanied *Solomon's* Servants to *Ophyr*, whence they brought four hundred and fifty Talents of Gold. Yet that there was a *Tyrus* also in this Sea, we learn from *Ptolomy* and *Strabo*, who testifie that *Tyrus est insula in alto mari versus austrum, duobus mille stadiis a Carmania distans, in qua Erythrae regis sepulchrum ostenditur, ingens sane Tumulus est & sylvestribus palmis confitus; hic Erythraeus his in locis regnavit.* Concerning which *Tyre*, *Stephanus de Urbibus* agreeth; *Est & Tyrus insula in mari Erythraeo, quam Artimedorus Tylon vocat.* By which it is of some difficulty to find the direct place; seeing the one says this Isle of *Tyrus* is within the Red-sea; (which *mare Erythraeum* signifies;) the other, in the Persian Gulph, implied by its vicinity to *Carmania*. In *Ptolomy's* sixth Geographick Table of *Asia major* it is also termed *Tylus*, which, with the neighbouring Island *Arathos* are placed under the latitude of twenty five degrees. But how the Ancients distinguished these two Gulphs the Arabian and Persian is no less abstruse, they seem so confusedly related to by Authors. For *Nearchus* (*Alexanders* Admiral in these Indian Seas) giving his Master an account of his Voyage, amongst other observations relates, that being by storm driven into the Red-sea (so 'tis translated, albeit in the original the words be Κόλπος Περσικός) there he had the sight of King *Erythraeus* his Tomb; who though he lived in *Carmania* died in an Island two thousand furlongs from that main land, (which Isle *Strabo* called *Tirnia*) where he was buried. Now albeit the Red-sea be mentioned in this Story, we well know most Writers agree that *Nearchus* sailed only from *Diu* or some other part of the River *Indus* up to *Balsora* which is at the bottom of the Persian Gulph: For, as concerning *Alexanders* sailing from *Indus* to *Socotora*, where he met his Master *Aristotle*, and at his perswasion planted the Isle with a

Colony of *Greeks*, little credit is given. *Quintus Curtius* acknowledges that the Red-sea took its name from *Erythreus* the King. *Nomen est inditum ab Erythreo rege; propter quod ignari rubere aquas credebant*; whence it was that the ignorant gave out that the water was red. But *Pomponius Mela* labours to salve it by this distinction; *Mare rubrum in duos sinus dividitur, Arabicum & Persicum, in quos varii fluunt amnes*. *Pliny* the like; *Mare rubrum in duos sinus divisum est: is qui ab oriente est, Persicus appellatur; ex adverso unde est Arabia, vocatur Arabicus*. From which amphibology it doubtless is that *Suidas*, *Solinus* and others misreport, that *Tigris* and *Euphrates* empty themselves at *Balsora* into the Red-sea; being well known that they run into the Persian gulph, called *Elcatiph* and *Mesenden* by some, which to the Red-sea has *Arabia felix* and part of *Petrea* interposing. So that by what I have said it may appear these two great gulphs in their terms were convertible. These two famous Rivers are in name the most ancient we have in any story; *Divine Writ* instructs us that they streamed through *Paradise*, both of them rising out of *Taurus* were called *Periardo*; *Uno fonte se resolvunt, Boet. lib. 5. Uno fonte manare in Armenia, Salust.* In their flux through *Affyria* (which towards *Armenia* was called *Arrapachita*), towards *Susiana Sittacene* (from the City *Sittace*) and *Adiabena* twixt *Apamea* and the Altars of *Hercules*, near which *Babylon* was situate, constituting that Region which by the *Greeks* was thence called *Mesopotamia*, *Diarbec* by the *Persian*, and after six days passage by Boat from *Bagdat* (where the stream is not broader than the *Thames* at *Gravesend*), mixing again at *Gurneh* the Channel becomes four miles broad; whence in a friendly and uninterrupted course they flow to *Mesquid-Ally*; where, as it were by consent, the third and last time dividing themselves, they compass that Isle we now call *Balsora* (*Teredon* in *Ptolomy*, mastered by the over-spreading *Turk* about an hundred years since) at the end of which Isle under 30 degrees 30 min. in two wide mouths they empty themselves into the Persian gulph, which *Plutarch* calls the *Babylonian Sea*; and under 24 degrees endlessly wander by being swallowed up in the vast Indian Ocean.

Having sufficiently stray'd, return we now to *Ormuz*; which albeit by the *Greeks* it signifies *Portus* a Haven, *Unde nauta dicantur hormuzare, i. e. Navem anchoris instruere*, I presume was so named by *Sha Mahomet Dramki* an Arabian Dynast, that *A. D. 700.* crossed over from *Kostac* in *Mogestan*, (*Mergastan* of old) to *Jasques* in *Carmania*, a place hatefull to *Mirza Bahadin* the 14th King after, who for most quiet removed *an. Dom. 1312.* of the *Heg. 692.* to this Isle, and from that *Harmuz* (part of *Maceta*) which is 12 leagues from *Kostack* where his predecessors dwelt, so named it. From which time to this it has been disturbed: first, by *Joonsha*, the Persian King slain by *Usun Cassan*, who for pearls broke through *Lar*, and forced *Melec Nozomadin* into *Arabia*; and again it was recovered by *Mirza Codbadin* five years after, *viz. 1488.* But long slept not so; for *Alphonfus Albuquerque* subjected it to *Emanuel* his Master, onely suffering *Zedfadin* the titularie Prince to enjoy the Title and a small pension.

Yet to do her all the right I can, I shall remember such Princes as have ruled here. *Sha Mahomet Dramki* is the first I find, who in the 80 year of the *Heg.* of Christ 700. left his Seat at *Aman* in *Arabia*, and sat down at *Calciat* upon the shore; but disliking it, removed to *Costac* in *Mogestan* (six and twenty leagues from *Jasques*) and there built a City which he called *Ormuz*, from whence part of *Arabia* took name. To him succeeded *Soliman*, to him *Izachan*, to whom *Mahomet 2. Shawran-shaw*, (who bequeathed the Crown to his Nephew) *Emer-sha-bedin-Molong*, whose Daughter and heir married *Seyfadin-Abn-Ezer* Son to *Ally-shaw* Lord of *Keys* Island. The Crown (they wanting Issue) then came to *Sha-Bedin Mahomet* his Cousin; to whom followed *Rocnadin Mamut Hamets* Son, who dying *An. Dom. 1278.* left the Rule to his Infant Son *Seidfadin Nocerat*, who was slain by his Brother *Morad* or *Masad* eleven years after; he being forced to fly into *Kermaen*, not able to withstand his Brothers Servant *Mir Bahadin*: *Mir Bahedin Ayaz* or *Ben-Seifin Ben-Cabadin* is in like manner forced to flee, unable to resist the *Turks* *Morat* brought against him, so that with many of his friends (such especially as hated the Tyrant) he removed to *Kishmy*; but not well liking the place, he rose thence and sits down at this Isle *Gerun* (or wood) *Voroeta* some name it, fortified and (from the other) named it *Ormuz*, in the year 1312. of the *Heg. 692.* to whom succeeds a Man of Noble extraction *Emir-Azadin-gourdan-shaw*; to him his Son *Mabarezadin-babron-sha* a brave Prince, yet fell by the Axe of treachery which *Mirsha-Bedin-Issuff* strook him with; who had like retaliation by the late Princes youngest Brother *Mirza-Codbadin*, banished by his Cousin *Melec Nozamedin*, at whose death *Codbadin* returned and swayed the *Ormuzian* Scepter, and at his death left all to *Paca-Turan-sha* a victorious Prince, yet by death *Anno 1488.* conquered; to whom succeeded *Mozad-sha Bedin*, *Salger-sha*, *Shawez*, and lastly *Safadin* or *Zedfadin 2.* subdued by *Albuquerque An. 1507.* who caused him to be strangled. After which *Nordino*, *Cojea-*
ture,

ture, and *Delam-sha* severally attempted the sovereignty; but *Mahomet* the right Heir in despite of them was crowned King: To whom succeeded his Son *Seyd-Mahomet-sha*, An. 1622. subdued by the *English* and *Persians*, whom at my being at *Shyrax* I saw prisoner, but honourably used at the entertainment which the Duke of *Shyrax* gave our Embassadour, as we passed towards the Court of *Persia*. The *Persian* now commands there, thank the *English*.

The particular acts and passages in taking this famous City is thus in brief.

By command of *Shaw Abbas*, *Emangoly-chawn* (Governour of those Territories that extend from *Shyrax* unto the gulph of *Persia*) advances towards *Gombrown* with 9 thousand Horse and Foot, such a time as he expected to meet the *English* Fleet there. Being met, the Conditions betwixt them under hand and seal were these: 1. That the Castle of *Ormuz* (in case it were won) with all the Ordnance and Ammunition should belong unto the *English*. 2. That the *Persians* might build another Castle in the Isle at their own cost, when and where they pleased. 3. That the spoil should be equally divided. 4. That the Christian prisoners be disposed by the *English*, the Pagans by the *Persians*. 5. That the *Persians* should allow for half charge of victuals, wages, shot, powder, &c. 6. That the *English* should be Custom-free in *Bander-gum-broon* for ever. These Articles being signed, each party prepare for fight. Captains of note in the Pagan Army under the Duke of *Shyrax* were *Alliculybeg*, *Pollobeg*, *Shaculibeg*, *Shareearee*, *Mahomet Sultan*, and *Alybeg* King (*Shaw-bander* they call him) of the Port: The Army encamped before *Bander-gom-broon*; and two days after, viz. the twentieth of January 1622. with small difficulty became masters of the Port; for at that time it had in it but a small garrison of *Portugals* in an inconsiderable Fort. After which success the Duke and *English* Captains play'd upon the Castle with a dozen pieces of Cannon for five hours, but to little purpose. The ninth of February the *English* transported three thousand *Persians* in two Frigats which they had lately taken, and two hundred Persian boats which were good for little other service: These, so soon as they landed, having formerly made Sconces for their Men, and raised Bulwarks to plant great Ordnance upon, made towards *Ormuz*; but the *Portugal* though they let them land, stopped the current of their fury, at first encounter from their barricadoes defended with shot and pike slaying above three hundred, and with their Ordnance beat them back with more haste and amazedness than their approach had courage. In this disorder a Flanker by mischance was blown up, but the siege continued. Little hurt was done on either side, till the 24 of February; when the *English* advanced towards the Castle, (under which was riding the Portugal Armado) and in despite of the Castle and Fleet (being then five Gallions and twenty Frigats) set fire on their Admiral the *Saint Pedro* a ship of one thousand five hundred Tuns: Which mischance observed, the rest of the Spanish Fleet to prevent danger cut her cables, and in that flaming posture let her drive whither wind and tide would. The *English* were well pleased with that sad sight; and though a Prize rich enough, nevertheless thought it not safe to adventure boarding: so down she drove towards *Larac*, in the way a rabble of *Arabians* and *Persians* boarding her, and like Jackalls with hunger-starved fury and avarice tearing her asunder. The seventeenth of March the *Persians* (to shew they were not idle) gave fire to a Mine stuffed with forty barrels of powder, which blew up a great part of the wall, doing some harm to the Enemy; through which breach the *Portugals* immediately sallied, and maintained a fight above an hour against the *Persians*, who had drawn out all their Body; and when the Trumpets sounded, the besieged went on so courageously, that the hindmost discovered plainly a contempt of death. After nine hours the defendants were forced to retreat, and the heated *Persians* begun to mount and enter the City in many quarters; at which the *Portugals* were glad; for they entertained them with so many hand-granadoes, fire-balls, powder-pots, and scalding-lead, that the assailants were forced to fall back, a thousand of their men perishing: Which when *Shaculybeg* had viewed, with a party of two hundred men he past through those affrighting fires, and after a short storm scaled one of their Flankers; which he held not above half an hour, they were so tormented with small shot, and flames of lead and sulphur; and in descending were beaten off by fifty *Huydalgoes*, who for three hours maintained their ground, and retreated gallantly. This entertainment so cooled the *Persians* courage, that for five days they did nothing but ruminate upon the valour of their adversaries. The three and twentieth day our Cannon from the shore played so hotly, and battered their Fortifications so to purpose, that at length making the ships their object, they sunk the Vice and Rear-Admiral of *Ru-Fryero's* Fleet. March the 28 necessity humbled them, (plague, famine, and fluxes raging in the City) so as five days after two Gentlemen in a fair equipage first made towards the Enemies Camp; ushered by

by some Coozelbashers of *Shaculybegs* Regiment into his Tent, and after a short complement moved for a cessation of Arms, which if the Duke would agree to, they were ready to present him with two hundred thousand Tomains in hand, and an annual tribute of an hundred and forty thousand Ryals. *Shaculybeg* having dismissed the Fidalgo, not till next day acquaints the General; who (wanting money) agrees both to a cessation and lasting peace, so they would deposite five hundred thousand Tomains, (amounting with us almost to two millions of pounds,) and pay as a tribute yearly to the King of *Persia* two hundred thousand more. The *Portugals* returned him this answer, They were in no such distress as to purchase peace at so dishonourable a rate. After which a small cessation followed, for they began a Treaty with the *English*, putting them in mind both where and what they were, and of the amity that had been betwixt those two Nations of old; if they had injured them, they were ready to make satisfaction; their Kings were at that instant good friends, and how could hostility 'twixt such Allies be defended either by the Law of Nations or Religion? These and the like were sent: but whether the behaviour of the Fidalgo displeased our men, or that they understood themselves so far engaged that with reputation they could not forsake the *Persian*, I know not, but the messenger departed not well satisfied. Two days after a hideous noise of thunder amazed them, the *English* giving fire to two several Mines, so as the breach gave an open prospect into the City; but the hearts of the assailants durst not travel with their sight, their senses the last time were so confounded; so that they onely became spectators, and gave new courage to the *Portugals*, most of which were half dead with fluxes and thirst (the three great Cisterns of the City being exhausted) famine and pestilence. The fourteenth day a ship full of Mullettoes from *Kishmy* arrived at *Ormuz* to help the *Portugals*; but perceiving it impossible to approach with safety, they turned back, thinking to land at some better quarter: But the *Persian* General assuring them they should receive no detriment from his Army, they foolishly gave credit to it, till fourscore of their heads being struck off, and the rest in chains made the survivors see their folly.

The *Ormuzians* languishing thus under many afflictions, every hour hoped for *Ru-Fryero* to raise the siege, but he failed their expectation. The seventeenth day another breach was made by giving fire to sixty Barrels of powder, which took such effect that the Moors entred in swarms, who yet were beaten back by eighteen Gentlemen without the Bulwark; howbeit, next day the Infidels re-entred and possessed it. The 18th of *April* two famished Renegadoes stole into the *Persian* Camp, and discovered to the Duke the sickly condition of the City, and the little defence the besieged were able to make: that gave the *Persian* fresh encouragement upon the next opportunity to make a general storm. Which the *Portugals* wisely foreseeing, and well knowing the treacherous and faithless disposition of the Infidels, especially towards Christians, they without farther procrastination sent unto the *English* Captains who were aboard, letting them know their willingness to render the Castle unto them, and to submit themselves and what they had to their mercy; which upon the three and twentieth day they performed; only craving that they might have their lives, and a safe Convoy to *Muskat* in *Arabia*. The *English* according to promise transported three thousand of them as they desired, intending like favour to the rest: but the *Persians* intercepted above three hundred *Arabs* (amongst which were many *Portugals*) whom contrary to Oath they barbarously slew, and sent their heads to *Gombroon* as a Trophy. Which done, the Magazines of Arms, Victuals, and Treasure were sealed up with the Signets of both Nations: the interim contrary to agreement was imployed by the *Persian* in massacring of more than half-dead men, violating women, polluting Temples and defacing houses. During which an *Englishman* (contrary to order) breaks into a Monastery, but in his return is descried by the ratling of his burthensome sacridge; at which the *Persians* (judging the agreement broken) fall to plunder every thing that was valuable. The *English* dreaming of no such accident, charge the Infidels with breach of Articles, but got no other answer than that the *English* made the first breach; so that for all this service our men got no more than twenty thousand pounds. The brass Ordnance in the Castle and Rampires were divided betwixt them. Some say they were three hundred, others as many more: Howbeit, our men acknowledge but fifty three great brass pieces which were mounted, four brass Cannon, six brass Demi-cannon, sixteen Cannon-pedroes of brass, three of iron, ten brass Bases, seven brass Bastels, some Basilisks of two and twenty foot long, and ninety two brass pieces that were unmounted; which I the rather name, in that the *Portuguez* alledge they had small defence. Those belonging to the *Persian* were transported to *Gombroon*, *Lar*, *Shyrag*, *Spahawn*, and *Babylon*. The King of *Ormuz*

Seid Mahumet-shaw was made prisoner to the *Persian*, being at this day in *Shyrax* under an allowance of five Marks *per diem* in lieu of a former pension, which (during his prosperity) was paid him by the *Portugal*, amounting yearly to an hundred and forty thousand Ryals. So that *Ormuz* which of late was the glory of the *East*, is now become the most disconsolate; and agreeable to her condition she well may change that name to *Ormah*, which signifies Destruction.

After the sack of this City, the Sea-men found enough to throw away, by that little they got shewing their luxury; nothing but *Alea*, *Vina*, *Venus*, appearing in the ascendant of their devotion. Captain *Woodcocks* luck was best and worst; for by chance he lighted upon a Frigate that was stealing away laden with above a million of Ryals; (as some say if their multiplication deceive them not,) the most of which he presumed came to his own share: But alas! what joy had he in that fading pelf? For whether *Woodcock* minded more his *Mammon* than the steerage of his ship, who can tell? but many by sad experience found that the Whale sunk close by *Swalley-barr*, the name neither of bird nor fish availing against that merciless element, a good servant but a bad master, and then yielded neither safety nor comfort. Such was the exit of this famous City, after the *Portugals* had been masters of it sixscore years, or thereabout: And but for too much pride (the *Portugals* upon needless occasions irritating the *English*) probably *Ormuz* had stood; and but for too much avarice, who knows but the Whale might have swam still in its proper element the Ocean, which is apt to snatch from travellers more than it gave. Such was the sad and miserable effect of avarice and animosity; the more to be lamented, seeing so considerable a Place for trade and strength was thereby forced from one Christian by another to the weakning both their interests, and prostituted under the arbitrariness of a thankless Mahometan; Yet the cause may not be concealed, in as much as the excessive pride and luxury of the place no doubt hastened this fatal revolution and period. Nevertheless, that reciprocal and inordinate desire of revenge and gain is justly taxed, and not improperly made applicable to this place by an ancient Poet:

*Prey girds fierce Armies oft with irefull swords,
Whence bleed, whence slaughter hasty death affords;
Prey doubles danger in th' inconstant deep,
Whiles warlike beaks danger-fraught ships do keep.*

*Præda feras acies cinxit discordibus armis;
Hinc cruor, hinc cædes, mors propiorq; venit.
Præda vago jussit geminare pericula ponto,
Bellica cum dubiis nostra dedit ratibus.*

THe tenth of January 1627. Sir Robert Sherley at the desire of Sir *Dodmore Cotten* our Lord Embassadour went ashore; and being in *Gombroon*, acquainted the *Sultan* and *Shaw-Bander* (the one the principal Officer in Military, the other in Civil Affairs within the Town) with the Ambassadours arrival, and according to the custom of Nations demanded such civility and necessaries as the Ambassadour should need for his accommodation and travel to the *Persian Court*. At first the message relished not so well as Sir Robert expected: Nevertheless producing his *phirman*, the *Sultan* dissembled his humour, protesting that he was transported with joy in that he had so good an opportunity of expressing himself an obedient slave to *Shaw-Abbas* his Master; and that the Town should be honoured by so noble a stranger: sorry only he was so surprized and badly provided, that his unexpected landing prevented the ceremony intended him. Sir Robert having returned his complement forthwith invited our Ambassadour ashore. At whose issuing from the ship, Captain *Brown* thundred out his Farewell in a hundred great shot, whose eccho not only made *Gombroon* tremble, but seemed to rend the higher Regions with their bellowings. Wrapped in smoak and flame we landed safely, though *Neptune* made us first dance upon his liquid billows, and with his salt breath seasoned the *Epicinia*. At his Lordships landing the Cannons also from the Castle and Cittadel vomited out their choler, ten times roaring out their wrathful clamours, to our delight but terrour of the *Pagans*, who of all noise most hate artificial thunder. The *Sultan* and *Shaw-bander* handed him out of his Barge, and mounted him upon a stately *Arabian Horse*, whose saddle (being of the *Morocco* sort) was richly embroidered with silver and Seed-pearl, and the stirrups of gold: All the Ambassadours Gentlemen and followers were also well mounted. In this Equipage, attended by his followers and servants, the Sea-Captains, the *English Agent* Master *Burt*, and two hundred *Coozel-bashaws*; the Ambassadour moved slowly towards the *Sultan's Palace* which was in the *Buzzar*, all the way passing between a double Guard of Archers and Musquetoons; and being alighted were ushered into a delightful chamber, the floor of which was spread with a rich *Persian Carpet* altogether as large as the chamber it self: And albeit the invitation

vation was only to taste his bread and salt, a complement very ancient, yet not so old as that of Bread and Water, observed by *Virgil* in his *Aeneid*. the Ambassadors nevertheless found those words of a larger comprehension; for they were entertained with a very neat collation of Sweet-meats and *Pelo*, choice *Shyrax* Wine, and mulick both of that Country and from our Ships; the whole resembling another old reception near this place, which had *Lectus eburatos & auratos, Persica peristromata, vina, fidicina, tibicina, &c.* and which together with the Sultans often repeating the Persians complement *Hoshomody, suffowardy*, i. e. *Welcome, heartily welcome*, assured us either we were welcome indeed, or that it was to remove a complaint he feared would otherwise have been made unto his Master the great Duke of *Shyrax* for neglecting that ceremony which *secundum jus gentium* he well knew was due to such eminent Persons and passengers.

Gombrown G O M B R O W N which *Orosius lib. 6* calls *Hacande* by the Persians *Kal' ēzōxw* called *Bander* i. e. the Port-Town (and not unaptly, this being more valuable than all the rest the King of *Persia* hath) is situate upon a level ground close by the Sea, the Country almost round about rising for some miles very insensibly without any hill of note save to the North, which though seeming near is said to be fifteen miles distant. Near this place the Gulph is narrowest, *Arabia* the happy opposing it to the West towards ten leagues, but so visible that it seemed to us no more than *Dover* does from *Calice*. This City stands in *Carmania* and not *Gedrosia* (as some have said) the Persians call it *Kermoen*, albeit some erroneously suppose it *Chusistan*. Some call this place *Gamrou* and *Gomrou*, others *Gomroon* and *Cummeroos*, for so I find it variously pronounced. And albeit the Town be but of small antiquity, taking its rise from the fall of *Ormuz*; nevertheless one *Newbury* an English Merchant reports, that at his being here about the year 1581. it was then a Town, though I believe a very small one: Since which, the *Portugals* have built two Castelletts or Forts, the first by *Albuquerque*, Anno 1513. under whose power it rested, till the year 1612. at which time by *Ally Reez* it was wrested from them to the *Persian*; but upon the destruction of *Ormuz* which was in the year 1622. by removal of most of the inhabitants, this Village so increased the buildings, that for grandeur it is now ranked with Towns of best note in *Persia*; so as through the access of Merchants from most parts, namely, *English, Dutch, Dane, Portuguez, Armenians, Georgians, Muscovites, Turks, Indians, Arabians, Jews and Bannians*, this *Gombrown* from a small Village is become a City of great Commerce, by reason of that notable concourse which in the Winter season usually both by land and sea from the most remote places of the world resort thither; raw Silk, Carpets, Cotton, and other in-land commodities being thither brought by Caravan against that time; and by Ship, Merchandizes of all sorts; so as Trade here during three months appears quick, both to the enriching of the Natives and Exoticks, in such a degree, as verifies that Maxim of *Plato* his *Reipubl. Civitas vix potest subsistere sine commerciis*. Parallel to which is that out of *Flores Hist.* referring to *Lawrenzo de Medicis* the great Tuscan Duke, *Qui dicit; Mercaturam esse caput, unde robur & nervi manant in Rempub.* Appearing also in the Persian Exchequer, which acknowledges that it has not the like custom and other advantage from any other City within that Empire. Now albeit *Gombrown* be but newly advanced, nevertheless I meet with an ancient Author that seems to point at it by this expression; *Baraomati sunt populi qui Indum versus accolunt, Gumbroto proximi*. Which how applicable to this place, I leave to better judgment than my own; contenting my self with such other observations as I made during our fourteen days stay there.

And first, concerning the buildings; they are for the most part of Brick not burnt with Fire but hardened by the Sun, which makes them so hard that they appear no less solid and useful than those the Fire obdures: They are low built, and most with small Courts and Balconies, tarrased or flat at top, pargetted with plaister in hardness not inferiour to that of *Paris*; for indeed such is the distemperature of heat sometimes that to live there is scarce tolerable: but when the air becomes more moderate (which is when the Sun is furthest) to have more breath they use to sleep upon their tarrasses, to which end they spread Carpets aloft for their better accommodation. This kind of building is common in all these hot places: That the Jews had their building such, appears by what we frequently read in Scripture; as in *Deut. 22. 8. Josh. 2. 6. 1 Sam. 9. 16. Jerem. 19. 13. Act. 10. 9.* The Windows are not glazed, but wooden trellized, made to shut and open as they see cause, to welcome the breeze when it murmurs. The mountain (which they say is six leagues thence, but by its height seems not half so much) by anticipating the cool North-winds makes this place much the hotter; so hot, as in the Summer season enforces the inhabitants to remove to *Larr* and other neighbouring Villages, where cool streams, rocks and trees give shade and cool the air that at *Gombroon* is

is insufferable, so as some (according to what was practised in *Ormuz*) use to lie naked in troughs filled with water, which nevertheless so perboils their flesh as makes it both exceeding smooth and apt to take the least cold when any winterly weather succeeds the heat, which by that becomes little less offensive. Now their Summer being no less than nine months, during all that time it is rare if one cloud be visible in the Skie, whereby the air (in the day time especially) is not to be endured; for by a reverberated heat which the Sun-beams strike forcibly from the ground, both earth and air became intolerable to man and beast by reason of the inflammation. Howbeit of late they have raised a Buzzar, which in some places by reason of its narrowness, and most by being arched and close at top, checks the Sun's heat when the beams dart perpendicular, in the sides attracting what air there is to refresh such as either sit in shops for sale of wares or those other that keep Taverns: Here being plenty of *Shyras* Wines brought in long-necked glasses and jars that contain some gallons, the best wine indeed in all *Persia*. Here be Coffe-houses which also are much resorted to, especially in the evening: The Coffe or Coho is a black drink or rather broth, seeing they sip it as hot as their mouth can well suffer out of small *China* cups; 'tis made of the flower of Bunny or Choava-berry, steeped and well boiled in water; much drunk, though it please neither the eye nor taste, being black and somewhat bitter, (or rather relished like burnt crusts) more wholesome than toothsome, yet (if it be true as they say) comforts raw stomachs, helps digestion, expels wind, and dispels drowsiness; but of the greater repute from a tradition they have, that it was prepared by *Gabriel* as a cordial for Musselmen. Also Sherbet-houses, a drink that quenches thirst, and tastes deliciously: The composition is cool water, into which they infuse sirrop of Lemons and Rose-water, in these torrid Countreys the most refreshing sort of liquor that can be invented; albeit the Wine there was so good that we refused not to drink it with moderation. Arack also or strong-water here is plenty of, which qualified with Sugar is cordial, and much drunk at Sea and Land in the hottest seasons, especially where the diet is coarse, and stomachs crude and weak through the diffusion of heat which in cold seasons is contracted. Howbeit, for our better entertainment we had variety of fruits, some growing here, but most imported from places more remote; some of which were Orenge, Lemons, Pomgranates, Pomcitrons, Figgs, Dates, Currans, Myrobalans, Apricocks, Almonds, Pistachos, Apples, Pears, Quinces, Sugar; also Flowers and Nuts in great quantity as well as variety; which, with that plenty we had of Cabarito's and Mutton, Hens, Eggs, and Rice bought very cheap, made the place much more delectable; and for Oysters and many sorts of fish the sea being so near furnishes them abundantly, and would do more, were the people more industrious. The best houses in the Town are the Sultans, the Shaw-banders, the English and Dutch Agents houses: ours in memory of the good service they did the *Persian* at the taking *Ormuz* are privileged to wear their Flags displayed at the top of their publick house; and for some time the English had half the imported customs according to Articles.

At the North and South ends of the City are two Castles in which are planted four-score pieces of Brass Ordnance, part of the spoils or trophies of ransacked *Ormuz*; two hundred others great and small were sent to *Larr*, *Shyras*, *Spahawn*, and other places. The Gunners here were not very expert; for, when they had occasion to give fire, I could perceive them to stand on one side of the piece, and in a fearful manner (though with a lin-stock as long as a half-pike which had a lighted match) to touch the powder; which was a bad way to take aim by. The Mosques for the Mahometans and Synagogues for the *Jews* here, are few and inconsiderable in their structure; but the Hummums or Stoves are more conspicuous, no less resorted to, and with small expence: the floors of which Hot-houses are plaistered, and usually sprinkled with water, which contracts the vapours, condenses the air, and preserves the heat with moderation. The Streets are narrow, the Town badly served with fresh water, and without wall or graff to make it defensive.

Now albeit here we have abundance of Camels, Horses from *Arabia* and *Persia* of the best sort, and Mules and Asinegoes in great numbers, which were worthy the view; yet were we not more pleased with them, than offended by those troops of Jackalls which here, more than elsewhere, nightly invaded the Town, and for prey violated the Graves by tearing out the dead, all the while ululating in offensive noises, and echoing out their sacrilege. They are the Lions informers, and for reward have always something of the prey left them to pick, as at the Cape of good Hope we observed: Some sport we had in hunting them with Swords, Lances and Dogs; but we found them too many to be conquered, too unruly to be banished, too daring to be affrighted. These animals the *Greeks* call *Alopecida*, an unnatural mixture of Fox and Bitch; *Lupi aurei*, others; but *La-*

conici Canes (Greg. Naz. calls them) *ex cane & vulpe generati*; the Romans *Crocute* and *Lyciscæ*, according to that of the Poet, *Multum latrante Lycisca*, an epithete from the quality not improperly attributed to *Messalina's* wanton Chamber-maid: and if not that which *Lucan* speaks of,

Latratus habet illa Canum, gemitusque luporum
Quod strident ululantque, &c.

That bark'd like dogs, and like to wolves did howl.

yet doubtless the same that *Virgil*, *lib. 1. Georg.* points at,

Pet noctem resonare lupis ululantibus urbes?

——— *Some Cities did resound*
With howling wolves that walk their nightly round.

and the same that Historians of old termed *Canes sepulchrales*, with the unnatural *Bactrians* who used to throw unto them the bodies of their aged or impotent friends and parents, being one of their more than brutish kinds of burial. These wild dogs, either by diversity of air or soil vary their species; as exemplarily we see in the Indian Ounce, which is the product of an European Cat; Wolves in new Spain from Castilian dogs, and the like; or from what other mixture, I shall not examine: But with these 'tis no great injury to couple those filthy prostitutes ancient times properly termed *Wolves*, that infect this Town when seasonable weather (which is in *November, December* and *January*) makes it the rendezvous for Merchants and Travellers from most places; Women I mean who as to their bodies are comely, but as to their dress and disposition loathsome and abominable. For albeit their hair be neatly plaited and perfumed, and about their cheeks are hung ropes of orient pearl, about their necks carcanets of stones, in their ears many rings (some of which are headed with ragged pearl) one by another, in their noses a broach or piece of Gold three Inches or more in length and half an Inch in breadth imbellished with *Torquoises*, *Rubies*, *Spinel*s, *Saphires* and like stones of value; which for all their lustre thwarting the face, makes that which is an ornament to them to us seem very deformed; And as a supplement to all the rest, want no *fucus* for complexion; which, save for the desire they have to please white people, agrees not with colours *Olivaster*, and that their arms and legs are chained with *manilio's* and *armolets* of silver, brass, ivory, and the like; the rest be veiled with a thin *Shuddero* of lawn; and upon their feet some wear sandals, though others go bare-foot;

A Persian Man & Woman near the Gulph.



Yet this Morisco-dress; together with their intolerable impudence, rendred them (at least to my view) no other than *Ovids* remedy of love; so as pity it is the *Persians* have not such as the *Gynacocosmi* were amongst the *Athenians*, whose care it was to see that Women in their attire and behaviour carried themselves modestly: And albeit these are as bad as bad can be, they make me call to mind a *Rabbi's* doctrine which maintains, That such as be desperately naught do not so corrupt good manners, or be so great enemies to good life, as those hypocrites who are but half evil or corrupted in part, perswading others that they have some seeming goodness in them by a dissembled sanctity: No less well observed by *John de Lery*, That the naked *American* Women do not so much incite to wantonness, or appear so libidinous as *European* Women do by the magick of their eyes, mimick dress, painting, patching and gestures of several immodest fashions and loose inventions. Howbeit the better sort of that sex here wear linnen Drawers or Calzoons of Pantado, and want not Jewels and Bracelets for further ornament; but, when they go abroad they are covered with a white sheet from top to toe, so as they are not easily known to any. The men are of the same dusky complexion; upon their heads they wear Shashes, about their waistes girdles of many ells of linen cloth; elsewhere naked: and (to express *Cupids* vagaries) have the impression of round circles, and pink their skins in way of bravery. *Mela* also has this description, *Carmani sunt sine veste, fruge & pecore; sedibus piscium se cute velant, vescuntur carne, &c.* Which last exprellion puts me in mind of another sort of people that *non vescuntur carne*, who being the *aborigines* of these parts, swarm throughout the Orient; the *Bannyans* I mean, who are here pursuing trade in infinite numbers: Concerning whom I have but little more to say, seeing they were so unsociable that with us they would neither eat flesh, eggs, raddish, or other root that had a red colour, nor drink wine, for that it resembled what it is called, the blood of the grape. No, not Wine-vinegar, in that agreeing with the *Nazarites* 6 Numb. 3. They believe the transanimation of souls into beasts and vegetables; and as the Lord *Verulam* notes, have this objection, That mans body amongst all natural bodies is found to be most variously compounded; seeing herbs and plants are nourished by water; beasts by herbs and fruits; but Man, by beasts, birds, fish, herbs, fruits, grains, juice, and other things, which (say they) both alters and weakens his primitive nature. For before the Flood, when men were longest liv'd and had most experience, 'tis thought they lived upon the same abstemious diet these *Bannyans* now do, without destroying for food the life of any creature. But on the contrary we find, that mediocrity in diet usually enervates nature; for albeit a temperate diet (in hot Countreys especially) preserves health, I observed that the *Bannyans* though healthy through their abstemiousness are but of weak bodies and small courage, yet well enough agreeing with their condition. And indeed, how universally soever the contrary is practised, yet besides *Pythagoras*, *Empedocles*, *Lucretius*, and others who were earnest advocates for preservation of the lives of innocent creatures, give me leave to present you with what *Tibullus* elegantly did unto his Mistress, hinting therein somewhat of this perswasion.

When furthermore the grave my bones shall hide,
Or ripened days to swift-foot Death shall glide,
Or lengthened life remains, in shape exchang'd
Making me Horse well managed to range
The field; or Bull, the glory of the herd;
Or through the liquid air I flie a Bird;
Into what man soe'er long time me makes,
These Works begun of Thee, fresh Verses takes.

Quinetiam mea tunc tumulus cum texerit ossa,
Seu matura dies fato properat mihi mortem,
Longa manet seu vita, tamen mutata figura,
Seu me finget Equum rigidos percurrere campos,
Doctum seu tardi pecoris sim gloria Taurus;
Sive ego per liquidum Volucris vehar aera pennis,
In quemcunque Hominem me longa receperit aetas,
Inceptis de te subtexam Carmina chartis.

About three miles from *Gombroon* I rode to see a Tree we commonly call the *Bannyan* Tree: 'Tis not far from that Fort called the great *Mostango*, opposite to *Ormuz*. A Tree *Bannyan* well worth the view: for spreading its boughs, which by their weight fall, root, and rise again, they so circle the bole or trunk that it resembles an arch'd circumference affording umbrage and refreshment to some hundred men that without crowding may well sit under it: I measured and found it to be two hundred and nine paces. The arch'd Fig-tree some, *arbor de rays* or Tree of roots others call it; other some the *Indian* and *de Goa*; but we the *Bannyan*, by reason that they adorn it according to fancy; sometimes with ribbons, sometimes with streamers of varicoloured Taffata: Which how strange soever it appear to novices, such a dress we read of in *Ovid*. l. 8. *Metamorph.* in the Story of *Baucis* and *Philemon*, where

He saw the boughs with Ribbons neatly hung, &c.

And in *Virgils lib. 2. Georg.* not unlike the *Æschilus* whom

—— Fortes late ramos & brachia tendens
Huc illuc, media ipsa ingentem sustinet umbram.

Tall branches guard, and whose vast boughs display'd
Protect her round, with her excessive shade.

For indeed, these boughs are so neatly trimmed within, that without interruption one may toss a pike in it. Within these is built a Pagoda, in which (for I adventured in) I beheld (but not without amazement) three Images, whose visages were so grim, lineaments of body so distorted and mis-shapen, and postures so uncouth, that invention could not well represent *Deumos* more deformed; yet in memory of their three forefathers *Cuttery*, *Shuddery*, and *Wyse*, by these gross Idolaters they are formally invoked. Of these *Pliny* reports, that *Hec sacre Numinum Templa, priscoque ritu etiam nunc, simplicia rura Deo præcellentem arborem dicant, &c.* To which Tree-worship the *Bannyans* are not singular; for the *Persians* themselves in old times adored the Tree they called *Putulanga*, under which (like these) were Idols erected whom they named *Bluomæ*. And of what repute the Idol Oak has been, witness our *Druids* who derive their name from thence, and our neighbours the *Celts*, who by it represented no less than *Jupiter*: In *Ovid*, *Quercus Oracula prima* is acknowledged. Also *Gildas* our Countrey-man, the better to engage us to the Lord for his distinguishing mercy, spares not to acquaint us with the ignorance of our fore-fathers the *Britains*, who attributed divine honour to Groves, Rivers and Fountains: For indeed, such was the miserable blindness of those ancient times, that as every Tree had its peculiar *genus* (Groves being commonly consecrated to some Deity,) so scarce was there any Tree that by one or other was not dedicated to some *Numen* or other, and little less than adored. *Virgil. 7 Eccl.*

Populus Alcide gratissima, Vitis Iaccho,
Formosæ Myrtus Veneri, sua Laurea Phœbo.

Herc'les the Poplar, Bacchus the Vine embraces,
Venus the Myrtle, Phœbus the Laurel graces.

Yea so great was the superstitious custome of devoting Trees, that as *Claudian* observes there was scarce any Tree that had not its veneration, *Lucosque vetusta Religione truces & robora Numinis instar.* *Alex ab Alex.* also writes that in his time Trees were adored, and in opinion, little was the difference 'twixt the *Druids*, the *Magi*, and the *Brachmanni*; all defending the immortality of the Soul, and the translocation from one into another after death was accounted good Philosophy, until it was discountenanced by *Augustus Cesar*, such time as true light coming into the World dispelled error and darkness; and under *Claudius* was so persecuted, that it then seemed extinguished, as we find by *Suetonius*.

Fourteen days we tarried in *Bander-Gumbrown*; which albeit the view and other accommodations the Sea and proximity to the happy *Arabia* contribute, such time especially as the temperate months make it habitable, might have allured our longer stay had pleasure been our object; our Ambassadors (thinking the time long) used the best persuasions they could with the Sultan to hasten their provisions for the journey. And albeit Horses for our own riding and Camels for the Caravan were ready, nevertheless such was his superstition, that go we must not until upon his casting the Dice the chance proved to his satisfaction. The four and twentieth day (the Die it seems hapning right) the Kettle-drums gave us warning to prepare to Horse (for those there serve instead of Trumpets;) and little time served to make us ready. The Ambassadors Caravan consisted of twelve Horse and twenty nine Camels: the Horse were such as were not liable to exception; the Camels of those better sort they call coozel-bash Camels; a beast abounding in *Persia*, and of great use, esteem and value in those oriental parts: Long-liv'd they are, oft-times exceeding threescore years; of disposition very gentle, patient in travel, and of great strength, well enduring a burthen of towards a thousand pound weight; content with little food and that of the meanest sort, as tops of trees, thistles, weeds, and the like; and less drink, in those dry Countreys usually abstaining little less than four days; which is of extraordinary advantage, seeing that oft-times they are necessitated to pass through desert places. The first day Mr. *Burt* the English Agent, a civil and ingenious Merchant and of high report at the Persian Court, with several other English and Dutch Factors then in Town accompanied our Lord Ambassador three miles upon his way: Until the Sultan, the Shaw-Bander and other of the Natives having fetcht a compass about, met us; and (well pleased with the pishcash or present the Ambassador had

Camels.

had gratified him with) returned his Lordship an hundred *Sallams* and *Tessalams*, elevating his eyes to Heaven, his hands to his breast, and declining his head well-nigh as low as the Ambassadors stirrup, bad also the rest of his train farewell; and having ordered us a convoy and received from us the complements of a *Beso las manus*, he returned with his troop of *Coozel-bashes*; all the way disporting themselves with the *Giochi de Canni*, darting at one another so dexterously as sufficiently expressed their skill and well deserved our commendation. Here our Ambassador met with intelligence that *Shah Abbas* was at that time in *Ashtaraph* a City upon the Caspian Sea-shore, where he presumed the King intended Audience. Therefore setting forwards, our first days journey was to *Bandally*, most part of the way being near the Sea-shore: that Village was sixteen miles from *Gumbrown* or five pharsangs and a half. The word *Pharsang* is ancient and to this day continued over all the *Persian* Dominions: It is derived from *persa*, and appropriated to the Dialect yet used in *Persia*, or (which is more likely) from the *Hebrew* and *Arabick*, where the word *persa* signifies three miles, three of which the Jews might travel without breach of the Sabbath. *Pliny* calls it *parafanga*, and makes it to be four Italian miles; which if so, it equals the German. *Xenophon* phrases it *pharsanga*, and computes it thirty furlongs or *stadia*, every furlong being 40 pole in length or twenty five paces; so that accounting eight furlongs to an English mile, a pharsang is three miles and a half English and two furlongs over.

At *Band-Ally* our Tents (which the Ambassador bought at *Surat*, and was advised to carry along) afforded us our best accommodation. Howbeit, to give that place its due, we found there a very neat Carravans-raw, (a building resembling an empty Colledge :) The *Greeks* call them *Pandochia*; the *Turks* *Imaretts*; the *Indians* *Serrays*; buildings erected by well-minded Mahometans as works of charity, and in which they express their magnificence more than in any other sort of building: Of great use, seeing these parts have no Inns for the reception of Travellers; but here *en-passant* they may rest sweetly and securely *gratis*; for they are set apart for publick use, and preserved from violence of Thieves, wild beasts, and intemperate weather: At the gate is sometimes a Buzzar or Tent, that (like Sutlers in Armies) for money furnish passengers with provision; yet seldom is it but that Travellers (not daring to depend upon uncertainties) rather choose to provide and carry their necessaries along with them.

The people inhabiting hereabout fetch their water usually from a great large Cistern which they call a Tank, rather resembling a vault or celler under ground more than a spear deep; sometimes made round, but for the most part oval: The arch that covers it is well-nigh equal to the depth; and so well plaistered, that when filled by the beneficial rains, it preserves it sweet to the last bucket; which is strange, considering how long 'tis kept and without motion, save what it has when the water is drawn out by Hussinees or Bags of Leather, and other Vessels that are not more cleanly than needs. The plaister is white and hard, comparable to that of *Paris*; and (as I could guess) was a composition of sand and lime, with some unctuous matter that made the pargett smooth and durable. These Tanks are frequent in most parts of *Asia*, where springs are rare, and the rain seldom falls; so as were not this provision made for Travellers and Carravans, it would necessitate them to provide in great leather bags for common use, as they are forced to do in travelling over desarts, especially those of *Arabia*. Now these tanks or conservatories are so ordered, that when any rains fall (which is but seldom, perhaps one month in twelve at most, and when it comes distils not as with us, but falls or pours down in great drops, if I may properly so call them) the ground is so disposed that it quickly fills their spacious cisterns. Nor are rain waters to be despised; for by Physicians they are held the most wholesome if kept sweet and in cool places, such as these tanks or caverns be we meet with in most parts of *Asia*. For otherwise they corrupt quickly, and by weakening the retentive faculty excoriate the bowels and breed many bodily distempers. These I say, have the preferency, by being the most ethereal and best purified by the Sun. For first, the matter by vertue thereof and other the celestial planets is exhaled principally out of the Sea and moist places of the Earth, and by its levity rises upwards towards the higher regions, where by the Moons influence and other watery constellations it becomes more gross, and descending into the middle region is condensed through cold; and as we read in *Job* 36. 27. *God maketh small the drops of water*, so these pour down rain according to the vapour thereof, which the Clouds drop and distill upon man abundantly. Nevertheless 'tis observable, that the rain which drops out of thick black clouds is not so wholesome, nor unapt to putrifie, as what issues from white thin clouds. Yea by common experience we find that spring-waters and what we have out of clear Rivers is best for ordinary use and more agreeing with several constitutions, and likewise with the suffrage of most Philosophers. The

The second night we came to a small Village called *Gacheen*, five pharsangs from the last; next night to *Courestan*, seven pharsangs from *Gacheen*; and next to *Tanghy-Dolon*, i. e. a strait or narrow way; as indeed it was, being pent in betwixt two hills; where the Carravans-row was very neatly built, adorned with coupolo's at top; The water also was sweet and plentiful; not springing there, but flowing from a high mountain that was three miles distant thence, and by pipes conveyed thither through the bottom of an intersected hill near the Lodge, and so streaming into the Tank gave both delight to the eye and refreshment to weary and thirsty Travellers. From the hill top we beheld the valley below, which was very level, large and marvellous pleasant, by reason the spring water *Fons perennis* runs in meanders, and mellows it in all places, so that it brings forth grass and fruit in abundance; and being compassed with hills of equal height gave it a more elegant fence than Art could have done for the greater security and satisfaction of the Villagers, who have but one common way for entrance; so as it resembled that which the Poet speaks of *Tempe* for delight, and no less fortified by its situation. But what set this Vale the better off, was the circumjacent Countrey, which for the most part was barren and sandy, producing nevertheless plenty of Dates, a Tree more valuable for its fruit than shade. That days journey was four Pharangs. Our next was eleven to *Whormoot*, which in the Persian Tongue signifies Dates. Upon the way near the Town we passed by a small black Pavilion, in which upon the ground we could perceive late cross-legg'd three ancient gray-bearded *Arabians*, who out of the Alcoran ingeminated a doleful *requiem* to their brothers carcass, intending (according to the Jewish custome of *septem ad luctum*, mentioned in *Ecclesiasticus* c. 22. v. 12. where 'tis said *Luctus mortui septem dies*; practised as we find in *Gen.* 50. 10. 2 *Sam.* 12. 18. and accustomed by many other) full seven days to perform that ceremonial farewell, singing, sighing, weeping; and not in vain, seeing tears are the Limbeck of the Heart, and that

——— Est quædam flere voluptas
Exp'etur Lacrymis, egeriturque dolor.

——— ——— In tears we find content;
For grief would break the heart, without a vent.

Without which expression of love they imagine the Soul rests under an everlasting mourning. And, that want of sepulture was a grievous punishment, *Homer* in his *Odyss.* speaking of *Ulysses* and *Elpenor* his fellow-traveller being dead, gives us this authority.

*Do not depart from hence, letting me be
Unmoan'd, unburied; lest neglecting me,
The offended Gods entail a curse on Thee.*

Nigh *Whormoot* are *Duzgun*, *Laztan-de* and other Towns, where is got the best *Assa-fœtida* through all the Orient: The tree exceeds not our briar in height, but the leaves resemble Rose-leaves, the root the Radish; the vertue had need be much it smells so sweetly. But, though the favour be so offensive to most, the sapor is so good, that no meat, no sauce, no vessel pleases some of the *Guzurats* palates save what relishes of it: And how ingrate soever it may seem at first, yet by use it becomes sufficiently pleasant; for what pleases quickly, as quickly cloy's the stomach and fatiates. Next night we got to *Ourmangel*, five pharsangs; and next to *Larr*; two miles short of which City the *Cawzy*, the *Calantar* with other of the prime Citizens welcomed us with wine and other adjuncts of complement. We had not rode above half a mile further, when lo a *Persian* antickly habited, out of a Poetick rapture (for the *Persians* are for the most part Poets) sung our welcome: The Epilogue was resounded upon Kettle-drums, Timbrels, and other barbarous jangling unmusical Instruments; some being shaped like to a large gourd, having but three strings, (*Terpander* of *Lacedemonia* his being punished for adding a string to his Harp without leave of the State, though more musical, might probably be their example:) A homely *Venus* attired like a *Bacchanal*, attended by many *Moris-dancers*, begun to caper and frisk their best Lavoltoes, so as every limb strove to exceed each other; the Bells, Cymbals, Kettle-musick and Whistles, storming such a Phrygic discord, that to consort we might have squeak'd out,

Barbaraquæ horribili stridebat tibia cantu;

*Your rustick pipes do jarr
With notes, that horrid are.*

So that had it been night, it would have resembled an Orgy to *Bacchus*; for glass-bottels emptied of wine clashing one against another, the loud braying of above two hundred Asses

Asses and Mules (the last is a compound betwixt a Mare and an Ass, for Mules do not generate) and continual shouting and whooping of above two thousand Plebeians all the way, so amazed us, that albeit they no doubt thought the entertainment was noble, we thought never any strangers were bombasted with such a Triumph. But *His quoque finem!* with much ado we reached our lodging, infinitely wearied; for my own part I was somewhat deaf for three days after.

After a little repose, our Ambassador and Sir Robert Sherley were invited by Ebrahim the Magistrate of the City to eat of his bread and salt, which he presented them at his own house, with a better collation: The room they feasted in was large and beautifull; the floor was covered with a rich silk Carpet as large as the floor; the sides of the room were gilded and painted delightfully; the room was arched in Mosaick sort and imbossed with stones of several colours; the light was at one end through a window that was large, the frame neatly carved, and the glass no less curiously painted with such knots and devices as the Jews usually make for ornament: In a word, it was a very noble room, such as I admired to find in that Countrey. But what made it more delectable, was the Garden that well-nigh encompassed it, which was stored with as large, succulent and fragrant Pomgranates, Pomcitrons, Orenge, Lemons and like fruit as any I ever saw elsewhere; replenished also with trees for shade: Amongst which I observed the Cypress to be exceeding large; a tree the more valuable for that it is ever verdant, sweet and lasting. Some think the Gopher-wood of which the Ark was built was of this timber. *Perpetua nunquam moritura Cupressus*, a Poet tells us. A word of Lar.

LARR is both a City and Province so called: within three days journey of some part of the Persian Gulph, and part of that we strictly call Persia: It has Kermoen to the East, Chusistan to the West, Ayrac or Pharsistan to the North, and to the South the Gulph of Persia. The diameter of this Province is about an hundred farsangs, or three hundred miles English; by old Authors reported to be full of Springs, Grass and Fruit; but length of time has it seems much altered it: for in crossing the Countrey we found the greatest part barren, having only Date-trees or Palms, which grow where the earth is sandy; but where Rivolets or Springs appear, there the People live, improve, and have Orenge, Lemons, Pomgranates, Figs and Fruits, as also Grains in variety. Yet though the ground be bad, nevertheless 'tis thought here are Mines of sundry sorts, and Sulphur, which makes some amends; but for want of Art remain hid and undiscovered.

The City of Lar is in the center of the Province; elevates the Artick Pole 27 degrees 40 minutes, and has about 90 degrees longitude from the meridian of Cape bona Speranza: A city that pleads antiquity, especially if it be that which Ptolomy calls Corryha, as some think; albeit I am not of that opinion, seeing he places Corryha under 31 degrees. But Laodicea it was called by Antiochus, as Pynetus guesses; and 'tis no better than a guess, seeing that Towns of the same name are also built in Phrygia and Caelosyria, as we find in Ptolomy. Appian calls it Seleucia Elymaidis, Urbs Persie, à Seleuco filio Antiochi condita; qui novem Civitates sui nominis struxit. Pliny calls a Town in Arabia opposite to this by that name; but whether some transplanted thence, and in memory of their former habitation gave it that name, is but conjectural. Heylin calls it Lara, (which comes near the name it now bears) and ranks it with Spahawn, (which he makes the same with Casbyn) and others in Persis: But how Persis and Persia are different, though he makes them so, I oppose not so learned a Geographer, though I meet not with his authority for that distinction; but sure, to make Hispian (for so he calls Spahawn) the same with Casbyn, is a great mistake, seeing they are two hundred miles asunder; and no less erroneous in the position, seeing that Lar is in Persia, Spahawn in Parthia, and Casbyn in Media: So that to reduce them to Persis is incongruous. His placing Sava also in Persis is likewise mistaken; as is Ctesiphon, which he makes a City in Parthia, being in Susiana. *Vicus max. prope Seleuciam*, say Strabo, *ubi Reges Parthorum hyemare solebant*: For I presume he means Saway, which we travelled through, and found to be a great Town in Media. Gaspar Balbi gives this its right name Lar; but his making it an Isle is mis-reported. Paulus Venetus calls it Laar, which may be granted; for I apprehend it was founded or increased by Laar-gebeg Son of Phyro, and Grandson to Pylaes, who was succeeded by Gorgion Melec, of whom their Histories report wonders: After him followed eighteen Princes, Ebrahim-kawn being the last; who was subjected Anno Heg. 985. of ours 1605. by Emangoly-kawn Duke of Shyrax, to satiate the avarice and ambition of Abbas his great Master; and (which is rare, considering the penury of this Countrey) for the Kings part onely he loaded away with treasure seven hundred Camels. The captived King Ebrahim had his life, and a pension promised him; which he enjoyed but a while, an unexpected sword of death betraying his hopes, without which the Diadem (as was pretended) could not sit right upon the head of Abbas the Persian King.

Nine days we staid in *Larr*; shame it were, if in so long time we had gathered nothing. *Larr* is from *Gombroon* seven small days riding, from *Shyras* fourteen, from *Babylon* twenty: A Town which by being 100. miles from the Sea, (a good Neighbour) is but meanly watered by a few Springs, which nevertheless are of great use for the refreshing their Gardens; and having but little shade from trees, save in those Gardens, are in the hot seasons exceedingly parched with the Sun; to remedy which they have devices like Turrets upon the tops of their Chimneys to suck in the air for refreshment; this place was defaced by rage of War, and overturned by many dreadful Earthquakes. *Anno Domini* 1400 it shook terribly when five hundred houses tumbled down. *Anno* 1593 of their account 973. she boasted of five thousand houses; but that very year the earth swelled with such a tympany, that in venting it self all *Larr* was forced to quake, and would not be suppressed but by the weight of three thousand houses turned topsie-turvy with the death of three thousand of the Inhabitants: The old Castle on the East side of the Town (which owes its foundation to *Gorgean Melec*) though built upon the top of a solid rock, groaned in a like affrighting downfall. And to me it seemed strange a City so strongly, so surely founded should be subject to such commotions. Now whether it be (as *Democritus* dreamt) from the gaping Sun-torn Earth quaffing in too much water and (like a glutted drunkard) over-charging her caverns vomits it up in a forcible and discontented motion; or whether (as *Aristotle* teaches) it be from vapours engendred in the bowels of the Earth which (loth to be imprisoned in a wrong orb) rends its passage by a viperous motion; or whether from subterranean fire the air being inflamed upon sulphur, or other like exuberances of Nature, I leave the scrutiny thereof to those that study the Causes of *Meteors*: Howbeit, this being in *Asia* puts me in mind, That no part of the World is so subject to earth-quakes as *Asia* is; for in *Tiberius Caesar's* time twelve Cities in one night were over-turned by earth-quakes; and in *Trajan's* time the like in and near *Antioch*: And indeed this Countrey hath had many sad tryals of that kind, as in our travel we could both see and hear of.

Larr, the Metropolis of this Province, is now an unwall'd Town, as most *Asiatick* Towns be, Art being needles, seeing the lofty rocks which are to the East and North so naturally defend her: For a brave and stately Castle at the North quarter (mounted upon an over-looking hill) not only threatens an enemy, but awes the Town in a frowning posture; the ascent thereto is narrow and steep; the Castle it self of good stone; the walls well furnished and beautified with battlements and plat-forms, whereon are mounted twelve brass Cannon-pedroes and two Basilisks (the spoils of *Ormus*.) Within the Fort are many small houses or huts which lodge the Souldiers, who have sometimes there an Armory sufficient to furnish with Lance, Bow and Gun three thousand Men. Howbeit, the walls are weak, not flanked, nor so regularly built but that the situation and Art rather seems to make it defensive though large in compass; usually well victualled, armed and manned, as serves not only to command the City but Countrey also, and to secure them against foreign invasion. The *Buzzar* is also a very elegant and noble fabrick; the material of good chalky stone: The building is long and beautiful; a quadrant 'tis like, though I cannot call it such, the sides are so unequal; 'tis covered at top, arched and coupled after the mode of those oriental Countreys; and within (Burse-like) is furnished with shops and trades of several sorts: The Alley or Isle which extends from North to South, is one hundred and seventy of my paces; from East to West it is an hundred and sixty; the circumference of the oval in center is about one hundred and ninety: A building in some hundreds of miles not to be parallel'd. Near this *Buzzar* the *Larrees* are coyned; a famous sort of Money, being pure silver but shaped like a Date-stone, the King's name or some sentence out of the *Alcoran* being stamp'd upon it; in our Money it values ten pence.

The *Mosques* here are not many; one more remarkable than the rest it has, which is round, (either shadowing out Eternity or from that pattern of the *Alcaba* in *Mecca*, whose shape they say *Abraham* had from Heaven, imitated by the *Jews*.) In some part this is varnished with *Arabick* letters, and upon the parget painted knots, beautified in other places with counterfeit *Mosaick*; but low and without glass, wooden trellizes (artificially cut after their invention) supplying them. The entrance is through a brazen gate, near which is hung a Mirrour or steel-Glass; divers lamps it also has for use and ornament. Some of their Prophets rest their bones there: *Emeer-Ally-zedday-ameer*, a long-nam'd, long-bon'd (if his grave be of right dimension) long-since-rotten Prophet is there enterred; the older Prophet the fresher profit; zeal and charity oft-times cherishing antiquity. But how can I credit what they report that he was a *Mahometan*? since they say that he died a thousand five hundred years ago, which is six hundred years before

before *Mahomet*, and yet a *Mussulman*. But leaving that tradition, more certain 'tis that this place affords variety of Fruits, as Dates (*Dactylos*, from the finger-like shape, the *Romans* called them;) a Tree distinguished into Male and Female; so that unless the Female have yearly a flowred bough of the Male ingrafted or placed near, she pines away, and becomes lean and fruitless. Here also were Oranges, Lemons, Melons, Pomgranates and Pomcitrons most excellent; and of Flowers, Jessamins, Roses, Tulips, July-flowers, &c. Here also at easie rates we bought Goats, Hens, Rice, Barley, Rack and *Aqua-vita*. Howbeit the *Muskitto's* or Gnats pestered us extreemly: but of more vexation was the Water we drank and in these torrid places thirst after, nay, were necessitated to dress our meat withal, and is the best the People have to drink out of the large Tancks they keep it in: they call it *Ob-baroon*, which in the language of *Persia* signifies rain-water; but with far more reason I may call it *Aqua-mortis*, death seeming to bubble in it. A base qualified Water, whether in regard their Tancks here are ill made or nastily kept, whereby the Water corrupts, or whether the rain of it self is insalubrious, or other hidden cause in nature there be, I cannot tell; but this I can, that it is unsavory, so ill to the gust as worse Water for taste, and especially for property can scarce be relished. As little of it came in my belly as could be borrowed from extremity of thirst: and with good reason; for as experience teaches, it causes catarrhs, breeds sore-eyes, ulcerates the guts, and (which is more terrible than the rest) engenders small long worms in the legs; a sort of nasty vermine not more loathsome to look upon than dangerous to the itching disease in them that breed them, by no potion, no unguent to be remedied: Nor is there any other way known to destroy them, save by rowling them about a pin, which if in screwing the worm chance to break, it gives them very doleful musick; for it makes the leg apt to gangren, and but by lancing hardly curable. The water doubtless being the natural cause of that malady, seems to me to bring its venome from the Region where it is generated; either for that the Springs are vitiate, or that the rain-water is corrupt: For albeit clouds are seldom seen there, yet sometimes they are, but undigested and unagitated by the wind; nor do they at all times distill their rain moderately in drops as is usual in colder climates, but in violent eruptions, dangerous both in the fall, and no less noxious in the drinking. Now the reason (as I apprehend) that they have but few clouds is because the Countrey is desert and sandy, and wants Rivers and other moist places to occasion exhalations, which beget rain. Howbeit, at our being here it rained a great shower, which made our Company the more acceptable. And we could observe that the soil (not only here, but in most of this Province as we travelled) is either stony or a sleight sort of mould, yielding little grass or grain of any sort, or fruit, save what was forced in gardens; unless it be Dates, which here are exceeding good and plentiful: But in Valleys and where Springs meliorate the earth, it produces Rice, Barley and like grain; as also fruits in great variety.

The Inhabitants are a mixture of *Jews* and *Mahometans*: Most of those I saw were blear-ey'd, rotten-tooth'd, and mangie-legg'd; the violent heat and unwholsome waters doubtless causing it. The habit of the greater part of them is only a wreath of Callico tied about their heads, their mid parts circled with a Zone of vari-coloured plad, with sandals upon their feet, elsewhere naked. Some nevertheless (though but few) have Shashes of silk and gold tulipanted about their heads, and robe themselves in Cabbays of fatten, their fingers being adorned with rings of silver set with Turqueises (that being the stone they most affect in *Persia*) in which they have engraven their Name, or some selected Posie out of the *Talmud* or *Alcoran*. The *Mahometans* delight much in *Archery*, and on their thumb commonly wear a ring of horn, which makes the Arrow go off both strongly and easily: their swords afford them no small delight, the blades being exceeding good, and the hilts no less valuable; for with the better sort usually they are of Gold. Here are some nevertheless that are proficient in *Philosophy* and the *Mathematicks*, the principal delight they take being in *Astrology*; For 'tis granted that *Major est utilitas in Astronomia quam in aliqua scientia. Nam, si contingat in ea error, est tolerabilior & minus nocet, quam in ceteris scientiis*: Greater is the profit in *Astronomy* than in any other science: For, if any error happen herein, it is most tolerable and less hurtful than in all the other sciences: *Isagogae Alcabitii*. But in the Mechanick and other curious Arts, it gives place to few in *Persia*. In this City should be a River, and that not a small one if our Geographick Maps were true: But therein they err; for here could I see no River, nor any in near an hundred miles travel further Northward; for both by enquiring of some *Persians* and our own further travel, I could neither hear nor see any nearer than *Tabb*, a River famous in separating *Susiana* from *Carmania*, and from *Larr* Westward about five small dayes journey; or that other of *Chur*, over which we rode 'twixt *Sbyraz* and *Persopolis*:

some Brooks indeed we past over, so small that they had no Name; but Rivers no Man calls them, since none of them in breadth or depth exceed three foot; Rivolets worth little more than the noting.

West of *Larr* is a Town called *Faarown* (*Gaarom* some write it) about twenty farfangs (which is sixty *English* miles) from *Lar*. Most of the Inhabitans are *Jews*; by some reputed little less than a thousand: much less than what *Ben Jonas* numbred in the Year 1100. for at his being in *Faaria* (which is presumed to be this place) it had then twenty five thousand *Jews* inhabitants. Some make this their road from *Larr* to *Shyrax*; but the way we took was more to the East, and more frequented, being neither so hilly as the other, nor so stony. Concerning the Name whence it is derived, I suppose it is either for that these are the descendants of that *Kiriath-jearim* we find mentioned in the 1 *Chron.* 2. 50. or from that in *Judea* called *Kiriath-jaarim*, i. e. plenty of wood which grew there, as we find mentioned in 1 *Sam.* 7. 1. which probably the transplanted *Jews* might commemorate. And this conjecture is further strengthened, by the analogy of the name *Gaarom* with the *Hebrew* words *Geron* and *Garim*, which signifies *Strangers*, or such as are transplanted into a strange Countrey: so as the Name fitly agrees with the condition of the Inhabitants. Also when out of these Captives *Cyrus* gave leave for the re-edifying the Temple, we find in *Ezr.* 2. 7. and *Nehem.* 7. 12. that from *Elam* and *Kiriath-jaarim* several of the *Jews* returned, where in the 24 verse, the other *Elam* is recorded: or else from *Jare* or *Faarah*, *Joktans* fourth son *Gen.* 10. 26. whose Brethren *Ophir* and *Havilah* travelling from *Babel* to plant about *Ganges*, 'tis likely left him by the way to increase their Cousin *Elams* plantation. But seeing these are the off-spring of those the *Assyrian* Prince *Salmanassar* (called *Enemessar* in *Tobit* 1. 2.) forced out of *Samarina* as we find recorded in 2 *Kings* 17. 6. *A. M.* 3220. the Name from them has the more probability: for in Scripture we read that he placed them in *Halab* and *Ghabor*, (*Mons Chaboras inter Mediam & Assyriam*, *Ptol.* 6. l. 1.) *Median* Cities near unto the River *Gozan*: The finding of this River hath been not a little controverted, and the quest continues yet obscure: For some would have it to be a River in *Bactria* not far from *Oxus*, and to have the like vent into the *Caspian*; which being so remote from *Media*, cannot be approved of. Others place it near *Araxis*, which has the greater semblance of truth, *Araxis* streaming through that part of the *Medes* Countrey which about *Alexander's* time was new-named *Atropatia*; other some 'twixt the Mountain *Chabor* and the *Caspian* Sea, emptying it self into the River *Cyrus*, which discharges it self into the *Caspian*. Notwithstanding which *Ben Jonas* in his Itinerary finds *Gozan* hereabouts, and reports that it empties its fresh streams into the *Persian* Gulph. Yet to close with the *Jew* in this his *Cabala* is not safe; seeing he finds not onely infinite numbers of *Jews* all along from hence to *Nisibor* (or rather *Nisipore*, i. e. *Bacchi Civitas*) in *Sogdiana*, (which *Ptolomy* places in *Aria* under 35 degrees 20 minutes) but several *Gozans* also; which brings it under such confusion as none indeed can well tell where to find it. And concerning that *Gozania*, I find it in *Ptolomy's* Tables to be in 40 degrees 40 minutes, and by being in *Media* it hath affinity with the Name, but in the Map not being taken notice of, cannot tell where properly to place it. Moreover, albeit the way these banished Tribes took from their own into the *Median* Territories was in probability the usual or nearest way, which was to pass betwixt *Babylon* and *Nineveh*; yet their progress is so mysteriously described in the *Apocrypha* 1 *Esdr.* 13. 40. that some think they went through *Palmerina* in *Syria* and the South part of *Armenia* the Great into the *Persian* Dominions: For speaking of the Transmigration of those Tribes from *Israel*; *These are the ten Tribes* (saith he) *which were carried captives by Salmanasser in the time of King Hosea beyond the River Euphrates; who resolving amongst themselves to leave the multitude of the Heathen and to sequester themselves into a Countrey where never mankind dwelt, they entered in at the narrow passages of Arfareth, the Springs being by miracle dryed up untill they had passed over, and after a year and a halfs journey from Arfareth they sat down, where they inhabited untill the later times.* By which relation (notwithstanding *Paulus Venetus* and others find this *Arfaret* in the most Easterly part of *Scythia extra Imaum*) albeit some think they passed through the *Arabian* deserts to *Babylon*; others nevertheless suppose that their way was through that part of *Syria* called *Palmerina regio* into *Armenia*, 'twixt those parts where *Euphrates* and *Tigris* have their Springs, and so through the *Iberian* straits called *Porte Caucasie* strook into *Mozendram*, and thence into *Bactria*. But that *Bactria* was the Countrey they rested in cannot be imagined, seeing that was not remote enough for eighteen months travel from *Ararat*, if we should grant that they were in motion, and *Ararat* strictly to be in *Armenia*, being indeed not above 2 months journey thence; but more especially seeing that *Bactria* was so far from being uninhabited as the place should be they designed to with-

withdraw themselves unto, *Bactria* at that time flourishing so exceedingly that it had no less than a thousand Cities. So as it may be rationally concluded, albeit in that dejected and deplorable condition these exiled *Jews* were desirous to find out such a desert Countrey as *Esdra*s speaks of, it was doubtless an enterprize very difficult, in case they had the liberty to be their own choosers, which too rarely happens unto captives. For in those days through *Noah's* originary and after by *Sem's* posterity successively the oriental Countreys were better planted than *Japhets* was, (for in *Alexander's* time, after subverting the *Persian* Monarchy, invading *India* and part of *Scythia intra Imaum*, he reported that there he found more People and consequently more opposition, and greater and wealthier Cities than he had done in his conquest of all other that were under the stroke of the *Persian* Scepter, even from *Indus* beyond the *Hellepont*;) therefore into what part of the World these poor *Jews* were pent is not so easily to be discerned; though I imagine they were not permitted to cohabit together; for then their increasing generations would here as formerly in *Aegypt* have rendred them formidable; but rather were separated and made to plant in several Colonies, as were the other Tribes, in like manner transplanted. Howbeit, the cause of their Banishment appears in the Prophecy of *Jeremiah* chap. 24. v. 9. where 'tis recorded, that by reason of their propensity to Idolatry they should be removed into all the Kingdoms of the Earth, and become a reproach and a curse in all places whither the Lord would drive them: Which was fulfilled; for transplanted we see they were into the East; and seeing the Scripture declares not the place, 'tis of no avail more than to their separation afterwards to make a more curious enquiry concerning it. Albeit *Jovius Leunclavius* in his *Pandects* to *Genebrard*, and some others from the word *Tattar* in the *Hebrew* and *Syriack* importing a remnant, *Giog-chan*, *Gioc-Elp*, and other proper Names, there used, Circumcision long before the publishing of the *Alcoran* and other *Jewish* Rites there practised, fancy to themselves that into those then uninhabited parts the *Jews* withdrew: Which if so, was in all likelihood to the N.E. of the *Mare Caspium*, beyond *Oxus* and *Jaxartes* Rivers now called *Nycaphtac* and *Chesel*; albeit *Abulfeda* and *Rabbi Moses-bar-Nachma* in his Paraphrase upon the *Pentateuch* conjecture that *Gog* and *Magog* (*Meshecs* posterity) is not so much a general as a particular name of Princes and Persons of command in those *Scythick* Provinces; howbeit frequently mentioned in the Prophets and specially in *Ezek.* 38, &c. so as that supposition is but weakly founded, at least in my apprehension. For of equal force is that tradition the *Jews* here inhabiting as yet retain, That the Offspring of *Dan*, *Zebulon*, *Asher* and *Nephthali* being planted near *Damoan* under mount *Taurus*, but themselves the Issue of *Reuben*, *Gad*, and half *Manasses* by *Tiglath-pilazar* removed to this *Jaaroon*, and parts about *Larr*, the same time the Inhabitants of *Damascus* were by that Prince removed unto *Kyr* in *Media*, 2 *Reg.* 16. 9. But that they should sequester themselves from the rest of the World, was not without reason; for though the meaning thereof no doubt was to express their sorrow and desire to avoid the temptation of the *Heathen*; yet seeing in those times of all sorts of Men they were the least sociable as *Ovid* says, having as *Tacitus* l. 5. *Hostile odium contra omnes alios*, and in requital thereof stiled by the *Heathen Men-haters*, of all Nations the worst, and other like Epithetes; yet doubtless have inherited that voluntary execration they intailed unto their Posterity at the condemnation of our *Saviour*, living ever since to our sorrow we see in an obdurate and wretched condition all the World over, and is thought will so continue, untill by miracle they be converted, as the Almighty shall think fit; or at the personal return of *CHRIST* to judgment; or of *Elias*, which is thought will be a little before the World's consummation: albeit as that great Scholar Mr. *Fulk* observes from *Matth.* 11. 13. in *John the Baptist*, *Elias* is already come. The translation of the Septuagint which to *Eliab* adds the *Thisbite*, being what doubtless in that Text mislaid St. *Chrysostome*. Moreover these *Jews*, notwithstanding their itch after Idol-worship is over, and that in the Synagogues they have a formal way of singing Service expressing very little reverence, and differing from that which *Ezra* appointed; yet have they no sacrificing Priest, holding no place proper save *Jerusalem*, where the *Christians* would oppose it as well as *Turks*. The five Books of *Moses* they have agreeable to ours: And although they have no *Tirshatha* or Civil Magistrate of their own, or dare not break the peace where they live under *Christian*, *Mahometan* or *Gentile* Government; yet are not without separation amongst themselves, the five great Points controverted (in *Augustus Caesar's* time) betwixt the two great Families of *Shammai* and *Hillel* still spreading like a gangrene so irreconcilably that till the *Tisbite* comes (as one says) none else will be able to agree them; not *Rabbi Elias* who from the first verse of the first chapter of *Genesis* where the letter *Aleph* is six times found, cabalistically concludes that the World

shall endure just six thousand years, *Aleph* in computation standing for a thousand, albeit he should enter the lists to vanquish either party. But to return.

In or near this place is a precious liquor or Mummy growing, *Mumnahy-koobas* they call it, which none presumes to take, it being carefully preserved for the King's sole use. In *June* onely it distils from the top of those stupendious Mountains, every year about five ounces. A moist redolent gum it is, sovereign against poyson; and (if we may believe them) a *Catholicon* for all sorts of wounds whatsoever: So as when other Princes send *Shaw-Abbas* Gold, Pearl, or like costly presents, he returns them a little of this *Balsame* as a suitable requital. After *Alexander* had prey'd and sacrificed in *Susa* (betrayed by *Abulites* a time-serving Satrapa) he led his wanton Army towards *Persepolis*: his nearest passage was over these Hills of *Jaarown* (in those days by Authors called *Pila Persidis* and *Susaida*) where to his amazement he was so well beaten by *Ariobarzanes* a valiant *Persian* and his little Army, that (contrary to the accustomed pace of the Worlds Monarch) he was constrained to retreat, and find another way to avoid the storm of stones and arrows which that noble *Persian* freely sent him.

The eleventh of *February* we left *Larr*, *Codgea-Obdruzy* the Governour having furnished us with Mules, emblems of sobriety: Our Harbinger (or *Mammandore* as called in *Persia*) was an old *Cozelbash* who would be sure (hopeful of some reward) at every place where we made our *Manzeel* to provide us good quarters, and such meat as the places could afford; by vertue nevertheless or force rather of his authority domineering over the wretched Rusticks more than pleased us; for he would profer them a little money for what he liked, which if they refused, then *volens volens* he would have it, and *Alla Soldado* paid them with big words and *bastinadoes*: So as we saw that in miserable slavery these Peasants live, contented to submit to the arbitrary will of the Souldier. The first night we pitched our Tents not far from *Larr*, but were stopped next day by an immoderate flood of rain; which though it was very welcome, yet made the earth so slippery as our Camels glib hoofs could not foot it. The rain falls seldom here; but when it comes, they both feel and hear it: Sometimes it raises such a deluge as sweeps Men and Houses away; for (as we were told) six Years before (in this very place) a Caravan of two thousand Camels in part perished by the fury of it. The fourteenth day we rode to *De-achow* (or *Techoo*) which signifies a Town under a Hill; where we saw many pretty Tombs, few without a Grave-stone and an *Arabick* memorial. The *Alcoran* commands that none be buried in Cities, for fear the Dead infect the Living. This *Jus sepulchri* was according to the Ancients, *quo cavebatur, Ut nemo sepulturam haberet in eodem loco quem alius sepulchro prius occupasset, Sil. l. 1.* That no grave should be made in the place where any other had formerly been buried. And by the Law of the twelve Tables Burials were prohibited and not permitted to be within any City; but rather in Cemeteries without the City, or nigh the publick high-ways; that by viewing the Sepulchres of the Dead (according to the custom of the *Romans* and *Aegyptians* who had them in their Banqueting-Houses) they might the better contemplate their mortality. A mile from this Town we viewed about threescore long Pavilions; which were black without, but within they had female Beauties: The *Persians* call them *Uloches*; the *Arabs* *Kabilai*; the *Turq'stans* and *Armenians* *Taiphæ*; the *Tartars* *Hoords*; the Ancients *Nomades* from the *Numidians*; concerning whom the Poet says truly, That

Nulla domus, plaustris habitant, migrare per Arva
Mos, atque errantes circumvectare Penates.

Their Carts their Houses are, their sole delight
To wander with their House-Gods day and night.

Suffer me to wander a little with such novel company. Seeing that Vertue the Trophy of a refined ambition is purchased by embracing the wholsom notions of an humble Soul, of a well-tempered Spirit, that heavenly radiance respects no other object with delight save vertue, from which pure stream flows Moderation, to whose excellency (next to Spiritual sacrifice) we may safely devote our best endeavours. Howbeit, so apt to every immodest act is Man's corrupt disposition, that to enjoy sensuality he conceits vertue (though never so gorgeously array'd) foul and deformed; till moderation force him to a strict account, and discover how much he erred in preferring intemperance before the transcending qualities of a vertuous life: from whence, when we contemplate the contented life and poverty of these *Uloches*, needs must we condemn our selves of loathsome riot. For, how free from unseasonable care, pale Envy, affrighting Tumult, and nasty Surfeit do these enjoy themselves? Happy Conquerors! how mutually do they accord, how joyfully satiate Nature in what is requirable? Hear *Lucan* in its commendation:

*Base Luxury ! wherein so much is spent,
Learn with how little Nature is content.
In Gold and Myrrhe these drink not ; but are best
In health, when Bread and Water is their feast.*

— O prodiga rerum
Luxuries ! nunquam parvo contenta paratu,
Discite quam parvo liceat producere vitam
Et quantum Natura petat ? —
Non Auro Myrrháq; bibunt, sed gurgite puro
Vita redit ; satis est populis fluvíúsq; Cerésq;

To return. So soon as *Phæbus* had run thrice fifteen degrees in our *Hemisphere*, we mounted our melancholy Mules, and made our next *Manzeel* at *Berry*: Nothing observable in the way, save a thick Wall of great length and heighth, cut by extraordinary toil out of the Rock as a boundary, and to safeguard the *Larrians* from the *Shyrazians*, the Kingdom of *Larr* in that place terminating.

Berry is a Village which promises much at a distance, but when there, deludes the expectation: Howbeit, not a little famous through the *Persian* Territories; both from the immunities that an ancient learned *Syet* endued it with, confirmed by succeeding Princes; and from an *Arabick* School which is there kept and distinguished into several Classes of the Civil Law, Astrology, Physick, and what leads to *Mecca*: commendable in their *Pythagorean* silence, practising to discourse by winks, nods, and dumb signs; for babling and noise in all *Arabick* Schools is detested: They observe two Rules especially, Obedience and Moving the Body to and fro whiles they be reading. Adjoyning this School is a *Jewma Machit* (or *Mesquit*) of great veneration by being the Dormitory of that great Doctor *Emawm-zeddey-a-meer-a-maddy-Ally*, who was a Prophet's son and allied to their great *Ally*, in this grave enjoying (say they) eight hundred years rest: His Tomb raised four foot from the pavement is longer and larger than the included Carcass, for it is eight foot long and covered with a white fine linnen cloth; the Tombstones are carved and painted with knots and poesies of *Arabick*. Near him are fixed two Lances to memorize his *quondam* profession, and some Ensigns not of ordinary invention: Upon his Coffin lie a set of Beads, which (if you will credit them) to this day retain their Masters vertue in working miracles: Within the Coffin is his Body; a mummy that has continued long; the brains and entrails are taken out (for they corrupt the soonest) and the Carcass (as they say) is embalmed in wax or such gums as both smell delicately and are of longest continuance. At the top of the Chappel is a Steel-mirroure, wherein these Linx-eyed People view the deformity of their sins. They also shewed us a square stone which was pierced and hung near the wall; a rare stone, a relique most notorious! for the Prophet used to burthen the backs of impenitents sinners with it, telling them their impiety made it seem heavy, a weight so ponderous as made them take the right path to be quit of it. A little pot they also shewed us, holding a sovereign Unguent made eight hundred years since, oft used and (which is a miracle) never exhausted; 'tis not onely good to help sore eyes, but a *Panacea* (as they would have us believe) against all Diseases. To crown all, a Book (no *Alfurcan* of Devotion) was laid upon his Coffin; any body may be suffered to see it a far off, (but to touch it was presumption) in storm and crosses (they say) they find remedy with onely naming it: The Church was neatly matted; a Mosque of so great veneration that none enters with boots or shooes on. Such as want issues, (in legs I mean not) health, wealth, friends, or the like, according as their Offering is, have satisfaction. The Oracle (the Priest) they say never deceives them: *Sed non ego credulus illis*: and with that I bid farewell to *Berry*, which some make to be the first Town in that which strictly may be called *Persia*; howbeit, we usually extend it South as far as the Gulph of *Persia*; having *Media* to the North, East the two *Carmania's*, and West *Susiana*, according to the 5 Book of *Ptolomy*.

The next night we got to *Bannarow*. The last Town feasted us with traditions, this with good chear, Musick, Kettle-drums and six dum Musquets. The ruins of an ancient Castle (demolished by the *Persian*) here shews its ribs, through which the cool air blows, seldom failing from the top of that Mountain: One side of the Castle wall is anatomized to the Town, the other to the stony Desert. Next night we lay in *Goyoome*, bragging that it has a thousand but ordinary Houses. After we had reposed an hour, a *Focus-pocus* for the Ambassadors better repast performed rare tricks of Activity, some of them I remember: He trod upon two sharp egg'd Semiters with his bare feet; then laid his naked back upon them, suffering a heavy Anvil to be set on his belly and 2 Men to hammer out four Horse-shooes upon it as forcibly as they could beat; that trick ended, he thrust his arms and thighs thorow with many Arrows and Lances, then by meer strength of his head and agility of Body lift up (no less than a yard from the ground) a great stone weighing six hundred pound; and then (as if he had done nothing) knit his

his hair to an old Goats-head, and with a scornful pull tore it asunder, crying out *Al-lough whoddaw*, i.e. *God be thanked*, the standers by with a loud yell applauding him: This was notable. But what was he to speak of *Marius* (one of the thirty Tyrants) who with one of his fingers could overthrow a loaded Wain? Or of *Polydamas*, who with one hand would hold a wild Bull by his hinder leg, as *Cæl. Rhod.* and *Treb. Pollio* report. But in remembring these I had almost forgot how that in *Goyoom* is intombed *Melec Mahomet*, one who in these parts is not a little famous for fomenting the authority of his Master *Mahomet*, when the *Saracens* (not liking the innovation) first began to canvass it.

Next night we lost one another by a careless associating, whereby we procured to our selves a miserable lodging in that solitary wilderness, having neither grass, nor trees, nor water; but stones (which gave no refreshment) and sand in abundance: nor beheld we other than Ostriches, Storks and Pelicans for companions. The Earth has heretofore worn *Flora's* Livery; but, by the rage of War and continued ardor of the Sun, becomes miserably desert; or rather from the wrath of Almighty God *Who* (as the Kingly Prophet sings) *makes a fruitful Land barren for the ungodlineſs of them that dwell therein*. Next day we quested in search of our Carravan, and after some pains recovered it. That night we again pitched in the Desert, and were entertained by such a sudden storm of rain, thunder and lightning, as made our chear very wretched, imprisoning us also in our Tents. Next day we had the weather more comfortable, the sight of a few Date and Mastick-trees exceedingly refreshing us. *Coriat's* report, that Mastick is found no where but in *Syo*, was here confuted. By the way we took notice of an old-conceited Tomb which inhumed a harmless Shepherd: Hung it was to and fro with threads tripartite (peradventure shadowing out a Trinity) each thread being trimmed with parti-coloured wool; at each end of which was placed a puppet to protect it, and some Cypress-branches stuck about, to revive (as I then apprehended) an antiquated Ceremony mentioned in *Virg. lib. 3.* which then was to erect

——— *Stant manibus Aræ*
Cæruleis mœstæ vittis, atrâque Cupressis.

——— *Altars, their Ghosts to please,*
Trimm'd with blew fillets, and black Cypresses.

And in the 6 *Æneid*.

About the sides they mournful Cypress place.

And that it was an ancient custom to adorn the Sepulchres of the Dead with fillets, *Papin. lib. 4. Silvarum* faith;

Pande fores Superum Vittatâq; Templâ Sabæi,
Nubibus & pecudum fibris spirantibus imple.

——— *Et ab arbore casta*
Nectent purpureas niveo discrimine Vittas,

faith another Poet. And *Valer. Flaccus lib. 8.* to the same purpose,
Ultima Virgineis tum flens dedit oscula Vitis,

The next (being the two and twentieth of *February*) by the way we had some sport in dislodging a wild Bore whom we pursued, but neither shot nor dogs could reach him. That night we made *Cut-bobbo* our Manzeel: *Mohack* our next; in which are buried *Mahomet*, *Hodgee*, *Izmael* and *Ally*, four Mussulmannish Doctors, intombed here four hundred years ago, and resorted to with no small reverence. Next day to *Coughton*, where the People in few years before suffered in an high measure by Locusts, which these parts are sometimes infested with: Yet not so much as the more South and Easterly parts of the World; where as God's revengeful Armies they are observed to fly in numbers infinite and in order admirable, devouring the fruits of the Earth so exceedingly, that famine commonly ensueth. Howbeit, in some places the Inhabitants in requital devour them again, esteeming them both savoury meat, and easie of digestion. The next day we got to *Unghea*; the day following to *Moyechaw*; the next to *Pully-pot-shaw* (leaving *Bobbaw-hodgee* on our left hand) and next night pitched a farsangh short of *Shyraz*. According to custom we expected a ceremonious entrance: But seeing none came out to that purpose, our Ambassador (who was ever sensible of his Master's Honour) sent his *Mammandar* to the Governour to demand fresh Horses and fitting accommodation. The *Daraguad* in person came to dissemble his neglect; first excusing the Duke's absence

absence whose displeasure he feared for not acquainting him with this excellent advantage to manifest his love unto our Nation, in comparison of whom, all other in that part of the World were contemptible. In a word, (perceiving our haste) he prayed his Lordship to exercise but three days patience till the Great Duke came purposely to honour his Entrance; a favour of a double reflex, in that it would infinitely content the Governour and Citizens, and accumulate an incomparable splendor to his Entrance; closing his Complement with an If not, he was then ready to usher his Lordship to his Lodging. The Ambassador though he well enough descried his petty courtship, yet thought it best to dissemble his discontent, perceiving no remedy. We jogg'd leisurely on upon our Mules and Assinegoes, who (so soon as they winded the air of this great City) spared the *Persians* the labour of Kettle-drums, Timbrels, Hoboy, and such Phygic musick; sometimes braying out, at other times ecchoing to one another in their Mymallonian Cornets as if some Orgye to *Liber Pater* had been solemnizing: in so much as many ran out of doors, others fired their Flambeauxes to know the cause and glut their wonder. After long circling we alighted at the house of *Shock-Ally-Beg* (the Dukes Deputy) where our Ambassadour after a prolix Apology from the Governour was entertained with a short Banquet, and then convoyed to *Ally-chan* a House at the East end of the City belonging to the King, encompassed with as curious Gardens and as spacious as most in *Persia*. And now we have overcome the trouble of our passage into the City, albeit we entred not in the day time to see and to be seen, do not think it novelty or that it was without reputation, or as if nocturnal Entries had not equal lustre with the day; seeing that *Holofernes* chose the Night to make his triumphant Entrance into *Damascus*: *Antiochus* also took the same time to enter *Hiernusalem*, *Augustulus* Rome, and haughty *Sapores* into this City.

SHERAZ (for so they pronounce it) the pleasanter of *Asiatick* Cities, is removed from the *Æquator* 29 degrees, 20 minutes North, its longitude is 88 degrees; by *Phil. Ferrarius* and some others supposed to be the reliques of *Persopolis*: which I no ways allow of, not only from the difference of scituation and distance of place from *Chilmanor*, being no less than thirty *English* miles thence, but principally in regard many rising and rough grounds and some considerable hills are interposed. However, it is of great antiquity in the Name it bears: For *Ben-Jonas* a Jew, travelling these parts about 500 years ago, found *Syaphaz* hereabout, which doubtless was this City. By *Cornelius de Judeis* 'tis named *Syras*, a mistake probably in the Transcript, seeing that *Sivas* another Author likewise mis-calls it. *Don Garzias* calls it *Xirias*; *Paulus Venetus* *Zyraz*; *Sir Walter Raleigh* *Siras*; *Oforius* *Xiras*; *Stephanus Cirecatha* and *Cirec-batha*, borrowed as I suppose from *Cælius* who does the like from *Muslaedini-Saddi* the Philosopher and Traveller, whose native place this, was and is by him called *Cyropolis*, alluding rather to its ancient *Greek* name than to the name it then bore, seeing Authors more ancient than himself call it by the name of *Syras*, as the Jew I lately mentioned and others: This *Saddy* lived *An. Dom.* 1200. *Heg.* 600. at which time ruled there *Musaffer Eddin Abubecr*, Son to *Saddy* Son of *Sengus*; as appears by that learned Treatise of *Saddy* called *Rosarium Politicum* in our time translated by *Gentius*. The name *Cyropolis* (as the word imports) was we may suppose assumed from *Cyrus* that noble River, which also gave Name to that magnificent Prince *Cyrus* formerly called *Agradatus*; albeit we have a more clear authority for it, seeing God by the Prophet *Esay* chap. 44 & 45. calls him by that Name, above an hundred years before his birth, anointed and designed to be the Deliverer of his People from the *Babylonian* bondage. The River, whether it be that which springing from the *Coraxian* Hills in thirty eight degrees empties it self into the *Mare Caspium*, and has neighbouring it the two other Rivers *Cambyses* and *Araxis*, (for that in *Sogdiana* near *Jaxartes* mentioned by *Quintus Curtius* and that other in *India* spoken of by *Ælianus* are not it, is evident;) or that it be this, which streams in the mid-way 'twixt *Sheraz* and *Chilmanor*, being unsatisfied my self I leave it unto others better to consider of; and shall only give my further apprehension concerning the Etymology.

Sheraz then probably derives it self either from *Sherab* which in the *Persian* Tongue signifies a Grape, here abounding; and than which no part of the East has more generous, nor any Climate more benevolent; or else from *Sheer* which in the *Persian* signifies Milk: And the rather seeing several other Towns have their denominations accordingly; namely, *Aleppo* from *Halip*, i. e. Milk, albeit some would have it from *Alepius* *Julian's* Lieutenant; and several *Persian* Towns have the like; as *Whormoot*, i. e. a Town of Dates; *De-achow*, a Town upon a Hill; *De-gardow*, a Walnut-Town; *Bazebachow*, *Periscow*, *Cut-bobbaw*, and others: Or otherwise, passing by the *Greek* synonymas, *Σαῖρα Catena*, or *ἀπὸ τοῦ σαίρου propter æstum*; and that of *Strabo* l. 2. *à Minerva, que dicta erat Sheraz*;

raz; I may with equal authority assume the derivation from *Shuraz* which signifies a Lion; or from the *Syrases*, as the *aborigines* or *incolæ* of old hereabouts were termed and appears by *Polyænus* l. 8. de *Semiramide*; or else à *Schyris Arabia populis* (who to give *Pliny's* expression lib. 6. cap. 13.) *Indorum vel potius Persarum lingua loquentes, ibi sunt remeantes, &c.* Nor was this City less ancient than great, if the report be true which the Inhabitants make, that *Jamsheat* the fifth King of *Persia* and predecessor to *Kedor-Laomer* laid its first foundation: For *Boterus* affirms for truth, That *Quando Syras erat Syras* (i. e. *Civitas*) *tunc Cairus erat ejus pagus*; which proverb notwithstanding he borrows from *Musladini Saddi*, who hath this hyperbolizing question, *Quid est Cairum? quid Damascus? quid terra? quid ipsum mare? Omnes enim Urbes pagi sunt, & sola Schy-ras Urbs est*: rendring thereby *Shyraz* onely worthy to be named a City; in comparison of which *Cairo*, *Damascus* and all others extant upon the Continent or Isles were but Villages: *Saddi* also in this taking his pattern as I suppose from *Rome*, *Quæ sola per excellentiam Urbs vocabatur*. But that it was a very great City long ago is indubitable; and for proof I give you these few instances. *Ulughbeg* (a learned Geographer and Nephew to *Tamberlang*) in his time finds her to have fifteen miles compass: *Contarinus* after him the like, and eighty thousand houses. *Barbarus* eightscore years ago reports her to be twenty; *Cluverius* the like: *Teishera* after him to have six and thirty miles circuit; *Skikard* upon *Tarich* the like circumference; a circuit very large, but occasioned by the many and spacious Gardens this as most other *Asian* Cities have, rather than from the numerous Buildings. *John* of *Persia* in his time numbred her Inhabitants eighty thousand; *Ben-Ally* three hundred thousand: I dare not gain say their reports, because no present enquiry can well disprove them; let us therefore rest contented in her Description as I could observe her to be at present.

Shyraz is distant from *Ormuz* one hundred and eight farsangs, or three hundred and four and twenty miles; from *Larr* one hundred eighty six; from *Babylon* three hundred; from *Spahawn* two hundred and two and twenty; from the *Caspian* Sea six hundred; from *Cazbyn* four hundred and eighty six; from *Periscow* four hundred and forty; from *Candahor* three hundred and sixty; from *Yezd* two hundred and nineteen; from *Faza* sixty miles English, or thereabouts. The ancient Inhabitants were the *Artiare*, *Tapiri*, *Cartii* and *Orebatii*; now converted into *Parc*, *Furc*, *Fares* and *Farsistan*.

Shyraz at this day is the second City for magnificence in the Monarchy of *Persia*; watered by *Bindamyr*, (as *Phil. Ferrarius* in his *Epit. Gentium* calls it; though indeed it is the Bridge, the water being called *Kur*) formerly either *Orontis* as in *Ptol.* l. 6. c. 3. and l. 6. c. 23. another of the like name being in *Cælosyria*, or else that *Rhogomana* in *Ptolomy*, a River that draws her descent from the *Tapirian*, as some say from the *Parchoatrian* Mountains, and after above two hundred miles circling in meanders commixing with *Choaspes* (now *Tabb*) and *Ulay*, not far from *Valdac* (old *Shushan* is now so called) lose themselves in the Gulph, and promiscuously thence disgorge themselves into the *Indian* Ocean.

Some walls it shews which were raised by *Usun Cassan* the famous *Armenian* Prince, who lived *An.* 1470. but seem to scorn a limited bondage; for now it stretches from the South-east to the North-west well near three miles, and is not much less the other way; the compass being seven miles or thereabouts. It is very pleasantly seated at the North-west end of a spacious Plain, twenty miles long and six broad; circumvolved with lofty Hills, under one of which this Town is seated; defended by Nature, enriched by Trade, and by Art made lovely; the Vine-yards, Gardens, Cypresses, Sudatories and Temples ravishing the eye and smell, so as in every part she appears delightful and beautiful.

Here Art-magick was first hatched: Here *Nimrod* for some time lived: Here *Cyrus* (the most excellent of Heathen Princes) was born; and here (all but his head, which was sent to *Pisigard*) intombed. Here the great *Macedonian* glutted his Avarice and Bacchism. Here the first *Sibylla* sung our *Saviour's* Incarnation. Hence the *Magi* are thought to have set forth towards *Bethlehem*; and here a series of two hundred Kings have swayed their Scepters.

The Houses are of Sun-burnt bricks, hard and durable; the Buildings not very lofty, (feldom exceeding two stories) flat and tarrased above, having Balconies and Windows curiously trellized: within they are spread with Carpets; little other furniture otherwise is noted. *Sultan Shock-Allybeg's* House (where the first night we were banquetted) is inferiour to few; for his Dinning-room was high and round and spacious: The roof was arched, the walls imbossed with gold and wrought into Imagery, so shadowed that it was hard to judge whether imbossed, insculpt or painted: The windows were of

of painted glass, the floor spread with curious Carpets. Few or none here are without their Gardens (Forests rather) of high Chenaers, (resembling our Elm) and Cypresses: So as indeed a more delightful object can hardly be, than what this City yields the eye from the neighbouring mountain. The Palaces rise so amiably, and the Mosques and Hummums with their cerulean tiles and gilded Vanes, amongst the Cypresses so glitter by reflecting the Sun-beams in a curious splendor.

Fifteen Mosques express their bravery here, which in shape are round (after the *Alkaha* in *Mecca*) tiled with a plaister made of lime-stone burnt, which so soon as it is dry becomes so exceeding hard that it rather resembles true stone than mortar; with which they do not onely parget the outside of their Houses and trim it with paint after the *Morisco* manner, but also spread the floors and arches of their Rooms: But on the top and outside these are pargetted with Azure stone resembling *Turquoises*, lined most part within with black well-polished Marble; and the tops are beautified by many double gilded crescents or spires which reverberate the Sun's yellow flames most delightfully. Two are especially note-worthy in their steeples, (so some call them) being small but exceeding high Towers: The one is square above fifty foot high in the body, leaded in some part, in other part discoloured with gold and blue; the outside varnished and wrought with knots and poesies, vast and unfurnished (or rather unfinished) within; and above, spiring in two slender but aspiring *Alcoranes* of wood, being round and coupled at the top, garnished with great art and cost, very near as high as *Pauls* in *London*; from whose tops the clear-voic'd Boys sing thrice every twenty four hours *Eulogies* to their Prophets *Ally* and *Mahomet*; for, Bells are no where tolerated in *Mahometans* Temples: The other (rather resembling a royal *Carravans-raw*) is quadrangular; the superficies of it *Arabick* invention, imbossed with gold, painted with azure, flagg'd with *Porphyre*, garnished in several forms or mazes, and made resplendent at some solemnities by many Lamps and Torches.

Other Mosques within this City are not so remarkable, yet not so mean as not to invite the observation; for what they want in Architecture they supply in Reliques venerably accounted of for entombing the Carcasses of some *Alchoranish* Doctors; whose seeming sanctity hath got such repute amongst those superstitious People, their Tomb being inriched by the superfluity of zeal, as no cost nor pains is thought too much to evidence the reality of their devotion. Some Sepulchres there are of well-polished Marble; others of Wood cut into an antick kind of carving; others express the Painters Art, and other some the Sculptors skill in Brass and other metal; so that where Art is defective, Nature out of the treasures of darkness has supplied them. In one place *Shawmeer-Ally-Hamzy* a prophetick *Mahometan* rests his bones, seven hundred years since (some merrily say) ferried by *Charon* into *Acheron* for doting upon his *Alcoran*: The Mosque is square; for threescore paces long I found the structure he is buried in to be, and in breadth just so many. In another sleeps *Sandant-Emyramahow*, contemporary (as tradition gives) with *Mahomet*; and many more, whose dust rests till the Trumpet dispose them to a resurrection. A little out of the Town is interred that learned Poet and Philosopher *Musladini Saddi*, who wrote the *Rosarium* which is lately turned into *Latin* by *Gentius*: And near him his Brother Poet *Hodgee Haier*, whose Poems are of great esteem in *Persia*. And indeed *Shyraz* has a Colledge wherein is read Philosophy, Astrology, Physick, Chymistry and the Mathematicks; so as 'tis the more famous through *Persia*. Upon many of these Mosques the travelling Storks have piled their nests, a bird (as of the *Aegyptians*, so) of these People divinely estimated, termed *Pietatis cultrix* by *Petronius*.

*The famous Stork which buildeth in the Air,
Fosters her naked young with tender care.
And by that love their duty doth engage
When need requires to help her feeble age:
Nor fail her hopes; for when she cannot stir,
The pious Brood both feed and carry her.*

*Aerio insignis pietate Ciconia nido
Investes pullos pignora grata fovet.
Taliaq; expectat sibi mutua munera reddi
Auxilio hoc quoties mater egebat anus.
Nec pia spem soboles fallit; nam fessa parentum
Corpora fert humeris, praestat & ore cibos.*

The Gardens are many, and both large and beautiful; so as I may say of this what the *Syrians* attribute to those of *Damascus*, *Operatissimi sunt in hortis*: Several of them (as I paced) are eight hundred paces long and four hundred broad. But *Hony-shaw* (which is the King's) challenges superiority over all the rest, being square every way 2000 paces. Most of them safeguarded with walls fourteen foot high and four foot thick; and which from their spaciousness and plenty of Trees resemble groves or wildernesses,

but by that name (the *Persian* word is *Bawt*) are called; they abound in lofty pyramidical Cypresses, broad spreading Chenawrs, tough Elm, straight Ash, knotty Pines, fragrant Masticks, kingly Oaks, sweet Myrtles, useful Maples; and of fruit-trees are Grapes, Walnuts, Apricocks, Plums, Almonds, Figs, Dates, and Melons of both sorts exceeding fair and of incomparable sweetness; also Flowers rare to the eye, sweet to the smell, and useful in Physick. The earth dry, but green; the air salubrious, though sharp a little while; yea, such as may make good *Tibullus* his fancies of *Elysium*: For,

Hic choreæ cantûsq; vident passimq; vagantes
Dulce sonant tenui gutture carmen aves.
Fert casiam non culta seges, totûsq; per agros
Floret odoratis terra benigna rosis.

Here songs and dances have esteem, and small
Sweet-chirping birds with musick comfort all.
Th' uncultur'd ground sweet shrubs doth freely bring,
Sense-sweetning roses without Art do spring.

So as I must acknowledge it a truth, that as the East is more warm, so more refreshing and pleasant than the West, and through the gentle influence of the Sun and Wind makes both Flowers and Fruits much more delicious, succulent and fair than we find in the Occidental Regions. In *Oriente* (saith *Vicomercatus lib. 2. in Arist. Meteor.*) *omnia suaviora quam in Occidente gignantur; Solis videlicet intensiore calore illic dominante: atque etiam terris ex halitibus Oceani, cujus aque pingues sunt, pinguesfactis, &c.* Again, *Orientalis partes sunt calidiores, quia dextra pars sint Cæli & universi, &c.* And *Albertus* gives this reason for it: *Sol triplicem vim Orientalibus infundit, simplicem Occidentalibus: in Oriente enim radios qui caloris initium sunt primum mittit; deinde paulatim ad eum Occidentis calorem auget.* And in another place: *Orientalis illas partes negari non potest, calidiores esse Occidentalibus, cum Aromata omnis generis & odores & delicias veluti omnes in illis nasci videamus, quod sine calore validiori fieri non potest, siquidem in Occidente, qui est frigidior, minime nascuntur.* And *Olympiodorus* gives us this reason: *Sol enim ab Oceano ad orientales Terras tendit, itaque omnes eas statim illuminat, & calore suo fovet.* So as it may be granted that the East has preeminence over the West for fruits, plants, grain, spices, drugs, herbs, Gems, Minerals, and other things. This onely contradicts that, *Qui Oriens nobis est, aliis est Occidens; & è contrario, qui Occidens Oriens, totque Orientes & Occidentales habeantur, quot in longitudinem sunt habitationes, &c.* Farther it is agreed (saith *Bodin*) by joint consent of the *Hebrews*, *Greeks* and *Latines*, that the East is better tempered than the West; and that by the Prophets in Holy Writ the East seems to challenge a dignity and superiority above the West: to which truth several Philosophers and Historians subscribe, as *Ammianus*, *Strabo*, *Pliny* and others, backt with the judgement of *Hippocrates*, *Galen*, and other grave Writers, who all averr that in *Asia* all or most things are much fairer and better than in *Europe*; and that the Orient produces flowers, fruits, spices and other commodities, as also greater plenty of gold, silver, pearls and precious stones, than the Occident. Which may fully evince an opposite judgment; especially seeing Almighty God in the first Creation of the World was pleased to endow the Eastern parts of the Earth with the best temper; And from whence (saith *Carpenter*) all other parts derive their original.

Amongst other pastimes there used, I remember I saw ropes or cords stretched from tree to tree in several gardens, Boys and Girls and sometime those of riper years swinging upon them; the *Turks* especially during the *Byram* time using that recreation: a pastime first practised by the *Athenians*. I may confine my commendations to a small compass, places more remote being at this day sterile, mountainous and unable (if then as now) to make *Alexander* an *Epicure*, the Wine excepted, which is indeed the most generous grape of *Persia*, and famous all over the Orient. Nothing more complained of by the Inhabitants than want of water; yet a pretty shallow Rivolet it has, and might have more were the Citizens more industrious; a gallant River (*Cyrus* of old) streaming not fifteen miles thence in the way to old *Persepolis*, which by pipes like other Aqueducts might be drawn thither.

The *Cyrenians* and *Epicureans* place their *summum bonum* or chief felicity in pleasure, and make vertue to be the Hand-maid; without which Felicity cannot be well attended. *Diogenes Laertius* tells us, That Felicity is onely a serenity and tranquillity of the Mind free to delight, and void of all sadness or perturbation: whence I may conclude these *Shyrazians* of that Sect. For at the *Nowrouz* or Spring, they not onely send Vests, but other Presents to one another; a ceremony no less ancient than *Cyrus*, as *Xenophon* has it. Also *Plutarch in vita Alexandri* notes, That *Artaxerxes* the Great gave *Mithridates* (that

(that unhappy Captain who suffered a miserable death by the cruelty of *Parisatis* the Queen-mother for vain-boasting that he slew *Cyrus* her Son when in rebellion) a Gown or Vest of gold which he wore during a Royal banquet: Practised also by *Alexander*, who having put upon his head the royal Diadem of *Persia*, vested divers of the *Macedonian* Officers with Robes of Gold; *Longas vestes auratas sumere jubet*, saith *Just. l. 12.* in use also amongst the *Romans* of old. *Augustus inter varia munuscula togas insuper & pallia distribuit, lege proposita, ut Romani Græco, Græci Romano habitu uterentur*, *Rosin. lib. 5. Antiq. Rom.* Then also the Gardens are opened for all to walk in. The Women likewise for fourteen days have liberty to appear in publick; and when loose (like birds enfranchised) lose themselves in a labyrinth of wanton sports. The Men also, some riding, some sitting, some walking, are all in one tune, drinking, singing, playing till the Bottles prove empty, songs be spent, or that *Morpheus* lay his *Caduceus* over them. In all my life I never saw People more jocund and less quarrellous.

*They revel all the night, and drink the round,
Till Wine and sleep their giddy brains confound.*

*Hic noctem ludo ducunt, & pocula læti
Confundunt cerebris, somno vinôq; sepultis.*

And 'tis to be feared Chastity is no vertue here; an unseen martyrdom: For heat makes lust so outrageous that they make little defence against it, thinking pleasure to be a delightful Conquerour. Now, how far such liberty coheres with that tenet of the *Epicures* mentioned by *Cedrinus*, *Voluptatem esse finem sapientium & bonorum*, I determine not; seeing that *Epicurus* his *Summum bonum constabat voluptate, non corporis sed animi*. However, 'tis a certain Rule, That *Ut Venus enervat vires, sic copia Bacchi Tentabit gressus, debilitâtque pedes*. To return. This Feast of the *Nowrouz* was begun by King *Shalelladyn* Son of *Ulp-Arslan*, and is commonly celebrated when the Sun enters into *Aries*; for than this they celebrate no Feast more solemnly. Somewhat of *Emangoly-cawn* the great Duke and his Banquet.

This Man is a *Georgian* by descent, a *Mussulman* by profession, and one of those *Tetrarchs* that under *Abbas* rule the Empire. His Territories reach every way well-nigh four hundred miles; and afford him the Titles of *Arch-Duke of Shyrax*, *Sultan of Larr* and *Jaarown*, *Lord of Ormus*, *Maqueroon*, *Kermoen*, *Chusistan*, *Sigestan*, and *Farsistan*, Prince of the Gulph of *Persia* and Isles there, the *Great Beglerbeg*, Commander of twelve *Sultans*, fifty thousand Horse, slave to *Shaw-Abbas*, Protector of *Mussulmen*, Nutmeg of comfort, and Rose of delight.

He is of an extraordinary descent for Nobility (as Honour goes in these parts) his Father and Grand-father having been Dukes afore him; but (which is no less strange) privileged from degradation by *Abbas* his Oath upon a good occasion: *Aliculican* his Father having been victorious in some engagements against both *Turk* and *Tartar* it added no small lustre to *Mahomet Codobandaes* Diadem: most memorably when (by command of *Amurath*) the sawcy *Basha* of *Rhyvan* with fifteen hundred Musquets breathed defiance against *Morad* the Chieftal Governour for presuming to take part with *Ismael* in that famous overthrow they gave the *Turks* on the *Calderan* Plain in the year 1514. as they arrogate to themselves; albeit the *Turks* acknowledg it not. *Morad* being thus unexpectedly assaulted, sends a timorous excuse; which rather enraged the *Basha*, who was not to be pacified till *Morad* had glutted his appetite with a Present of two thousand pound in gold, commanding him thence to *Nassivan* (old *Artaxata*) and by that time hungry again. *Aliculican* (*Shaw-Mahomet's* Lieutenant in *Georgia*) expressing his displeasure against *Morad* undertakes to make the *Turk* eat cold Iron, meat the *Basha* cared not for, but by *Ally-culican's* fierce charge with six thousand Horse made him return his bribe back; so as after a small dispute the *Turk* was forced to a speedy retreat over *Anti-Taurus* (now *Mezis-Taur*) and gave the valiant *Georgian* the liberty to extract a treble Contribution from *Morad* for his compliance with the *Turk*: and then returning victor to the Court, *Abbas* knowing that reward is as powerful a support of State as punishment, for that good service recompenced him with the *Shyrax* Dukedom, and his Son after him no less fortunate in *Sha-Abbas* his field-service, having quieted *Georgia*, subdued *Larr* and *Ormus*, and made tributary part of *Arabia* and *Diarbec*.

Some days after our being here the Great Duke absented himself meerly to please his humour; for albeit Sir *Robert Sherley* took the pains to ride unto him, and to tell how acceptable his being in Town would be at the Ambassadour's Entrance, he answer'd; It was no dishonour for any Man (his Master excepted) to stay his leisure: Not knowing or not considering That the Persons of Ambassadours are sacred, and challenge high respect in all places, according to the custom and consent of all Nations; both from

the representation they make and the nature of their Imployment: So that this would not have been endured had our Ambassadour been provided with a Convoy and necessary accommodations for travel; which wanting, constrained him to practise patience. After six days attendance, his Eminency made his Entrance into *Sheraz* attended with 2000 Horse, where he took his ease two days without the least notice of our Ambassadour. At length, finding that our Ambassadour would not make application to him, he sent a Gentleman to invite him to his Palace; who returned with this answer; That he was weary, having come a great journey, and that his journey was to see his Master. The Duke not pleased with that message thought it best nevertheless to dissemble it, (knowing the King had given express command that in his passage he should every where receive honour and hearty welcome;) so after some pause, the Duke sent word he purposed next day to visit him: yet failed in his promise; but his Son the *Beglerbeg* (eighteen years old) came in person to excuse him. Next day our Ambassadour sent word by *Shoc-Ally-beg* to the Duke's Son, That his Visit should be retaliated: *Emangoly-cawn* the Father seems to be displeased that he had not the honour of the first Visit, and marvelled what kind of People we were, since his own little less than adored him; nevertheless made use of it to his own satisfaction; for he was no sooner alighted near the Duke's Palace, when by *Shoc-Ally-beg* he was ushered into a long gallery, rich in commun beauties, Plate, Carpets, and other furniture; where (contrary to expectation) the Duke himself (like a *statua*) at the end of the room sat cross-legg'd, not moving one jot till the Ambassadour was almost at him; and then (as one affrighted) skipt up, imbraced and bad him welcome; vouchsafing also (upon knowledg that his attendants were Gentlemen) to give us the *Hoshomody soffowardy*, and to entertain us with a Banquet. So after two hours merriment we departed, invited to return next day to a more solemn welcome. The entertainment our Ambassadour had was Wine and Sweet-meats, which were of variety; and then *inter pocula* but according to the common mode of these Eastern parts the dancing Wenches went to work, agreeable to what *Plutarch Symp.* 1. relates in his time, *Perse non cum Uxoribus, sed pellicibus saltant, & inebriantur*: for first throwing off their loose garments or Vests, the other was close to their body resembling troozes, but of several pieces of Satten of sundry colours (as there much used;) their hair was long and dangling in curls; about their faces were hung ropes of Pearl, Carquenets set with stones about their necks, and about their wrists and legs were wreathed golden Bracelets with bells, which with the Cymbals and Timbrels in their hands made the best consort: Their dancing was not after the usual manner; for each of them kept within a small circle and made as it were every limb dance in order after each other, even to admiration. These are they whom I may say *Convivia lata frequentant. Tibia demulcent sonitus & fistula, ubique Cantus & saltus & grata licentia vulgi, Quales esse solent epulis vinôq; madentes.*

Next day being come, we were conducted by a *Sultan* thorow two fair Courts, whence on foot we were ushered into a stately Banqueting-house, which was a large room open at the sides, supported with twenty gilded pillars, the roof imbossed with gold, and so exquisitely painted as if *Ersenge* the *Apelles* of *Persia* had pencill'd it: the ground was spread with extraordinary rich Carpets of silk and gold; a State at one end of crimson Satten was erected embroidered with Pearl and Gold, under which the Duke was to inthrone himself. Upon one side thereof was painted his *Ormus* Trophies; no cost, no Art being left out to do it to advantage. For it expressed their encamping upon the shore, their assaults, storms, batteries, entrance; plunder of the City, massacre of the *Ormuscians*; some beheaded, some chain'd, some their heads serving for girdles: as also the *English* sea-fights and the like; But so to life

——— Velut si
Revera pugnent, feriant vitentq; moventes
Arma viri.

——— As seem'd indeed,
Men arm'd to fight, ward, strike, till each Man bleed.

And when the green and crimson curtains or *scenes* of silk were drawn, there was a lively prospect into a great square Court, which upon this occasion to aggrandize the invitation was round set with the prime Men of the City; as also into another adjacent Court, where I think I told near five hundred Plebeians, who (*Mosco* like) were invited to illustrate the Duke's magnificence.

Before this great Duke meant to display his radiance (for as yet he was not entred) Sir *Dodmore Cotton* was seated on the left hand of the State; (where note, that all *Asia* over the left being the sword hand is most honourable;) upon the other side sat the discontented Prince of *Tartary*: At the Ambassadors left hand was seated the *Beglerbeg* (the Duke's

Duke's eldest Son, and next to him the captive King of *Ormuz*. Next to the *Tartar* Prince sat *Threbis-cawn* a disconsolate Prince of *Georgia*, a gallant Person, expert in Arms, and a constant Christian. Opposite to the State Sir *Robert Sherley* seated himself: and in the same room with such Gentlemen as attended the Ambassadour were placed the two Princes of *Ormuz*, some *Sultans* and other great Officers. The rest of the Banqueting-room was filled with Persons of note, as *Sultans*, *Merchants* and *Cooselbashaes*. During which entertainment young *Ganymedes* array'd in cloth of gold with long crisped locks of hairs, (resembling those *Pueri calamistrati pulchre indusiati* mentioned in *Apuleius* his Banquet) went up and down bearing flagons of gold filled with choice Wine which they proffered to all the Company one by one so long as the Feast endured. Upon the Carpets were spread fine coloured pintado Table-cloths forty ells long at least; broad thin pan-cakes six one upon another served for trenchers, near which were scattered wooden spoons whose handles were almost a yard long, and the spoons so thick and wide as required right spacious mouths to render them serviceable. The Feast was compounded of several sorts of *pelo* of various colours, and store of candied dried fruits and meats; variety also of Dates, Pears, and Peaches curiously conserved; such I took notice of (I mean as pleased me best) were Jaacks, Myrobalans, Duroyens, Pistachoes, Almonds, Apricocks, Quinces, Cherries, and the like. The Duke is not yet taken notice of; the truth is, his Eminency was not yet entred: Nor were we sorry that when our bellies were full our eyes might have the better leisure to survey his greatness. Howbeit, the Feast was no sooner ended but the vulgar multitude strove to rend the sky with *Tough Ally-Whoddaw-Bashat*, i. e. *Ally and God* be thanked, expressing by voice and musick their joy, and then like that in *Ovid*,

*Phœbus adest, sonuere Lyra, sonuere Pharetra;
Signa Ducum nosco per sua, Phœbus adest.*

the Eccho being as the signal for that great Duke to enter. His Entrance was ushered by thirty comely Youths who were vested in crimson Satten Coats, their Tulipants were silk and silver wreathed about with small links of gold; some had also Pearl, Rubies, Turquoises, and Emeralds, (for I do not remember that I saw one Diamond;) they were guarded with rich hilted Swords in embroidered Scabbards; they had Hawks upon their fists, each hood set with stones of value. After them the Duke followed; his Coat was of blew Satten very richly embroidered with silver; upon which, he wore a Robe of extraordinary length, glorious to the eye; for it was so thick powdered with Oriental Pearl and glittering Gems, as made the ground of it inperspicable; not less rich (I thought) than the Empress *Agrippina*, when cloathed in a Robe of woven burnished gold: His Turbant or Mandil was of finest white silk interwoven with gold, bestudded with Pearl and Carbuncles; his Scabbard was set all over with Rubies, Pearls and Emeralds, such as that which *Pompey* found worn by *Mithridates*, valued at four hundred Talents, *Plut. Vita Pomp.* mentions: His Sandals had the like embroidery; so as he seemed that day to resemble *Artaxerxes*, whose Apparel was commonly valued at ten thousand Talents, as *Plutarch* relateth. To this glorious Idol the People offered their devotion in many Tesselams, bowing and knocking their foreheads *à la mode* against the ground: Sir *Robert Sherley* constantly wearing the *Persian* habit, also *sizædaed* very formally; and after that in a Cup of pure gold drank his Eminences health, and then (knowing it would please the Duke) put it in his pocket, with this merry complement, That after so unworthy a Person as himself had breathed in it, it was some indignity to return it; which the Duke amiably accepts as good satisfaction: but perceiving our Ambassadour not very merry, darted him a smile, then drank the King his Master's health, and exceeding civilly bad him and his Company heartily welcome, and so withdrew. The truth is, our Ambassadour was scarce well pleased at the Duke's long absence and proud carriage, yet prudently dissembled it: so after reciprocal Sallams, some *Cooselbashaes* attended him to his Horse, and so returned to his Lodging.

Capable is this Arch-Duke to purchase his renown at those high rates, his yearly Revenue being bruited excessive great: For (say Merchants) he has towards four hundred thousand *Tomains per annum*, (a *Tomain* is five Marks Sterling;) out of which he pays fifty thousand Horse upon muster: His Plate and Jewels are commonly estimated (how certainly I cannot tell) at three hundred thousand *Mammodees*, a *Mammodee* is our Shilling. A scantling of his great wealth may be taken by that memorable Present or New-Years-Gift he sent the King (upon *Meloembeg* the Fiscals secret advice) three Years since, *viz.* Fifty flagons of gold, seventy two of silver, and in *Larees* the value of four hundred and

and sixty five thousand *Florins*; the whole being three hundred and fifty cozelbask Camels load: A royal Present, besides Wines; and for which the King (as a symbole of his acceptance) remunerates the Duke with fifty *Arabian* Coursers, six change of rich Garments, a sword he wore himself, and his word that he should continue in that Command, which to the Duke was most significant.

This Duke here and in other *Seraglio's* (*Harams* the *Persians* call them) has above three hundred Concubines: No surer way in these *Pagan* Countreys to distinguish one Mans greatness from another than by exceeding in that sort of voluptuousness: albeit he hunts elsewhere, other sports serving but as a provocation. Nor do they refrain more manly exercises; as chasing the Lion, hunting the Tygre, dislodging the Bore, unkennelling the Jackall and the like: At which sports he first raises whole Countreys, not less than twenty thousand Men serving to rouse that kind of savage game; for when the whole herd are imbattelled upon some mountain they impale it with a huge toyl of wyre and cords supported with stakes (six hundred Camels load) and so either dart them from without the rail or venture in, and by (by drawing a cross line) single what beast they please to combat with Sword and Lance; nor want they Hounds train'd for that generous sport: and having kill'd some, suffer the rest to escape for further pastime. *Philotas* in all *Alexander's* marches had ever ready 13000 fadom of net and toil to impale mountains the better to hunt wild Beasts, &c. as *Trogus Pomp.* recordeth. So as it seems in that Countrey this is no new invention.

Two days after this Feast, the Duke with a Train or Cavalcade of thirty *Sultans* and *Cozelbashaws* came gallopping to *Ally-cawn*, (so the House was called we lodged at;) and albeit he endeavoured to surprize Sir *Dodmore Cotton* with a sudden Visit, yet such was the seasonable intelligence he then had, that at his alighting he found a choice shade as the first part of his entertainment, and then Chambers neatly furnished, from the Balcony looking into a pleasant Garden where large Cypresses and other Trees appeared in their best apparel for his better welcome. Here the facetious Duke encamped with all his Company, resolv'd to encounter the fury of his own wine and our *English* Chymick-waters; for 'tis their belief, That

————— Corpora magna Virorum
Dulcia Vina levant, animisq; & viribus augent.

And give me leave to repeat, no part of the World has of Wine better than *Sheraz*: So that for three hours the skirmish continued, charging one another with equal resolution. Many bottles and flagons were emptied, but by stratagem from the Duke's quarters revived afresh; thundring such an alarm in the Duke's brains, that at his mounting his Horse he fell back; and had not our Ambassadour (who as he was very abstemious so was he most civil) by chance upheld him, he had been dismounted. Mr. *Stoddart* of *Caernarvan* and Mr. *Emery* (two Gentlemen attending the Ambassadour in his Chamber) helped them homewards. Next day the Duke sensible of his civil Treatment returned his thanks in a Present of twelve good Horses, with bridles and rich saddles suiting them; by which it appeared that all were pleased, and the Ambassadour (who without such an entertainment had never satisfied them) acquired the Epithete of a generous and well-bred Person. After other Ceremonies of welcome (in which piscashes and gifts were not left out) we had leave to prosecute our travel towards the Court: I call it leave, the Duke now seemed so unwilling to part with us: The Ambassadors Attendants also (pursuant to the Duke's directions) were very well mounted and furnished with fresh Camels and Asinegoes for our Sumpters; able Beasts, capable to endure the brunt of travel. Great is the difference betwixt the *Turks* and *Persians*: For the *Turks* being by Law prohibited, abstain from Wine, yet drink it covertly; but the *Persian* now (as of old) drink with freedom openly and with excess. It was so of old; for *Plutarch* in the Life of *Artaxerxes* reports the *Persians* were liberal Wine-bibbers and lovers of *Magick*. *Cyrus* craftily endeavouring to supplant his Brother *Artaxerxes* in the Crown before the Battel of *Coonexa* being his Lieutenant in the lesser *Asia*, the better to ingratiate himself with the *Lacedemonians* writ unto them, and among other vertues boasted that he was fitter to rule than *Artaxerxes*: And the reason he gave was this, He could drink more Wine and better understood *Natural Magick* than his Brother did. Peradventure the same *genius* was in this great Duke we are now speaking of. To proceed.

Six and twenty days we consumed in *Sheraz*, forced to so long commorance by the merry Duke; so as on *Lady-day* in Lent we departed thence towards *Spahawn* the *Persian*

sian Metropolis. But I cannot willingly part without first celebrating our *Vale dictum* in this Charistery.

Why should our Wits dispute where Eden stood?
 If in the Earth or Air, or if the Flood
 Did spoil the surface: thus we fell from thence!
 And too much knowledg lost the residence.
 Yet if that Place remain, for us to gueß
 By outward attributes of Happiness,
 Why should thy Plain, Shiraz, give place to those
 Where fruitful Nile and Ganges over-flows?
 Thy curious prospect, lodges, soil, the rich
 Variety of pleasure that bewitch
 Each gazing eye, would make the looker on
 Think Paradise had no destruction,
 Or else re-planted there: For there the Grape
 In dangling clusters tempts another rape
 To taste the relish, as the Apple did:
 And some would touch thy fruit although forbid.
 Thy Towers, Baths, Gardens, Temples make thee seem
 Like Memphis, Troy, Thebes, or Jerusalem!
 Thy Natives (Natures Models) to compose
 Inferiour Beauty by the looks of those.
 Farewell sweet Place; for as from thee I went,
 My thoughts did run on Adam's Banishment.

Yet e're we go further, let me give you a brief Account of such Potentates (to let pass Solomon whom they derive themselves from) as had their Seat-royal in Shiraz, begun seven hundred Years ago, and but lately ended. The first of which was *Aburvez Deilamshaw*, by some said to descend lineally from *Adsher* the last King of Persia, and the hundredth in descent from *Adam* as they pedegorize; and from his Name and the delight he took in Fishing and Navigation is injuriously termed a Fisher-man; no otherwise than *Tamerlane* was a Shepherd, from the manner of living most usual amongst Hoords or Septs in Tartary. *Deilamshaw* surnamed *Boia* (or *Moheia* rather, which signifies a Fish) had three Sons; *Ally*, *Hushan*, and *Achmet*. *Ally* surnamed *Aben-hassen* had no Issue: his Father and he were both buried in Shiraz *An. Dom. 940. Heg. 320*. *Hushan* by the death of his elder Brother became Lord of *Parc*, *Hery*, *Hierac* and *Corazan*; and *Achmet* had assigned *Kerman* and *Macron*. To *Hushan* succeeded a stranger *Zedda-Mohee* by Name brought in by *Mustapha* the *Babylonian Caliph*; to whom succeeded *Eyna-duddaul* who had no Issue. *Rocnadaul* (*Hushan's* Son) being possessed of his Father's Seigniories died peaceably *Anno Dom. 980. Heg. 360*. dividing first his Territories amongst his three Sons, *Sherfa-daule*, *Shamsdaules* and *Bahao-daules*. The eldest had *Shyraztan*, *Larestan* and *Kerman*; the second, *Hierac* and *Diarbec*; the youngest had *Gerioom* and *Tabristan*. *Sherfadaule* died Issueless *An. Dom. 990. Heg. 370*. so as the second Brother inherited; who soon after his Coronation was dispatched by treason, so that the Seigniorie descended upon *Bahao-daules* youngest Son of King *Rocnadaule*. *Bahao-daule* ruled 12 years, at his death commanding that his eldest Son *Sultandaule* should succeed him. This Prince being trained up in field exercises from his cradle albeit by his valour he enlarged his Empire, yet could not defend himself from *Hocem Masharafdaule* his restless Brother; till by agreement the Kingdom was divided between them: to *Sultandaule* was allotted *Farsistan* and *Aywaz*; to *Hocen*, *Hierakeyn*. At that time *Gelaladaul* their Brother was invested with the Caliph-ship of *Bagdat* *An. Dom. 1021. Heg. 401*. and *Sultandaul* dying was *An. Dom. 1025*. buried in Shiraz with great solemnity. *Abdul-cawn* his Son ruled after him: but perceiving the Crown to totter by the unnatural practices of *Syarfuddaul* (called also *Abul-favar*) his trayterous Uncle, he was forced to fly to *Gelaladaul* his other Uncle the late made *Kaliph*; who was glad of this occasion, having long looked with a squint-eye of ambition upon his Nephew's Diadem: But dissembling it, with a great Army he descends from *Bagdat*, with ease expels *Abul-favar*, and then mounts himself into the Throne, to *Abdul-cawn's* amazement; who to save his life flies into Arabia: Whiles *Mahomet Gazneby* from *Hindostan* enters forceably into *Hyrac* and *Sherwan*, but was quickly forced to retreat into *Sablestan*, *Parc* at that instant being miserably plundered by Turquemen and Deliamans. *Abul-favar* by that time got so highly into the *Caliph's* favour, that

that he was restored to the Crown; but death cut off his hopes, leaving *Abdul-cawn* the banished Prince his right, who upon this advantage returns and is by his Subjects joyfully welcomed: But he also surfeiting of too much joy lived not long after it; for seeing no way but one, he commends his Body to the Earth and bequeathed the Royalty to *Aben-melec-Rahim* (or the Merciful) who dyed *An. Dom.* 1054. *Heg.* 434. without Issue; in whom (after a series of fifteen King) took end the *Moheyan* Race or Family.

To *Melec-Rahim* succeeded *Abumansor* who pretended himself to be the legitimate Son of *Gelaladaul* the above-mentioned Caliph. *Abumansor* took to Wife *Dauta* Daughter of *Toshalbeg* and after five years reign dyed in *Kermoen*, and lies buried at *Hurkawn* not far from *Jasquis*. He had five Sons by that Lady; viz. *Abumansor-phulad-sotun*, *Chozroe-pheruz*, *Abu-beer*, *Abuzeddai*, and *Aboally-kay-kozrao*. *Abumansor* enlarged *Shyrax* and spared for no cost to make it beautiful: but while he busied his fancy at home, his ambitious Brother *Cosroe-pheruz* unexpectedly took possession of his Territories. Revenge pursues: for travelling to *Bagdat* to see his sick Grand-fire *Toshalbeg*, his cruelty to his Brother being there called in question and proved, he was forthwith committed to a loathsome prison where famine and stench quickly made an end of him. This sharp discipline could not terrifie *Abuzeddai* the fourth Brother from intruding into *Abumansor's* right: albeit his injured Brother having escaped had gathered an Army, who so stood to him that *Zeddai* in the Conflict was slain with most of his Associates. *Abumansor* one would think was born to an Iron destiny being unable at his second return to safeguard himself from *Fazele* his Lieutenant who unawares seized upon him, and secured him in a noisome prison, adorning his base brows with his Master's Princely Diadem. Which treachery *Aboally* the youngest Brother could not resent; for he taking a happy advantage pulls it from *Fazele* and crowns him with one (better becoming Traytors) of flaming Iron. *Aboally* after he had sovereigniz'd seven years was arrested by death *An. Dom.* 1100. *Heg.* 480. and for want of Issue the Scepter falls to *Mahumed Abutalip Togrulbeg*, Son of *Michael*, Son of *Salgucius*, Son of *Didacus* a *Turqueman*.

In the *Salgucian* Family it continued till *Mahumed Abul-casan* died *An. Dom.* 1220. *Heg.* 600. without Issue. For then a Race of *Tartars* followed, successfully conducted by *Cingis-cawn* Lord of *Ketoa-kotan*, *Maurenahar* and *Gaznehen*. *Almostansor-bila-Mansor* then sitting Caliph of *Meccha* and *Bagdat*. To *Cingis-cawn* who dyed *An. Dom.* 1228. follow'd *Tuki-cawn* and *Chagatay-cawn*. From *Chagatay* descended *Tamerlane* whose Issue now rule *India intra Gangem*. After the *Tartar* the *Turks* afresh planted here, led by *Chara Mahumed* *An. Dom.* 1415. *Heg.* 795. original of the *Karakula guspan* or black Sheep as they stile themselves, banished *An. Dom.* 1470. *Heg.* 850. by *Acen-beg* (otherwise called *Usan-Cassan*) an *Armenian*, whose Grand-son *Alvan* was the last of the white Sheep or *Acorluguspan*, shorn to the very bone by *Izmael-Sophy* his ambitious Kinsman *Anno Dom.* 1504. *Heg.* 884. *Izmael* was Great-Grandfather to *Abbas* the *Persian* King who now reigns, and is of the *Ben-Allyan* or *Sophyan* stem or pedigree.

From *Shyrax* we travelled to *Persopolis* which is thirty *English* miles to the North-east of *Shyrax*. First we passed that noted Aquaduct resembling that at *Tanghe-dolon*, the pipes by supporters reaching from Mountain to Mountain; so as by the *Indians* 'tis called *Echar Tanghy*, by the *Persians* *Tanghe-buzzurk*, signifying the same thing, that is *The great Strait*; from whence the water is conveyed into most pleasant Gardens full of Flowers and Fruit, on each side visible: It also serves the Duke's great Pond stored with Fish and Fowl, so as it affords him great delight, and no less pleasure unto weary Travellers. The rest of the way was somewhat sandy, and about the mid-way hilly; from whence to *Chilmanor* are about ten miles, in which mid-way runs the River *Cyr* or *Cyrus*, over which is a well-built Bridge of stone called *Bynd-Emyr*; i.e. the Prince's Bridge. And being come to *Persopolis*, first suffer me to present you in little with the revival of the Palace as it stood in perfection.

PERSEPOLIS was the Metropolis of the World such time as the Monarchick Scepter was swayed by *Cyrus* and the succeeding Kings, untill the subversion of that Empire by great *Alexander*. By that name it is usually called in all *Greek* and *Latine* Authors; for so we find in 2 *Macchab.* 9. 2. which *St. Hierome* reports was writ in *Greek*, where 'tis called *Persopolis*; but by the *Persians* and other Oriental Nations was Named *Elamis*, as in the 1 *Macchab.* 6. which Book was writ in *Hebrew*; those various Originals occasioning that difference of Names; but by comparing those two, the story or matter of fact appears to be the same; so as it is evident that *Elamis* and *Persopolis* were one same City. Which being so, that supposition which *Postellus* and others have that *Shushan* and *Elamis* was one, is of no more weight in my apprehension than that of *Ferrarius* who in his *Epitome Urbium* erroneously makes *Shyrax* to be situated in that place.

More-

Moreover, as the Name *Persepolis* is a derivative from *Persia*, so was *Elamis* from *Elam*, by which last that Countrey was denominate untill *Daniel's* time; albeit in *Acts* 2. v. 9. we find the *Persians* called *Elamites* by the *Jews* who then spake the *Syrian* Tongue.

Now albeit the first Founder of this City is thought to be *Sosarmus* third in succession from *Arbaces*, who conspiring with *Belochus* the *Babylonian* Governour against *Sardanapalus* *An. Mundi* 3150. put a period to the *Assyrian* Empire after it had continued under eight and thirty great Kings: Nevertheless the City was enlarged and beautified by *Cyrus* and *Cambyses* his Son, and made the Royal Seat upwards of two hundred years, during the reign of thirteen Kings, the last of whom was *Darius Ultimus*, who unwillingly gave place unto the *Greeks*. In its flourishing condition it was (saith *Q. Curtius* and *D. Siculus*) the richest, the noblest, and the loveliest City under the Sun: So rich, as invited *Antiochus Epiphanes* (for his frantick humour nick-named *Epimanes*) to march thither with a considerable Army in hope of mastering the greatest Exchequer in the World with like success he had at *Jerusalem*, whence he had but a little before sacrilegiously ravished ten Tun of gold; but hence by the Citizens and *Diana's* Priests that avaricious *Syrian* was repulsed with shame. *Justine* lib. 11. calls it *Caput Regni, Urbemq; illustrem multis annis, refertamq; orbis Terrarum spoliis*; The capital Kingdom, stuffed with no less than the spoils of the Universe. So that *Sir Walter Raleigh* well observes, There was no place in the whole World which being laid in the ballance with *Persepolis* would have outweighed it. For although *Babylon* and *Shushan* were very rich, the one furnishing the *Macedonian* Victor with fifty thousand Talents, the other with nine millions of gold and fifty thousand Talents in bullion; in *Persepolis* the main bulk of *Darius* his vast Treasure lay as in a hoord, there being found upwards of a hundred and twenty thousand Talents; or according to *Strabo*, two and thirty millions seven hundred and fifty thousand pounds, all which came to *Alexander's* own share after that he had allowed the Souldiers three dayes free plunder of the Town. So beautiful also and so stately in its structure, the timber being most of Cedar and Cypress wood, and the elegancy of building so curious and regular, as in that Age it was accounted and stiled the Glory of the World, and may therefore justly challenge this Inscription,

*Persepolis,
Totius Orbis splendor fuit.*

Now, albeit the City was such, yet it cannot be deny'd but that her greatest lustre was borrowed from the lofty Palace of the *Persian* Emperours, which both for scituation, prospect, richness in material, and curiosity of Art, rendred it incomparable. *Plutarch* in *vita Alexandri* calls it The proud and stately Palace of the great King. Of that majesty as put the *Macedonian* Victor into amazement at his entrance thereinto: For, in the presence was a State of pure gold thick powdered with sparkling stones, in which *Alexander* was enthroned; in the Bed-chamber (amongst other curiosities) an artificial Vine (presented by *Pytheus*) the stalk of which was burnished gold, the clusters Orient Pearl mixt with Rubies of great price; and no less rich the Bed: the bedstead also was gold, and thick set with gems; the Bolster was estimated worth five thousand Talents, and the Footstool at three thousand Talents of gold, (the *Hebrew* Talent is four thousand five hundred pounds;) so that you may well wonder at the sum.

Give me leave now to describe a part of this structure, by which the whole may be imagined. It was built at the East-end of a spacious Vale, upon a Rock or rising ground four hundred paces from the City, the plat containing fifty acres of ground or thereabouts. The Walls on either side were elaborately carved with figures of Men and Beasts. The second story was of Porphyre mixed with Marble of other several colours, imbellished with costly stones in Mosaick sort; but the architrave, Freez, and most part of the Arches were studded with gold, being flat and tarrased at the top. Towards the East it had a high and stately Tower or Keep, circled with a triple wall each higher than other, and at such a distance as gave pleasant walks between: The first was 16 cubits high; the second was double as much; the last threescore: all three of Marble well polished; battlemented above and below to be entred by seven gates of burnished brass. From the summit of that Tower the Kings had not onely a delightful prospect over all the City that spread it self below, but (notwithstanding the Hills that surround the Plain) as it were an unlimited Horizon uncircumscribed save by Heaven it self. Adjoyning this was a Mount which contained about four acres of ground, and built after the noblest manner. It was the *Mausoleum*, in which and in the contiguous Hills were

intombed several of the *Persian* Kings. The roof and casements (sayes an old Author) were of Gold, Silver, Amber, and Ivory; and the walls were polished Marbles of several colours. Adjoyning that was the Temple dedicated to *Anaia*, (so *Diana* is there called *Anaia* in *Diod. Siculus*, *Nanea* in the 2 *Macchab.* 1. 13.) equal to that at *Ecbatan* which in those times (as *Josaphus* and others write) was so exquisitely built and with such extraordinary cost, that it excelled any other then extant in the World. For the materials were of the best sort of Marble of several colours intermixt with precious stones: and no less admirable was the Art, of that kind the *Arabs* called *Marbutery*, but the *Jews* *Mosaick*; a composition of many small pieces of Marble variously coloured or otherwise gilt and disposed agreeable to the figure or place they assume in the pavement or other part of the structure; which set together look as if they were imbossed and represent Men, Beasts, Flowers or other fancies, exhibiting an unexpressible pleasure and stateliness to the eye. A sort of work those of old much gloried in. For the Temple at *Delphos*, *Artemisia's* Tomb, and that erected by *Alexander* for his dear *Ephestion* were such; yea many reliques and broken pieces of such we find as yet remaining in old Monuments through several parts of *Asia*, and in *Europe* also; as at *Constantinople* the roof of *Sancta Sophia*; at *Rome* the Temple of *Bacchus* now dedicated to *St. Agnes*; in *Siena* the *Domo* or Cathedral hath in the pavement large and very rare figures of this work; in *Venice* that to *St. Mark*; in *Florence* that to *Cosmo* the first of the *Medices*; and towards the East end of the Abbey in *Westminster* the imitation of *Mosaick* may be observed in the pavement, and in *Edward* the Confessor's Tomb. But if *Mosaick* be in wood 'tis called *Terfia*: the several pieces of which are boil'd and dyed into what colour the Workman fancies, and being inlayd represents to the life what figure they please. Of this work much is seen in the Quire of *St. Dominick* Church in *Bologne* in *Italy*, where the stalls are all of this kind, expressing the story of some part of the Old and New Testaments. An Art much admired by Travellers.

But alas! this rich and lovely City, yea the Palace it self, albeit they forced admiration and deserved commendation from the *Greeks*, nevertheless at a drunken feast, in a debauched humour by the instigation of *Thais* an infamous strumpet then following the Camp, to retaliate what *Xerxes* had in a hostile way perpetrated whiles he was at *Athens* her native place, *Alexander* commanded nay helped to set all on fire; an act so unbecoming that great Prince as when he more considerately viewed the flame made him repent; yea so repent, that if possible he would have quenched it with his tears: For as *Sir Walter Raleigh* notes, Wine often ingenders fury, and fury matter for repentance: But preceeding mischiefs are not amended by succeeding shame or lamentations. Nevertheless, this sad execution rendred that famous City πόλις ἄπολις, as one says of another place; so that nothing now remains save what the merciless Fire could not devour, I mean the Walls and Pavements; which being of Marble and by expert Masons hewn out of the main Rock, and by rare Artificers carved into story and grotesco work, have hitherto resisted air and weather; so as if not defaced by barbarous hammers and hands, it probably will remain a monument to express the old *Persian* magnificence unto all succeeding Generations; for without an hyperbole, *Mole sua stuporem incutit spectantibus*.

At this day 'tis called *Chilmanor*, or *Chebel-minar* as the *Persians* pronounce, which in their Tongue signifies Forty Towers. The Palace (whose ruins I shall now describe) was (as I lately mentioned) built upon part of a Mountain of dark coloured Marble, which the great Architect of Nature has placed at the North-east end of that large Plain where the City of *Persepolis* once stood; the middle of which was watered by the River *Araxis* (or rather *Cho-Araxis*) which *Q. Curtius lib. 5.* and *Strabo lib. 15.* say, streamed about twenty furlongs from *Persepolis*; although others of equal authority name it *Cyrus*, which I rather approve, seeing the modern name it bears is *Kur* and *Al-Chyr*, as some *Persians* call it, albeit others call it *Pouilly Gourck*, or *Kurk* as some pronounce, a derivative from *Kur* or *Cyr*, i. e. *Cyrus*; over which is that notable stone-Bridge built above two hundred years ago by *Emyr-Hamze-Delamita* a *Persian* Prince of the *Salgucian* Race, in whose memory 'tis called *Bind-Emyr*, i. e. the Princes Bridge. The circumference of the Plain (surrounded with rising Hills) is near forty English miles. About threescore acres of this Mount which *Diodorus Siculus l. 17.* calls the Royal Hill, (but by the modern *Persians*, *Shawachoo* and *Choo-Rahmet*, i. e. the Mountain of Mercy) by extraordinary toil and Art was dissected and designed for the foundation and other accommodations of this marvellous structure, which both for perpetuity and elegance in sculpture was in several places sunk and polished for lasting Walls and Pavements. The ascent into this Palace is at the West side of the Hill by ninety five steps, every step being twenty inches broad and three inches high one above another; the Stair-case (that is to say from one side of the

Stair unto the other) is in breadth six and thirty foot: but so contrived that it gives a double passage leading two several ways, one towards the North, the other South; each stair also in the half way having a pause or half-pace which is very large and square, flagg'd with Porphyre and lined at the sides with a brighter coloured Marble than the Rock which divides the double stair, and above the half-pace winds the contrary way to what it is below; both being so easie that I very well remember we saw a dozen *Persians* ride up a breast without crowding. The other Part of the Hill adjoyning this stair is precipitious, in height being two and twenty foot as I guessed (for I had no certain measure,) seeming of old to have been sleightly damasked or wrought into crotresque; and runs due North and South above five hundred paces, as did the Palace; which thereby gave it self a full prospect to the City below, not unlike the view we have of *Windsor Castle* from *Eaton*.

At the stair-head there is some remain of the Gate or place of entrance into the Court, being about twenty foot wide, so well as my uncertain way of measuring by paces would ascertain: but the height of the Gate and what superstructure it had is not now demonstrable. The prospect we have from thence towards the left hand is a large empty piece of ground, by gentle Hills bounded both to North and East, seeming to have been some Garden-plot or like place of recreation. But Eastwards more near the stair are the figures of four strange Beasts carved in stone; not such Beasts as are in Nature, but rather as issue from the *Poets* or *Fictors* brains: At first view I thought they had some resemblance with those four monsters the Prophet *Daniel* in his nocturnal Vision saw rising out of the Sea, alluding to the four supreme Monarchies; but by comparison found my self mistaken. These *quadrupedes* stand two and two; the first two being about 20 foot from each other look towards the stair; the other two have the same distance from one another in breadth, but are thrice that space in length from the two former, and have their faces turned towards the Hill, which is the contrary way: So as it is probable, these four beasts together with the four interposing pillars, of which two are fallen and two remain, served (as one may imagine) to support some Gallery or Tarafs that had its prospect North towards the Garden, under which a *piazza* was where attendants might walk, and South towards the Palace. The main structure ranges all along towards the South from the top of the stair, the prospect being most part to the West, the Hill towards the East interposing. One of the four beasts (to give it the nearest resemblance I can) is like an Elephant; and the second (being nearest to it) is somewhat like his opposite, a Rhinoceros; the third is like unto a Pegasus, or rather that volant Gryffin *Ariosto* describes in his *Orlando furioso*; but the fourth is so disfigured that it cannot be described: Howbeit, herein these beasts differ, for two of them have visages with beards and long hair like Men, agreeable to that fourth beast which *Daniel* chap. 7. vers. 7. looked upon as the most dreadful, prefiguring the *Roman* Empire; their heads are armed with helmets or caps of defence, upon the necks of which are great round globes of like material: And the Pegasus is trapped with warlike mail, so studded that it seems a sort of *Mosaick* work; and in such lively and permanent colours as if it had been imbossed or wrought but very lately.

A few paces thence is a large square stone Cistern or Laver, twelve foot in diameter and twelve inches thick, supported by stones of a large size: Near which (still towards the South) are the fractures of some pillars; but of what use, seeing they are demolished, cannot well be ascertained. Flanking this is a Wall that runs from East to West, which I suppose is part of the Mountain, and terminates that room to the Southward; it is Marble, about nine foot thick and thirty foot high. Near the middle there is another double stair of thirty or forty steps; as also a half-pace in the half way, flagg'd with large square Marbles and faced at the sides with figures imbellished and carved by no rude hand. This brought us to a large square room which I shall anon speak of. In the first place therefore I return to the foot of this stair, to take a view of the Wall or Frontispiece; which on either side the stair has engraven *in relievo* several figures and in several rows over each other, resembling some memorable procession: The Images on either side have their faces towards the stair, as if they were to march that way. Those that be figured in the lowest rank, by their habit and posture seem to be of inferiour quality; for the *Aljoba* or garment most of them wear reaches scarce to the knee, and is somewhat strait near the waste where 'tis girt about, but towards the skirt more large and circular, according to that form we see the *Moors* wear at this day in *Industan*: Some are naked downward, others have Calzoons reaching to the calf of the legs; some be bare-foot, and others wear Sandals. Howbeit, these seem to be of the Military profession; for in one hand they hold a Spear upright in the same posture a pike is ordered,

but in the other hand there is variety ; for one carries somewhat that is of a circular form, others baskets with fruit, others some chests with boxes not unlike the *Sandoughs* now used in *Persia* wherein they carry Preserves and Dates, pots for perfume, and the like: Some also lead a Horse, others an Elephant, and some a Camel; other some a Mule, and some lead Oxen and Sheep with long ears, high noses and horns very oddly distorted. This solemnity induces some to think it is the representation of some remarkable Sacrifice; and the rather, for that not far from thence and in like sculpture several figures of their Priests or *Magi* are carved, amongst which is an Arch-flamen. Now whereas there is a Horse led with the rest, and peradventure for Sacrifice, *Diod. Siculus*, *Xenophon* in the Life of *Cyrus*, *Herodotus lib. 7.* and other Historians acquaint us, that in old time it was commonly practised by the *Persians*. And concerning the dedicating a Horse to the Son their Deity represented by the *Mythra*, reflecting upon the Sun's swift motion, as *Pierius* observes in his *Hieroglyphicks*; we have something typified in that famous election of *Darius Hystaspis*; as also in that memorable march of the last *Darius* against *Alexander* before their engagement at *Issus*, where *Quintus Curtius* relates, how that the Horse dedicated to the Sun followed the white Chariot of *Jupiter*, after which went the Arch-flamen that carried the holy Fire as the *Persians* esteem'd it. The *Romans* after like manner in *Pompa Circensis* led Horses in honour of the Sun, a custome derived from the *Persians*, whose King in his greatest magnificence caused his best Horse richly trapt to be led in state, and the Chariot also dedicated to the Sun, *Cael. Rhod. Antiq. l. 8. chap. 2.* Horses usually of the *Nysean* breed, saith *Philostratus l. 14. c. 17.* This grois Idolatry spread it self also amongst the Kings of *Judah*, who in *2 Reg. 23. 11.* are reproved, in that after the manner of the Gentiles they likewise had devoted Horses to the Sun. Sundry other figures are engraven here in garb little differing from the former, but in their weapons they do; for some are armed with Lance and Shield, and some have short clubs with thick round bunches at the end like that I have seen used by the savage *Floridans* in war; others have them headed with spikes, such as I cannot represent by comparison; and other some carry *Borrico's*. Amongst the rest there is a Chariot which has two wheels, drawn by a single Horse, the Charioter going by it; which sort of Chariot is not unlike that the *Roman Dictators* and other Generals sat in in triumph, as represented by *Laurus*; so that this without doubt was either appropriate to the Kings own use, according to the relation *Xenophon* and others give concerning *Darius* his March; or (which is more probable) was sacred to the Sun.

In the upper rank, the Images are more large and majestic, by their habit and manner of Session seeming to represent some sovereign Princes, as may be presumed by the *Tiara* or high sharp-pointed Caps that are upon their heads, which none in those days durst cover with but Princes of the Blood, and they onely by permission: They have also chains of gold about their necks, as some prime *Satrape* had the priviledg to wear. Those of the upper rank wear long Robes or Garments, the *Persians* thereby appearing to be *Gens togata* before the *Romans*: And indeed we may observe that from *Poland* that garb continues in use amongst all the Oriental Nations. But the greatest variety is in the attire or dress of their heads: for besides the *Tiara* which was worn by *Serenissimo's*, the *Cidaris* was worn by several sort, as King, Priest and People. Now as I find occasion, give me leave to make a few cursory observations.

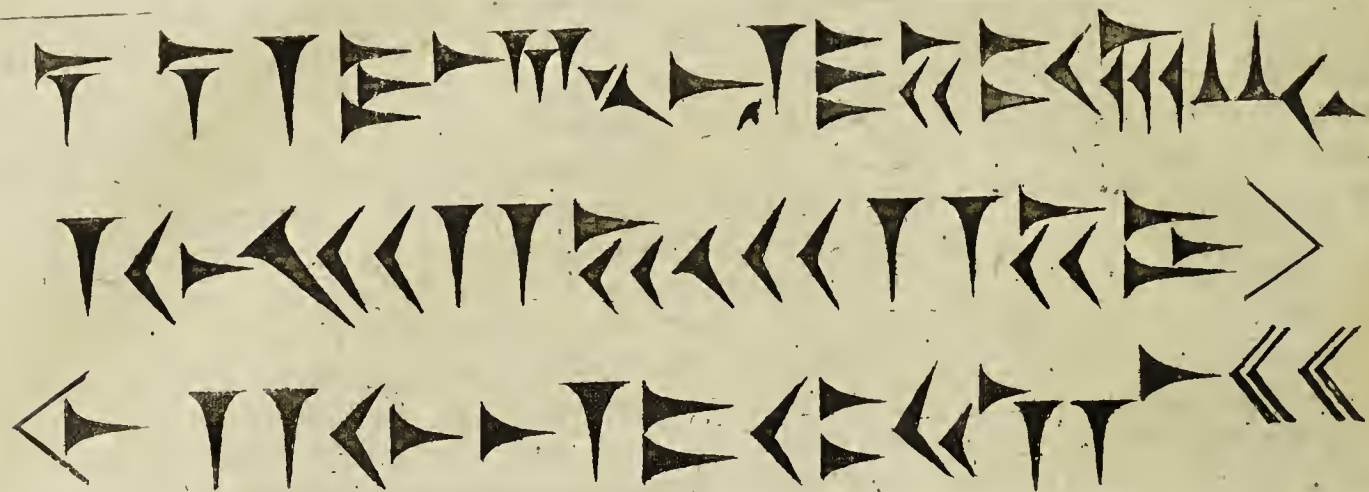
And first concerning long hair. Albeit in these modern times I find it is the common mode of the Eastern People to shave the head all save a long lock which superstitiously they leave at the very top, such especially as wear Turbans, Mandils, Dustars, and Puggarees: In ancient times nevertheless it is apparent (witness these Images) That the nobler sort of Men wore their hair very long. *Herodotus lib. 6.* and *Athenæus lib. 4.* afford us some examples. *Persæ à proluxa & speciosa coma qua capillati sunt, Comatos dicuntur,* (whence also part of *Gaule* had its denomination,) short hair in those days being accounted a mark of servitude. Likewise in that sharp and memorable contest betwixt the two Brothers *Cyrus* and *Artaxerxes* for the Crown, *Cyrus* being slain and stripped amongst many other dead corps, could not (save by his long hair) be discovered. And as to Chains of gold, they were accustomed to be worn by Favourites and Persons in principal trust amongst those Nations, as recorded in sacred Writ concerning *Joseph*, *Gen. 41. 42.* *Dan. 5. 29.* And in prophane Stories many examples; as of *Astyages* the Median King (contemporary with *Nabuchadnezzar*) whose exterior Vest or Garment was long and richly embroidered, his hair also was of great length and crisped, his face was also sanguined with Vermilion; under his eyes was drawn a small stroke like that the Women now use to paint with in *Turky*, and about his neck a rope or carcanet of great Oriental Pearl, as *Xenophon* describes him. Over their heads an Officer holds a

Mace

Mace or other like Ensign of Majesty ; another an Umbrella. In the one hand the King holds a short spear, *Hasta summa armorum est & imperii*, saith *Rosinus lib. 5.* which as I apprehended was the Scepter of old, and by the *Persians* had in veneration. *Venerantur Sceptrum*; (saith *Just. lib. 43.*) *Etenim ab origine Reges Hastas pro Diademate habebant.* And saith *Spondanus, Hasta nihil aliud est quàm Sceptrum; ut Achilles Hastam tenens juravit per Sceptrum,* The Spear was no other than a Scepter; as for example, *Achilles* holding a Spear in his hand swore by that Scepter. Which nevertheless was soon after converted into gold; as we have authority in *lib. Hest. 5.2.* where *Ahasuerus* the *Persian* King held out the golden Scepter in his hand for the Queen to touch in sign of favour; and probably it was enriched with precious stones, with which this great Prince was so delighted that the Jewels he usually wore were estimated at 10000 Talents. In the other he holds a Mound or round Ball signifying Sovereignty. Some others seem to be of principal note; for they have round folded Caps a span long and flat at the top, not unlike to Caps of State or Maintenance: with long Vests in large plats and folds, and ample sleeves like unto the ancient Maunch or Surplice, and armed with short crooked Scimiters stuck thwart their breast into a girdle: And other some (according to the mode now used there) wear high peaked Caps, such as I found worn in *Mozendram*; and in the right hand they hold a short Staff or Batoon such as in pictures are given Generals or those that have eminent Command in Armies. Others resemble Souldiers, and are armed with Sword and Dagger, Half-pike and Bow with very large Arrows; but their quivers are of an antick shape different from those which are at this day used. There are also the figures of Lions contending for prey, Tygres, Goats and other Beasts. And in vacant places betwixt the Images the Wall is damasked *à la grotesco* or adorned with Trees and Landships; which though not drawn by *Lysippus*, nevertheless for the great Antiquity they bear may worthily receive acceptation from any Traveller.

Adjoyning these towards the West is a Jasper or Marble Table about twenty foot from the pavement, wherein are inscribed about twenty lines of Characters, every line being a yard and half broad or thereabouts; all of them very perfect to the eye, and the stone so well polished that it reserves its lustre. The Characters are of a strange and unusual shape; neither like Letters nor Hieroglyphicks; yea, so far from our deciphering that we could not so much as make any positive judgement whether they were words or Characters; albeit I rather incline to the first, and that they comprehended words or syllables, as in *Brachyography* or Short-writing we familiarly practise: Nor indeed could we judge whether the Writing were from the right hand to the left, according to the *Chaldee* and usual manner of these Oriental Countreys; or from the left hand to the right, as the *Greeks*, *Romans* and other Nations imitating their Alphabets have accustomed: Nevertheless, by the posture and tendency of some of the Characters (which consist of several magnitudes) it may be supposed that this writing was rather from the left hand to the right, as the *Armenian* and *Indian* do at this day. And concerning the Characters, albeit I have since compared them with the twelve several Alphabets in *Postellus*, and after that with those eight and fifty different Alphabets I find in *Purchas*, most of which are borrowed from that learned Scholar *Gromay* which indeed comprehend all or most of the various forms of Letters that either now are or at any time have been in use through the greatest part of the Universe, I could not perceive that these had the least resemblance or coherence with any of them: which is very strange, and certainly renders it the greater curiosity; and therefore well worthy the scrutiny of some ingenious Persons that delight themselves in this dark and difficult Art or Exercise of deciphering. For, how obscure soever these seemed to us, without doubt they were at sometime understood, and peradventure by *Daniel*, who probably might be the surveyour and instruct the Architector of this Palace, as he was of those memorable Buildings at *Shushan* and *Ecbatan*; for it is very likely that this structure was raised by *Astyages* or his Grandson *Cyrus*; and is acknowledged that this great Prophet (who likewise was a Civil Officer in highest trust and repute during those great revolutions of State under the mighty Monarchs *Nebuchodonosor*, *Belshazzar*, *Astyages*, *Darius* and *Cyrus*) had his mysterious Characters: So as how incommunicable soever these Characters be to us, (for they bear the resemblance of pyramids inverted or with bases upwards, Triangles or Delta's, or (if I may so compare them) with the Lamed in the *Samaritan* Alphabet, which is writ the contrary way to the same Letter in the *Chaldee* and *Hebrew*;) yet doubtless in the Age these were engraven they were both legible and intelligible; and not to be imagined that they were there placed either to amuse or to delude the spectators: for it cannot be denied but that the *Persians* in those primitive times had Letters peculiar to themselves, which differed from all those of other Nations, according to

to the the testimony of a learned Author, *Perſæ proprios habebant Characteres, qui hodie in veſtigiis antiquorum Monumentorum vix inveniuntur.* However, I have thought fit to inſert a few of theſe for better demonſtration.



Which nevertheleſs whiles they cannot be read, will in all probability like the *Mene Tekel* without the help of a *Daniel* hardly be interpreted.

Adjoyning theſe is a ſpacious room, beſt reſembling a Hall; albeit ſome think it was a *Jewma Mechit* or Temple: the dimension by the ruinous walls that compaſs it may very well be diſcerned. In it there are nineteen columns or Pillars, moſt of which are perfect, albeit ſome have their Capitals either broken or defaced; and upon thoſe the Storks build their neſts, whom Winter weather offends more than do the People who have them in little, leſs than veneration. Thoſe that remain entire are (contrary to uſual form) ſharp towards the ſummit or top: ſo that it is not eaſie to gueſs what manner of arch or ſuperſtructure it ſupported ſave what I have deſcribed concerning *Perſepolis*; or of what kind of ſtructure the whole was, whether agreeing with the *Ionic*, *Doric* or *Corinthiac*. In height theſe Pillars are about twenty cubits, which at the leaſt make 30 foot; and in compaſs near three yards and a half, allowing for the intervals betwixt every flute; for they are all round and fluted, every Pillar having forty flutes, and every flute three full inches as I meaſured; and diſtant from each other about nine yards. The capitals have their mouldings enriched; the pedeſtals alſo wrought into Groteſque with figures, and both Pillars, Capitals and Pedeſtals all of the beſt fort of white Marble; and ranked in perfect order or rows, ſuch as we ſee in Cathedrals, or in the Halls of Illuſtrious Princes. Now albeit there be but nineteen Pillars at this day extant, yet the fractures and baſes of other one and twenty more are perſpicable: from whence and from the reſemblance they bear with the *Alcoranes*, i. e. high ſlender Turrets which the *Mahometans* uſually erect for uſe and ornament near their *Mefquits*, they term theſe *Minars*, i. e. Towers: So as 'tis probable, that forty of theſe Pillars were ſtanding ſuch time as the *Perſians* gave this place that new denomination; but how long it has been impoſed, thoſe I asked the queſtion of could not ſatiſfie, the precedent Name being utterly forgotten. Notwithſtanding this limitation, it is evident there were in all an hundred Pillars when the place was in perfection; as appears by the vacant ſpaces and alſo by the baſes or foundations of ſeveral rows of Columns which are yet viſible; in the whole amounting to that number.

Hence aſcending a few Marble ſteps we entred into another large ſquare Chamber, which might be a room of Preſence: I paced every ſide (an uncertain but the beſt way of meaſuring I could then make,) and found them fourſcore and ten paces; the 4 ſides making three hundred and threeſcore paces. Into this large room are eight ſeveral doors, but unequal places of entrance: For, I found four of them have ſix, the other two four paces. Each door ſtead is compoſed of ſeven well-polished black Marble ſtones cloſe laid one upon another; every ſtone about twelve foot in length, and four foot in height; which, as alſo the walls and broken arches were wrought or pourtray'd with figures reſembling ſome great Perſons on horſeback, after whom proceed ſeveral others in ſacerdotal habits bearing branches in their hands, follow'd by ſundry others that lead along with them Beaſts of ſeveral ſpecies; but whether by way of Triumph or for Sacrifice, I know not.

Out of this we paſſed into another room contiguous to the former; which ſome *Perſians* in company perſwaded us had been a Nurſery; other ſome that it was part of a *Seraglio*. The room is large though unequal in the ſides; for I found two were threeſcore, and the other two threeſcore and ten of my largeſt paces: It had ſeven doors for entrance;

trance; probably typifying their *Mythra* or the Sun with seven gates which the *Persians* had in divine adoration, mysteriously representing the seven Planets. Adjoyning this was another which in pacing I found how two sides thereof were twenty, the other two thirty of my largest paces: The walls here (as of the rest) were of black Marble; but so incomparably polished and glazed, that we beheld it with admiration: For several parts of it were as bright and splendid as Tuck or Steel-mirroure; so as we could very perfectly see the reflex of our faces and bodies when we stood before it. In other some places the gold also that was laid upon the Freez and Cornish, as also upon the trim of Vests, was also in as perfect lustre as if it had been but newly done; which is to be wondred at, the violence of weather to which 'tis exposed and length of time (being upwards of two thousand years) duly considered: An Art of great value with the Ancients and longest preserved amongst the Monasticks as we find upon figures and capital Letters in old Vellam Manuscripts and Bibles; but since, well-nigh lost, or by our Painters now a days but meanly imitated. The sculpture on both sides the wall has for ornament variety of figures somewhat larger than the life, (unless that Men in those times were greater than now they are;) some of which Images represent Sovereign Princes, as by their sitting, habit and ornaments may be imagined; for they are seated in antique Chairs of State, the hair upon their heads being very long and crisp, and about it some wear high-peaked Tiara's, which the *Venetian* Ducal Cap most resembles; and in little, the Tag or sharp point the *Mozendram Coola's* have that are lined with curious wool; or that you see worn by the old Inhabitants of *Persia* in my following Description of *Spahawn*. Others have Caps that be flat and round, and other some more high and foldinglike Caps of State, which together with the long Robes or upper Vests they wear is resembled by those our Knights of the *Garther* use at St. *George's* Feast, or Installation of the Knights of that most honourable Order; differing onely in the sleeve which is more large and purfling, like those we see worn by Bishops, save that these be wider and looser at the hand. In their hand one holds a half-pike, another a Pastoral staff, others short thick Truncheons or Staffs of Command; a General's weapon is his Truncheon, a Souldiers his Sword; the one serving for Command, the other for Execution; and in the other hand they hold round Balls or Mounds, signifying (as I suppose) Sovereign Dominion. Amongst other attendants, two Officers of State are remarkable: for one of them holds a Sumbriero over his head, which probably was not so much for shade as State, and gave rise to the Royal Canopies which in those primitive times and after were used: the other erects a Mace or like Ensign of Honour crooking towards the end, in those days doubtless reckoned amongst the *Regalia*.

Upon the Freez and Architrave over the heads of the Images are some Characters inscribed which differ from those I lately mentioned, bearing (so well as the distance would suffer me to judge) a little resemblance with the Letters anciently of use amongst the *Georgians* which were corrupted from the *Greek*: And if so, it cannot be withstood, That as to most Nations the *Syrians* have given Language, so unto the *Greeks* Arts and Sciences of most sorts owe their original; and concerning whom in Travel (to speak the truth) we meet with more memorials of Antiquity than we find extant of succeeding *Romans*, or indeed of any other Nation. In lesser figures are represented the *Satrapæ* or *Persian* Nobility; who with their Arms stand on the one side of those Majestick figures, and on the other the Magi or Arch-flamens, some of which hold Lamps, others Censers or perfuming-pots in their hands. I questioned some of the best sort of *Persians* then in company, whom they thought those Princes did represent? One said, He supposed *Keyomarras*; another *Jamshat* or *Shem-sheat Noeshano*, i. e. *Shem filius Noe*; *quartus Rex Persarum*; as *Saddi* in his *Rosarium* wittily fancies: a third *Aaron* or *Sampson*; a fourth *Ast-char*, i. e. *Ard-shir* the last of the *Persian* Kings in the hundredth descent from *Adam*; though I think it means *Ahashuerus* (whom some make the founder of this Palace; which I cannot think was a Temple, both from the variety of Rooms and ascents, as also from the nature of the Story pourtray'd in sculpture;) and another *Zul-ziman* as they call *Solomon*: whereas I expected that in these various conjectures *Rustan* their famous Champion would have had mention, concerning whom I have formerly given my apprehension.

Now for as much as the remaining figures or Images are many and different, yea so many, as in the two days stay I was there it was impossible I could take the full of what I am assured an expert Limner may very well spend twice two months in e're he can make a perfect draught; for to say truth, this is a work much fitter for the Pencil than the Pen: the rather, for that I observe, how that Travellers taking a view of some rare piece together, from the variety of their fancy they usually differ in their observations;

so that when they think their notes are exact, they shall pretermitt something that a third will light upon; a defect the Painter can best supply. And seeing I did not take them in order as I went from place to place, I shall nevertheless from the *Idea* and mixt notes I then took; enumerate the particulars; so as upon the whole I shall leave little unspoken that is remarkable.

These walls in their perfection doubtless expressed an unspeakable majesty: Howbeit, through length of time and barbarousness of People they are in some parts broken and demolished, although the arches and square fragments yet remain; so as the Story that is engraven upon the Marble (which is high and thick) continues to this day in many places unblemished.

Upon the wall in sculpture is figured a Person of quality (as his habit declares) contending with a Lion, whom with his right hand he grasps by the leg to prevent his outrage and thereby seems to have the victory, (the contest with Lions being no unusual practice with the *Persians*.) Near them are two inferiour or servile Persons; one of which holds as it were a flaming torch in his hand (than which Lions fear nothing more) the other a basket full of provision; but the basket for shape differs from any I have seen in other Stories.

Near this is a square of five broken pieces resembling arches and windows, 'twixt which upon both sides are the figures of some great Princes, most of which as to their habits are little differing from those I lately described, albeit their postures vary; for some of them are wrestling with Lions. Betwixt the arches are flat pieces of walls lower than the arches, imbroidered with several sorts of antick work with figures intermixt, and Characters writ upon the top difficult to our understanding. Adjoyning that is the figure of a Monarch, whose right hand grasps a Scepter of unusual length, for part of it seems to be under ground: and behind him (but in less proportion) attend divers of his servants: one of which advances something towards his head, which I took for some kind of Mace, though much differing from those great Maces we use in *England*; others bear lighted torches or flambeauxes, for they are large. Nigh whom is an image of monstrous shape; for albeit the body be like a Man, he has Dragon's claws instead of hands, and in other parts is deformed; so that doubtless it was an Idol and not unlike some *Pagoda's* I have seen amongst the *Brachmans* in the *Mogul's* Countrey, all which are of as ugly a shape as can be imagined: There are also several armed Men which hold Pikes in their hands, erected.

Thence ascending four easie steps upon the walls, we see cut the effigies of several Persons in Pontifical habits, most of them following as in a file each other: In their hands they carry several things, some of which resemble Dishes and Censers. Near forty paces thence in another large square room is the portrait of some great Person; for he has the Regal Robe upon his shoulders and the *Tiara* upon his head, and is followed by sundry Petitioners but in several habits, as Men of several Nations; and may be presumed such both by their different habits and for that they have scripts in their hands which they seem to present the King, in the nature of suppliants. In the rear march the Guard, some armed with Spears and Swords and some with Bows, who also by the long crisped hair they wear seem to be of more than ordinary quality; for even in those times that gave some distinction. Upon another part of the wall is the like figure of another great Man over whose head one Officer holds a Parasol, another a Lamp: Near whom stands a Flamen (as by the vesture may be conjectured;) and his sleeve is either carelessly or modishly thrown over his arm: After whom follows a Marshal; for in one hand he holds fetters and with the other leads a Prisoner, as by the posture of his body may be presumed, who as in an afflicted state seems to supplicate. After him proceed several others, all in order; one of which leads a Ram, and sundry Flamens follow with Censers in their hands, as in those times was accustomed in preparatory Sacrifices.

Near this towards the center of a large square room there is a hole which gives way into a Vault through an entry that is about seven foot high and five foot broad, first leading towards the North, and after bending towards the East. 'Tis flagg'd at the bottom with square Marble stones of extraordinary size, arched above, and broad enough for three abreast; leading into a fair Room or Chappel which is also arched and supported with four pillars four yards about, eight in height, and four yards in distance from each other; and through which is a passage by another entry towards the Mount, upon the wall whereof is engraven their grand *Pagod*. The sides of these two entries in like sculpture and matter cut, have been carved with figures of several Men, by their habit seeming to be Priests, orderly following one another with their hands held up and joyned together, as in those Oriental parts was usually acted when they would express triumphs

triumphs or other causes of rejoicing. The front is artificially engraven into the similitude of Men and Beasts in various postures; as Men combating with Lions and other wild Beasts of fundry shapes, and Beasts one against another. Among the rest is the figure of a Horse preparing to defend himself against a Lion; but so rarely fancied as gains the Sculptor praise sufficient, the posture is so natural; such as when that Art was more in perfection, would hardly have been bettered. Over and on each side the door through which we entred, are carved in the Marble some Men armed with Sword and Pike and some with Targets; over whose heads upon the Architrave are Characters engraven which like the rest prov'd adverse to our intellect.

Near that is a second subterranean passage into another square Chappel, strongly arched and supported with four white well-wrought Marble pillars, each about seven yards high; (for 'tis presum'd that the greatest part of this pile was vaulted under ground.) Near which is a fair Arch of like stone, whereupon is engraven a Man of an extraordinary size wearing his hair extraordinary long and curl'd both upon head and beard; the last of which is cut square after the mode of the aged devout *Arabians*: his head is covered with a flat round Cap, and at his feet (in sign of Eminency or Conquest) a Lion couchant is placed. Another Man a few steps thence holds a Crooking staff, Mace or other ensign of Magistracy in one hand, and a Lamp in the other. Several Pike-men also seem to guard the place, who appear onely from the waste upwards. Nigh these is another Sovereign Prince (in these particulars I repeat not, seeing they are several figures) royally seated in a Chair of State. In his right hand he holds a long Scepter such as I have formerly mentioned. On the one side an Officer of State advances his Mace or such like Ensign towards the Prince's head. A little higher a Man is placed upon one knee, and by his bowing posture (albeit his face be turned towards the North-west) seems to supplicate some Deity. On either side the Prince in two several ranks stand many Flamens whose heads are filletted (for 'tis that gave them their Names) and in their sacerdotal garments holding up their hands and joyning them together, dancing and rejoicing as in old times was used in *Pæans* to the Sun, their *Apollo*. Not far thence is the like Story; in this onely differing, here the Prisoner being upon his feet makes his prospect towards the East, with his finger either saluting the rising Sun, or seeming to contemplate Heaven.

A few paces thence are figured two Giants who by pure force subject two Lions whom they hold down by their hands fastned within their hair. Nigh them are placed another Guard of Foot armed with Spear and Sword, as it were safeguarding some notable Prisoner. Adjoyning that is the image of another Sovereign Prince, in habit and posture little differing from the former; only the Scepter here rather resembles a Bishops or Pastoral-staff, which he holds erect in his right hand. At first view I imagined it was the Image of an Arch-flamen; but more deliberately, That it rather represents some Sovereign Prince. Now, albeit of late times Kings amongst the Infidels in some parts imitate our *European* Monarchs, not onely in state but also in their Regal Ornaments of Crown and Scepter; nevertheless of old the variety was far more in those distinctions. For (that I may not exceed my bounds) in *Persia*, the Diadem, the *Mythra*, the *Tiara* and the *Cydaris*, with the Wreath or Chaplet were the *Regalia* of old, as now the *Mandil* is with which the *Shangh*, and with the *Puggaree* the *Mogul's* head is adorned. Amongst these the *Mythra*, (which some make one with the *Cydaris*, as in *Zech.* 3. 5. where after the vulgar *Latine*, *Cydaris* is translated *Myter*) was not least in esteem with Kings, seeing it gave the *agnomen* to the *Persian* King *Chedor-Laomer*; albeit the Priests of *Jupiter* and the Sun were in solemnities and noted Sacrifices also permitted to wear it. The Diadem was a Royal Band, saith *Plut. Vita Demetrii*; and properly signifies a Roll or wreathed Head-band: or a silk Ribbond wreathed about the forehead, saith *Drusius*; which were first attributed to the *Heathen* gods, as were Crowns of gold. But in after Ages Diadems were worn by Kings and Sovereign Princes, who instead of Crowns had Maces, which were in no less veneration, Maces by some being worshipped as gods; whence it is that the Images of the *Heathen Deities* usually had Scepters or Maces in their hand, *Justin* l. 5. A Wreath of blew and white silk imbroidered with precious stones, which the *Surana* crown'd *Cyrus* with, and then invented. *Diadema erat purpureum, Quint. Curt. lib. 6. Regis cognati Diademata gestabant, Xenoph. lib. 3.* The *Mythra* in like sort was an ornament for the head: made of pure fine linnen, as we find recorded *Exod.* 28. 39. and of like use as furr'd-Caps be with Kings and Princes, when they wear their Crowns. The *Myter* being put upon *Aaron's* head, the holy Crown was put upon the *Myter* *Exod.* 29. 6. and being an ornament for the head, was with little variation worn by Women as well as Men: *Mythrae erant capitis ornamenta, mulieribus*

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propria, faith *Servius* in his Comment upon the 9. lib. *Virgil*. *Inter muliebria sunt Mythrae, quae magis capitis tegendi quam ornandi causa, comperta est, qualis Vir sine vituperatione uti facile non potest, Rosinus lib. 5. Antiq. Roman.* The *Tiara* was little different, being a round Wreath of linnen wrapt about the head, worn by Noble Women as well as Men: By Priests also in *Persia*; by the High-Priests among the *Jews*, and by the *Caliphs* of *Aegypt* and *Babylon*. *O Nobilem, magis quam foelicem Pannum*, said King *Antigonus*, intimating the cares folded within the Royal *Tiara* or Diadem. *Tiara erat lana capiti circumplicata*, faith *Plutarch*. The *Cydaris* (as I lately mentioned) was worn by the *Persian* Kings also, and by Princes in that Monarchy; and was the same with the *Tiara*. The Kings resembled a Cap of several pieces of silk of various colours sow'd together, rising straight up with a sharp top, not bending, as those which were worn by inferior Princes in token of subjection. *Cydaris erat fascia carulea albo distincta, Qu. Curt. lib. 3. Cydarim Rex & Regina solummodo gestabant, Xenoph. lib. 8.* So as we see Authors vary in the description and use thereof; and differing from the Diadem, *Id erat Tiara & Cydaris ipsius Regum diadema, Hieron. Epistola ad Fabiolam*, and was usually set upon the King's head by the *Surena* or principal *Magus* at the Coronation: Which how to understand is submitted to enquiry; and shall conclude with that Ensign of Royalty the King of *Cusco* in *America* wore upon his head at the Entertainment made *Pizarro* the *Spaniard*: It was a red Roll or Wreath of wool finer than silk, which hung upon his forehead as his Diadem, was preferred before gold or precious gems with which those parts did superabound, and which no Subject was permitted to wear, as *Acosta* relates in his *Indian History*. So that as that attire became distinguishable, in like sort was the Pastoral-staff, which albeit properly attributed to the *Flamen* or principal *Magus*, Kings nevertheless sometimes used to hold. Now, albeit they never were convertible terms, the *Pontifex* usually deriving his Civil power from the Regal; yet in regard Kings (whose charge it is both in Spirituals and Temporals to take care of the People) even amongst the *Gentiles* have oft-times exercised the Sacerdotal function (which amongst the *Jews* after the Law was in some cases sharply reprov'd; as *1 Sam. 13. 13. & 2 Chron. 26. 19.*) Give me leave therefore to quote *Virgil. lib. 3. Aeneid.* concerning *Aeneas* who sacrificed a white Bull unto *Jupiter*; upon which the Commentator observes, *Tunc erat hic mos ut Reges essent Sacerdotes vel Pontifices*: And *La Cerda* likewise, That Princes in old times have sundry times executed the Priestly Office: and concerning which I might instance several examples besides that in sacred Writ of *Melchisedeck* who was both King and Priest. But in prophane take that of *Annius*, who (*Virgil. lib. 3.*) was *Rex idem Hominum Phœbique Sacerdos*. Whence probably it is that out of *Cicero* and others, our *Rider* in his *Dictionary* notes that *Episcopi aliquando Monarchæ appellantur*; which the *Babylonian Caliph* and *Roman Pontifices* by reason of their mixt power and usurpation over the just rights of Sovereign Kings and other Potentates according to my apprehension most resemble. *Calipha est Vicarius, qui & divinis & humanis præset, Scalig. lib. 3. Isag.* The *Caliphs* of *Aegypt* and *Babylon* were Sovereigns and Regal in their Civil administrations, and withal exercised the Spiritual preeminence and dignity in Rites and Ceremonies, as the *Rex Sacrorum* amongst the *Romans* used. *Fenestel. de Sacerdot. Rom. Summus Pontifex Jud. triplici Corona ornabatur, Josephus lib. 3. c. 11.* which the *Pope* imitates. *Lacedæmoniis idem Sacerdos erat & Rex, Xen. lib. de Repub. Imperatores etiam Summum Pontificatum ad se transtulerunt*: And the Emperor of *Muscovy* is attired both in a Regal and Pontifical Habit or Vestment, a Miter being upon his Head and a Crozier in his hand. For (faith Mr. Fuller) Kings are lookt upon as mixt Persons, wherein Church and State are blended together; the function of Royalty and Priesthood united, having continued in some Countreys for many Generations. *Homer* stiles *Agamemnon* the Shepherd of his People. *Julius Caesar* affected the High-Priesthood, in regard *Iulus* the Son of *Ascanius* exercised the Sacerdotal Office. *Reges tam apud Græcos quam Romanos Sacerdotes fuisse manifestissimum est, Rosin. lib. 3. Ant. Rom. Livy lib. 1.* Such is *Prestor-John* the *Æthiopian*, *Rex & Sacerdos, Acosta*. To conclude this, the *Jews* Common-wealth was called *Regnum Sacerdotale*. And albeit the Pastoral-staff in this figure (as I fancy) is *Virga Regalis, Authoritatem habens imperantis*; and as *Martial* adds *Qua ut Pastor baculo, Oves regit*. But enough upon this criticism. The Robe this great Prince wears is long and majestic: towards the skirt are folds as is usually seen in large loose garments; but towards the shoulder somewhat strait like the rich Copes used in Cathedrals, or those worn at the Reception of Ambassadors by the *Magnifico's* in *Venice*. Towards his head a Mace is raised, which was an inseparable adjunct it seems when Princes sat in State; and on either side the King attend several great Persons: on one side the Nobles or *Persian Satrapæ*, otherwise *Homotimi*, as *Xenophon* stiles them; and on the other the *Magi* or Priests. Two Men also wait

wait behind with great Lamps, and some with Rolls of parchments: opposite to them is a Prisoner in chains brought as it were to Tryal by the Marshal; who formally leads the Captive by one hand; the Prisoner by the submissive bending of his body seeming to invite the Court to mercy. Under these is placed a Guard of six ranks of pikes, both Men and Arms in full proportion. Upon the left side of the Throne stand several other Flamens who hold Rolls of parchment in their hands; and upon the right, the Nobles; who wear long hair, have antick garments upon their heads, Bows in their hands, quivers full of long arrows fixt to their right sides, and swords with plain guards unto their left. A select number of Priests and Nobles seem to withdraw apart, and to expostulate or argue somewhat concerning the Prisoner; who by this noble appearance and manner of proceeding may be conceived to be some Person of Eminency: but who he was, the mysterious Characters there engraven can best discover. And yet seeing some imagine this structure was raised by the direction of *Cyrus* the Magnificent, (who ruled *circa* A. M. 3400. and whose supreme Officer the Prophet *Daniel* for some time was) it may without offence be presumed *Daniel*; who when he was the President or Chief of the hundred and twenty Princes mentioned in *Dan.* 6. 2. by the envy or rather conspiracy of those *Ethnique* Princes or Governours he was accused for worshipping God, contrary to that impious Decree of *Darius*; for which he was arraigned, condemned and cast into the Den of Lions. Otherwise it may represent *Cræsus* that unfortunate *Lydian* King; who being deluded by the *Oracles-amphibology* engaging against the *Persian*, became *Cyrus* his prisoner; and had suffered, but by calling upon *Solon* in that his lamentable condition: For seeing *Belshazzar* the last *Affyrian* Monarch (to whose subversion *Cyrus* principally contributed) was slain, it cannot properly represent that great Conquest and Revolution.

About a large stones cast thence over continued heaps of rubbish, wherein doubtless are buried many rare pieces of Art, is a void space, in which as my thoughts prompted that famous Temple stood which was dedicated to *Diana* there called *Anaya*; in its time reputed next to that at *Ephesus* the most curious piece throughout the World. At the East-end there rises a Hill or Rock; upon part of which, about fifty foot from the ground in like Sculpture is the figure of a King, who with erected hands seems to adore the rising Sun. Near which, so well as my sight would serve at such a distance, I fancied that I saw the Fire and a Serpent engraven: which being most obvious to wind and weather, is most worn and least perspicable. The lifting up of the hands in worship has of long time been a posture also amongst *Heathens*, *Omnes homines preces facturæ manus ad Cælum tollant*, saith *Aristotle libro de Mundo*: *Duplices ad sydera palmas*, *Ovidius*: *And Supinas ad Cælum cum voce manus*, *Virgil*. Moreover, that the *Persians* of old were *Polytheists* may be proved by these three Idols. For albeit the grand *Pagotha* by being the tutelary *Numen* of the place was in most repute; the Fire nevertheless was their principal Deity, for with them it represented Omnipotency; as the Sun the Hieroglyphick of Eternity; and the Serpent, Time's revolution and sagacity: Which last was worshipped by the *Ophitæ*; and both that and Trees were had in Divine estimation by the *Indians* in honour of *Liber Pater* and *Æsculapius*, as we are informed by *Alex. ab Alexandria*. The Serpent and Fire in like sort were adored by the *Lithuanians* of old, and Trees also: *Lithuani ab origine colebant Numina, Ignem, Sylvas, & Serpentes, quos venerabantur*, *Munster 4. lib. Cosmogr.* Besides these, they had several Elementary gods; for as *Herodotus* in his first Book relates, *Soli, Lunæ, Igni, Telluri, Aquæ, & Ventis, Persæ sacrificant, &c.* They worshipped the Sun, Moon, Fire, Earth, Water and Winds; yet had neither Temples, Images nor Altars, so writes *Herodotus* in his first Book; albeit *Strabo Vita Artax.* mentioned their invoking *Juno, Pluto* and other *Grecian* Deities for the health of his wife *Atossa, i. Esther*.

Scarce ten yards distant from these, but upon the same declivity or front of the Mountain, in like sculpture is figured the Image of their grand *Pagotha*; a *Demon* of as uncouth and ugly a shape as well could be imagined; and if revered by those wretches, sure it was not in love, but rather with a *Ne noceat*, base fear too often drawing dastardly spirits into vile subjection. It is of a gigantick size or magnitude, standing as upright as his deformed posture will permit, discovering a most dreadful visage 'twixt Man and Beast: Under his chin is a large maw or other thing like unto a satchel; but for what use, 'tis a question whether the Sculptor understood it. This monster has seven several arms on either side (as if descended from *Briareus*,) and instead of hands he stretches forth his vultures claws, his body being somewhat distorted. What the meaning of these seven arms should be, is hard to guess: But according to my fancy, they

may signifie on the one side the terrene power and dominion those Kings had over so many Kingdoms or Provinces; and the other, a mysterious type of the seven great Planets which the *Persians* had in adoration, *Deos enim illos esse septem Planetas quos Animatos credidit Antiquitas*, saith *Postellus*. And albeit this *Pagod* as to form be most terrible to behold, yet in old times it seems they gave it reverence; and to qualifie the dreadfulnes of the figure, those more recent tell us that it represents the greatest Prince *Persia* ever had, both in reference to extent of Empire and to the power he had over Infernal Spirits whom by magick spells he used to bind and loose as he listed; so great a *Necromancer* do they feign *Jamsheat* to have been. According to the course of their Stories he lived about an hundred years after *Kiyomarras* whom some imagine to be that *Kidor-Laomer* (Kitter in the *Hebrew*, so called from the *Kidaris* or Royal Cap he wore) vanquished by the Patriarch *Abraham*. But having occasion in several places to remember this *Jamsheat*, here I shall say no more.

Upon the King's left side are placed a stand of pikes: opposite to which in a little lower station is placed a Man who by his posture and garb appears to be in a distressed condition; for albeit he be in the presence of the King, he seems nevertheless to expostulate with some principal Officers; and either from guilt or else upon view of that deformed monster to be in some kind of astonishment so well as the Sculptor's *genius* and hand could humour it. Below the guard are twenty *Flamens* placed; some of which with their hands point upwards towards the King, others towards the Sun, and the rest downwards towards the Temple of *Anaya*. Two ranks of other *Flamens*, fifteen in each rank are placed on each side the Altar; who by their mimick gestures and elevation and conjunction of hands expresse their *Epinicia* by this mode and manner of rejoycing; unless it were an antique form of worship which probably they then used unto their *Pagods*. Some of these have their faces towards the King, who also had his share of adoration; but others turn their backs glancing side-ways upon the *Pagod*, whom in this dance they half environ. Lower are figured eighteen or twenty Lions in a row, every couple looking towards one another. In the lowermost place opposite under the Altar is a door, or rather mouth of a Cave, which gives entrance into the Chappel that is supported by pillars. Mr. *Skinner* (who travelled those parts more lately) assures me it is yet open and remaining in the same condition I have described.

Near these are the remains of a large Sepulchre or Coffin of stone, presumed to be the dormitory of some remarkable though unknown Person: for both the Villagers thereabouts are silent in it; and 'tis the less inquirable, seeing that it was the custom of the Monarchs of *Persia* to have their Corps let down into deep holes or pits purposely bored within the sides of Mountains; as this day appear abundantly by the signals upon the Hills about *Persopolis*, where the Bodies of the greatest number of those that preceded *Alexander* the Great were interred, as I shall hereafter note. About a bow-shoot hence to the Southward upon the Plain or lower ground is a high Column in perfection; but of what use at such a distance I apprehend not.

To conclude; for *In magnis voluisse sat est*, This is the sum of what I have to say relating to this unparallel'd Antiquity and (when in perfection) incomparable Structure, which has so far the precedency, that *Don Garcias de Sylva Figueroa* (Ambassador *A. D.* 1619. to *Shaw Abbas* from *Philip* the Third of *Spain*) upon his view, not onely prefers it before all he saw at *Rome*, but concludes That it is undoubtedly the only Monument in the World at this day extant without imposture; yea, far exceeding (saith he) all other Miracles of the Earth we can either see or hear of at this day. Give me leave therefore to add, That here (where I may say *Materiam superabat Opus*, the Materials are rich but much more estimable the Workmanship) Nature and Art seem to conspire towards the creating amazement and pleasure both in Sense and Intellect; the present ruins retaining such a majesty as not only expresse the Founder's magnificence, but in the beholding strike a sensible impression (if not of veneration yet) of admiration; in such especially as have a due esteem of Silver-hair'd Antiquity. Is it not therefore great pity that some Illustrious Prince or other Noble Person valuing rarities, has not e're this sent some Painter or other like Artist to take a full and perfect draught of this so ancient Monument? the rather, seeing that the Inhabitants of *Shyras*, but principally the Villagers at *Mardash* and other People thereabouts put no value upon it; but contrarily (finding that albeit sometimes they gain, yet most times they lose by free-quarter of *Soldats* and others who out of meer curiosity repair thither,) in barbarous manner spare not to deface and tear asunder what they can in spight, and under pretence of serving their comon occasions; albeit by the Dukes of *Shyras* they have at fundry times been punished for it; in so much as these rude Rusticks have barbarian-like done it

more

more spight, than either length of time, injury of weather or hostile rage ever could effect. *Non tempus edax rerum, non terra-motus, nec hostiles injuria tot seculorum spacio, soliditatem ejus edificii convellere potuerant. Nam ex rupe solida vel ex quadratis marmorum saxis ita compactum est, ut ex uno lapide videatur, & vix juncturas ostendit,* faith an Observer. Nevertheless, I may here with thankfulness acknowledge, how that upon my proposing it some years since unto that great *Mecenas* of antiquity the late noble Lord *Thomas* Earl of *Arundel*; He was so sensible thereof, as to that end he dispatched a Youth thither whom Mr. *Norgate* recommended to his Lordship for one he knew could both design and copy well: But I hear he died by the way at or near *Surat*, before he could reach *Persia*; so as that worthy endeavour became frustrate. To proceed.

Little more than a mile hence is *Mardash*, which in a *Spanish* reporter I find writ *Margatean*, and in an *Italian Mehrchoascon*, very much differing from the right pronunciation. 'Tis a Village consisting of near two hundred Houses, such as they be; the People of which place were so transcendently superstitious, that (upon notice we were *Christians* and not *Mussulmen* according to their *Alcoran*) what ground we trod or what places we entred, at our departure they sifted ashes and dust, apprehending we had polluted the earth by reason of our profession; which being done in our sight made us some pastime. This and the Neighbouring Villages for that they are watered by Aquaducts forced from the River *Kur* or *El-Chyr* (over which upon the *Bindemyr*, a Bridge so called, we rode in the way from *Shyras* to *Persepolis*) seem very delightful places; the Gardens and Fields by that refreshment appearing at most seasons extraordinary pleasant and fruitful in variety of Flowers and Fruits and Corn. Nevertheless by those sluces (the mode of those parts) the main Channel is so straitned, that in several places 'tis very hardly discernable.

Northwards about three *English* miles from *Chyl-manor* at the foot of that Mountain which verges towards *Persepolis*, in like sculpture is carved the figure of a Giant which the *Persians* say is the representation of *Rustan*: which may the better be credited seeing that in his memory the place is called *Nogdi*, or as some pronounce *Naschi-Rustan*, i. e. *Rustans Monument*. This *Rustan* was a Heroe celebrated in the old Annals of *Persia* which these modern times preserve but by tradition: so that uncertain it is what age he lived in; but as I gathered afterwards at *Spahawn* when I went to see his Tomb, was in or about the reign of that great *Artaxerxes* or *Ahasuerus* who took to Wife *Hester* the *Jew*, in whose Wars 'tis likely he was some Eminent Commander; concerning whose strength and acts, Romance-like they report wonders. Nigh this upon the same Hill the Images of several Women and Maidens are carved; one of which they say is the figure of *Rustan's* Earthly goddess; of whose Amours and adventures which like a Knight Errant he performed for her sake, the *Persians* tell many pleasant stories: As also, how by the corrivalship of *Sha-gad* his false friend, *Rustan* was destroy'd by falling into a pit covered with boughs and Earth; whence nevertheless with a dart he slew his adversary, such time as he look'd down into the pit to insult over *Rustan* by way of triumph.

Nor far thence (where the Mountain in like manner is made smooth and even) are two other large figures of Giants on horseback. The one has the Royal *Tiara* upon his head with long crisped hair dangling under it; and upon his shoulders that royal Vest which the Sovereign Princes wear, as elsewhere described: In his left hand is a Club with Iron spikes at the end, non unlike that which Painters usually give to *Hercules*. Opposite to this is the other Chevalier, who wears a like Vest upon his Body, with hair upon his head of equal length, but bare-headed. The horses in their postures face each other, as do the Riders; who with their right hands stretched on high lay hold upon a round ring, seeming to contend about it; and either to force it from each other, or break it asunder. This probably is a symbol or embleme of that great Empire; and represents to all Generations that great contest for the Monarchy of the World, which happened betwixt *Darius* and *Alexander*; or otherwise that 'twixt *Cyrus* and *Artaxerxes*.

In another place upon the precipice of the Hill is the effigies of another Gigantine person, little different in habit; and mounted upon a like *Bucephalus*. Within his right hand he holds a Sword not so hooked as the *Damasco*, nor so close-guarded as ours: and with his left out-stretched he grasps a Foot-man that seems to oppose him; backt by another Camerade bare-headed, who by this conquest over his Fellow, in submissive manner by the bowing of his body seems to beg the Horse-man's mercy. There are several other Images carved in that Mountain, which are lasting Monuments, and very well worth a Travellers notice: but these I lately named are the principal. Now whether these stupendious Monuments may have been made by the direction of some *Persian* Potentate, or of *Alexander* the Great who had most pleasure in that kind of ostentation,

tation, and *Lyfippus* the most expert Statuary in the World at that time marching with his Army? Or whether they were formerly cut by the directions of that mighty Monarch *Nabuckodonosor* the *Hercules* of the East; or precedent to him by the appointment of *Semiramis*, which last (as *Diod. Siculus* l. 2. *Josephus ex Beroso contra Appion*, and other Historiographers relate) in *Chaldea*, *Media* and *Persia* to express her greatness, but especially to eternize her fame, planted Gardens, dissected Mountains, raised Bridges, and upon high Places caused her own *Effigies* and her Husband's to be engraven; *Bastigan Mons est Mediae apud quem Semiramis in petra septendecem stadiorum, suam effigiem insculpsit, Cael. Rhod. l. 29. c. 24.* There she made a Garden 12 furlongs in compais, and upon a Mountain 17 furlongs high caused her figure to be cut, with 100 others presenting her with gifts; and upon a Marble Rock caused it to be writ in *Syriack* letters to this effect, *A Semiramide subditorum opere, istud saxum excisum est, Munster lib. 5. Cosmogr.* At *Chaona* or *Coom* in *Media* upon a like high Mountain that raised it self in the midst of a large Champagne ground, she caused other very stately Gardens and Houses of delight to be erected; and to the intent she might from thence have a perfect view of that great Army of Horse and Foot which she had raised and was marching with into *India*, being (as *Suidas* reports) three millions of Foot, one million of Horse, one hundred thousand Chariots and the like number of Camels for fight, and 200000 more Camels that had the baggage of the Army, and carried 300000 raw hides for wafting her Army over the River *Indus*, resolving (but in vain) to make *Staurobates* the *Indian* King a Vassal of her *Babylonian* Empire. Upon the *Farceian* Mountains near *Ecbatane* she left another Monument of her power, by cutting a passage through it for the Army, *Diod. Siculus lib. 5. cap. 5.* not only to the wonder of those times, but admiration of succeeding Ages: which partly out of base flattery, but principally out of fear the People first reputed Idols, and then worshipped, but whether I am not able to determine; and therefore leave it to the further scrutiny of some future Traveller, who in these things may have a better *Genius*, contenting my self onely with the prospect and relation. At *Caramoon-Shahoon* a mountain near unto *Pully-sha*, in the way 'twixt *Spahawn* and *Bagdat*, the like curiosities are cut, and in all probability during the time these were effected. At *Hamadan* also the like; and in some other parts of *Persia*; which being engraven upon the solid stone, at so great height, and not upon the declivity, but hollow'd within the precipice of those Mountains, endures the violence of wind and weather, and 'tis likely to continue as it is, while the Rock it self lasteth. But to return.

Upon either side of this Mountain near *Chilmanor*, especially that which respects the South, the Rock is cut smooth; and upwards above a hundred foot high in it are cut or pierced several holes, some being of larger size than other: the least is three foot square: Also in the side of the Hill some perspectives are engraven, or at least designed. Now seeing that *Diod. Siculus* and other Writers of those times acquaint us, That when the *Persian* Kings had the Sovereign command of the World, their Sepulchres or Burial-places were not in Cemeteries where Graves were usually made; but in deep holes purposely digged within the Rock or Marble Mountains about *Persepolis*; whereinto the Corps (after they were embalmed) were let down by long cords or other engines fitted for that purpose: So as for the performing that last office, there was no ascending without a ladder, which was onely reared upon such solemn occasions. For proof whereof, that Story of *Darius Hystaspis* mentioned by *Ctesias* in his History of *Persia* is pertinent and remarkable; which King having in his life time prepared in the Hill joyning *Persepolis* his own Sepulchre, was very desirous to be let down to see the place where his Body should be laid; but the *Magi* dissuaded him, as being ominous: nevertheless the King's Parents (no less curious of the sight) were by the Priests let down with ropes, but in the descent so terrified with hideous apparitions, that letting go their hold they were killed by the fall, for which disaster 40 of the Priests by the King's severe decree were put to death. The *Aegyptians* of old had the like Sepulchres in deep Caves or Vaults thirty foot under ground, curiously cut into the solid Rock, and at the bottom parted into several Chambers, where the embalmed Corps were laid; as by the Mummies frequently found there is apparent. In *Thebes* also (which *Strabo* calls *Diospolis*) i. e. *Jovis civitas* (not that near *Joppa*) are like Graves, wherein are interred above 40 of the *Aegyptian* Dynasts and Kings, which there have their Sepulchres; for to bury the Dead was accounted impious, but being imbalmed they laid them in some private room within their house, saith *Pomponius*. Albeit it is not to be doubted how that this custom continued not many Ages, nor was practised amongst all sorts of People; but during the time those Princes grasped the Scepter of the Universe, and with those onely that were of highest Quality: For, when the *Greeks* subverted this Monarchy, this mode was left,

and

and that People conformed to the *Greeks* customs; as appears by that stately Funeral *Ephes-tion* had, and also that other of *Alexander* himself; where the Corps were neither interred in these deep holes, nor burnt with fire; but embalmed, coffined, and kept after the manner of the *Egyptians*. Nor doth it appear what manner of Funeral *Statira* the Wife of *Alexander* and Daughter of the last *Darius* had; whether according to the manner of the *Macedonians* or *Persians*: For albeit *Justin*, *Diodorus Siculus*, *Quintus Curtius*, and *Ælian* make mention of her Burial, and of the Burial of *Darius*; yet in what manner, or in what place they were interred, (albeit neither pomp nor cost was spared, nor the presence of the Conquerour himself wanting for the greater honour of the Obsequy) those Historians are altogether silent.

Besides these upon the same Mountains some pieces of Perspective are elaborately and regularly cut, resembling the noblest sort of ancient structure. The lowest door or place of entrance is open, and as if it were to be ascended by steps: on either side the door are placed flat pilasters which sustain the Architrave and other superstructure. Towards the summit are other doors shut; and the whole imbellished with a few portraits of Men, which serve for ornament, something conform to that *Templum Solis* which long after by *Aurelian* the Emperour was erected upon Mount *Quirinal* in *Rome*, as expressed by *Laurus*. Upon the culmen has been a *Pagod*, which the Inhabitants thereabouts say was *Jamshat* or *Shem-phid* he that succeeded *Ouchang*, and he *Syamec* the Son of *Keyomarras* who ruled *Persia* circa *A. M.* 2000. and was contemporaneous with the Patriarch *Jacob*, six hundred years before the destruction of *Troy*, than which (some presume to aver) no Monument in the World precedes in time; *Nullum ante Trojana tempora Monumentum apud ullos literis mandatum vel sculptum fuerat*: In which we ought not to be positive.

About three hundred paces Southward from *Chilmanor* there is a single Column, entire from base to capital; but being so low and without company, it is not easie to conjecture of what use it was. The pedestals of two other Columns square in form are seen at no great distance thence; but uncertain what sort of Column they bore, seeing there is an empty hole in one of them, which some think served as an Urn to keep the ashes of some dead Bodies that were burned.

Some space from the Mountain towards the Valley, are several Coffins or troughs of stone; some whole, but most broken: in which one may presume dead Corpses have been laid. There are moreover the reliques of some Tanks or Conservatories of water, towards which one may discern the Aqueduct or water-passage was cut through from the top of the Mountain: so as by a pipe what rain-water fell at any time from the clouds was convey'd down into the Cisterns. And with good reason; for albeit the City *Persopolis* had the benefit of the River lately mentioned, yet the Building expatiated most towards the North-east, which was towards the Palace. Certain it is, so great a distance needed these helps (wanting Springs) the better to feed their places of pleasure, as Orchards, Gardens, Grotts, &c. which the City had plenty of, and those very large ones. The onely ruin that remains of building in that part the City stood, is a spacious square, which had but one door for entrance. The walls are high and lasting; for they are of extraordinary large pieces of Marble. And albeit the cement of these that joyns the stones is visible; yet of what substance the single column is, I lately mentioned, I somewhat doubt, seeing 'tis so high and differing from the colour of that quarry, and by the curiosity of the cement seeming as if it were one piece of stone: so that the little time I staid there would not suffer me to satisfy my self whether it was natural or artificial. Howbeit since upon second thoughts I suppose it may be such plaister as in old time was made of flower with whites of eggs and the best sort of stone beaten into powder, with which the outsides of some softer materials was usually finished or pargetted: And of such a composition was that *Piscina mirabilis* near *Cuma*, which for colour and durableness even in those times gained admiration. To proceed now in our Travel.

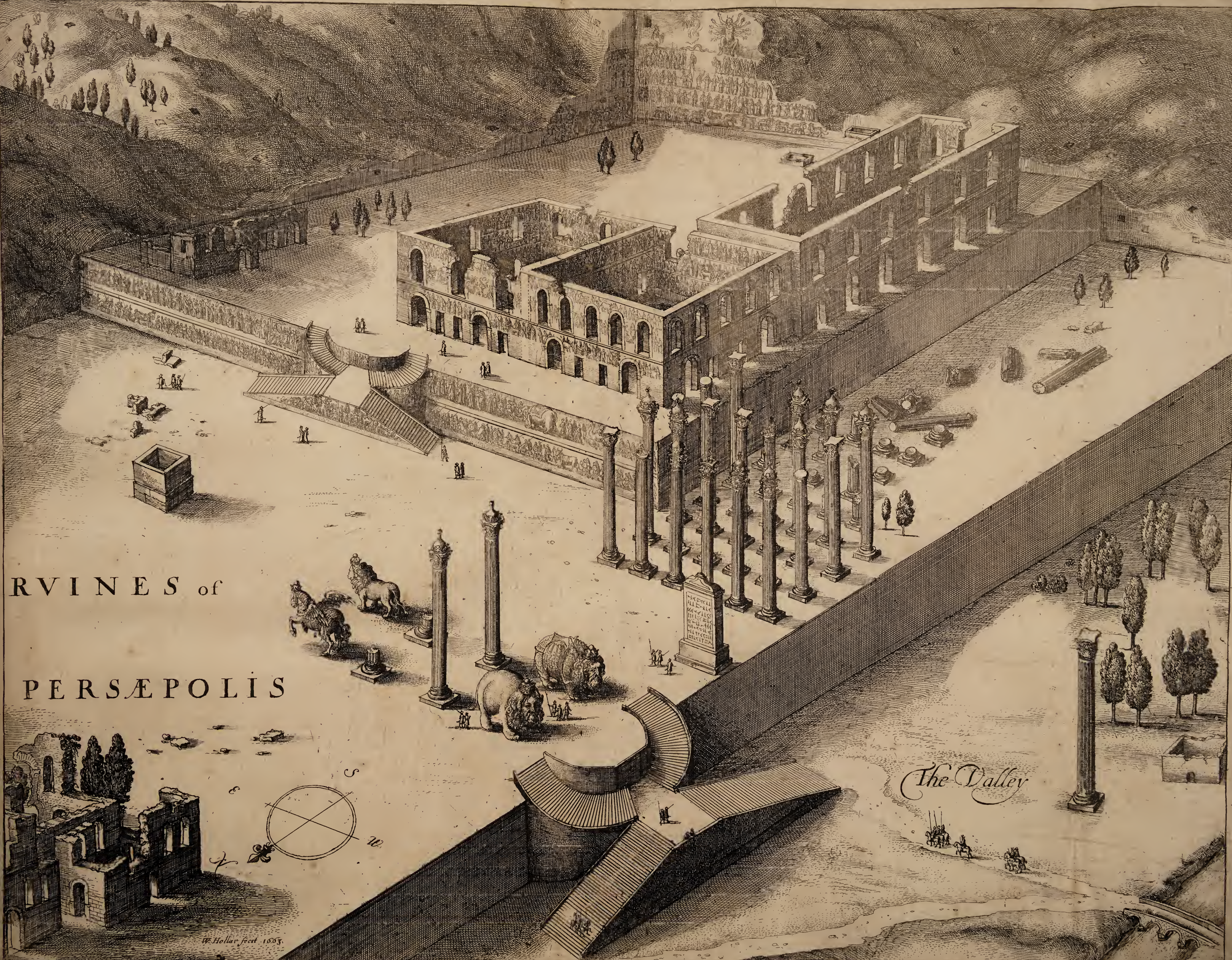
The eight and twentieth day of *March* we put foot in stirrup, and that night rode four and twenty miles to a Town called *Moy-own*. In the mid-way 'twixt those 2 Towns I observed a Hill, upon whose top (as the ruins shewed) hath stood a Castle so advantageously situated by Nature, as we judged was impregnable. A late rebellious *Sultan* manned it against *Abbas* his Sovereign, who (to terrifie others) came in person to reduce it. But such was the *Sultan's* resolution, such the height where the Castle stood, so narrow the entrance, and so desperately defended, that in six months siege he had but little hopes of taking it. Loth he was to draw off; and what stratagem to use could not suddenly devise: At length he goes this way to work; a reward was promised to any would effect it. What force could not do, Magick (at least of Gold) perpetrates: For an old

old Wizard (covetous of gain) promises his best; and accordingly by spells so perplexed the deluded *Sultan*, that upon the Witches assurance of fair quarter he descends; but the Block rewarded him. *Abbas* acknowledges the Enchanter merited his price: But while the Wizard dotes upon his gold, he sees not that danger was at hand; for the King grudging the loss, and knowing no better way to recover it but for being a Witch, sends him to *Satan* without his head; making that the occasion of his justice, which but a little before he held useful, though then disliked it. To return.

Moyown (a Town of note upon the road betwixt *Shyrax* and *Spahawn*) is very delightfully seated; enriched also with sweet Water, excellent Wine, plenty of Wood, store of Grass, and diaper'd with Nature's Carpets. It belongs to their highly honoured Prophet *Izmael*, whose Tomb in a well-built *Machit* called *Emoom Izmael* is here seen; considerably endow'd through the liberality of many Princes and Great Men: For towards its maintenance yearly twelve thousand *mawnd-shaw* of Rice, and four thousand of Barley is allow'd. Next night we lodged (slept I cannot say, we were so vexed with *Mesquito's*) in *O-jone*, a Village consisting of thirty Families; most of them Prophets or Prophets Children. We still found least profit, where such Prophets dwelt, seeing they drunk no Wine, nor were Grapes allow'd to grow amongst them: Not that Wine there is held bad, but from some Tradition, and probably that it is the Blood of those Giants who warred against the *Heathen* Deities. Nor was the Water in their Tancks so wholesom as might merit commendation; albeit the Conservatory was as good as any we saw till then; being large, and plaistered with a composition of lime and sand with some glutinous matter (as I apprehended) which made it both large and smooth; so that it seemed to be no other than natural stone, and better than what we call *Plaster of Paris*. Such were the Cisterns or Tancks in old *Rome* as *Pliny* tells us: and of like Art were those slender Marble Columns our fore-fathers have seen cast or made for Cathedrals structures; reckon'd *inter res perditas* by *Pancirollus*.

Next day we rode over some craggy and steep Hills, and at night made *Tartang* our *Manzeel*: A small Town most remarkable in a *Meschit*, wherein we beheld a Monument or Tomb which was raised a pretty height from the ground, and cover'd with violet coloured Velvet; under which lies buried a Great-Uncle of the Kings. Next night we came to *Assepose*; a place observable onely in an old Castle, which was sometimes a Garrison: in and about which inhabit (as we were told) no fewer than forty thousand *Georgians* and *Sarcasbes*, who by profession are *Christians*; albeit little better than captives, being forcibly transplanted hither. They are a People have Saint *George* the *Cappadocian* Bishop in veneration, being their Patron. From *Mahometans* they differ (not in habit nor mode, but) in their gray eyes, a great argument of heat, says *Aristotle*, as black is of the contrary, the colour of most *Persians*, and have long white hair which after the mode of those antick Gallants recorded by *Pliny* and *Lucian* they wear tissued with fillets of silk and gold or silver. If any of these (which is too too often) turn *Mahometan*, they are *ipso facto* preferred beyond vulgar merit. Poor Souls! hearing that we were *Christians*, they not onely flocked about us, but wept to see us: Nor wanted we bowels of compassion to behold *Christian* in such a miserable thralldom and condition, and under such temptations. Nor far distant hence is *Thymar*; memorable (if *Byzar* err not) in an ancient monument, by some *Hebrew* Characters supposed to be the Burial-place of *Bathsheba* the Mother of King *Solomon*: which probably may be mistaken for *Bethshemesh*, which signifies a House dedicated to the Sun: Howbeit 'tis called *Mechit-Zulzimen*, i. e. *Solomon's* Chappel, a place (if truly so) well worthy seeing.

Next night we lay in *Whomgesh*; next in *Cuzcuzar*; next we came to *Bazeba-chow*, and next to *Degardow*: Eight leagues from which place (and near *Yezdycaus*) we rode over a mountain of black Marble, (where doubtless are quarries of *Serpentine* and *Porphyre*, if the earth were examined:) the descent was precipitious; so that save by ragged steps, and those not a little dangerous, was no riding down. Out of this part of the *Perchoatrian* mountains the River *Rhogomana* springs; which having watered *Shyrax*, runs into the *Persian* Gulph. Howbeit, down we got, and that night rode to *Gumbazellello*; a Village famous for a *Carravans-raw*, and for the best Wheat-bread in *Persia*. Next night we came to *Yezdecawz*, a Town which stands pleasantly in a narrow Vally, the ground on each side declining gently, so as no Hill appears near it, the countrey round about for some miles being even and Champain: It is hardly to be seen or found till very near the place, did not a Castle point it out which was built by *Yezdyrd* a *Persian* King above the Town long since, as this Name partly intimates. Here is a very stately *Carravans-raw*, the best from thence to *Bander* on the Gulph of *Persia*.



RVINES of
PERSEPOLIS

The Valley

Next day (passing through *De-Moxalbeg*) we got to *Amno-baut*, by some called *Boyall*; a Village of thirty Families, most being Apostate Georgians; inclosed (to exclude their shame) by a high, strong and round wall with Battlements, which makes it to resemble a Castle, albeit a Village. It is commanded by *Daut* as they call *David-Chawn* Brother to the Duke of *Sheraz*; who for his Apostasie was made an *Eparch*, and honoured with three temporal Titles, but purchased it may be with loss of an eternal Happiness. Here is a neat Carravans-raw and Banqueting-Houses for his own delight: that I went into had five rooms upon a floor, which were well painted with Imagery, and embossed with gold. The Gardens were formed into good order; and being the Spring which as *Virg.* 2. lib. *Georg.* saith, makes all things fair; amongst other flowers were Tulips and Roses of several colours: So as of House and Gardens I may say,

With various forms and curious figures, there
The House and Gardens of Daut-Chawn appear.

Varias ibi picta per artes
Gaudet humus, superantq; novis Daut-Chowna figuris.



From *Amno-baut* we rode next day to *Commeshaw*, a Town boasting in a thousand Houses, and especially in its great Antiquity. The name it now bears varies not much from *Couneshaw* (or *Cannaxa*, which some make to be but three thousand and sixty furlongs

furlongs from *Babylon*) where that memorable battel 'twixt *Artaxerxes* and his Brother *Cyrus* was fought, whose death is attributed to the Inhabitants of this City. It may be (some think) either that same Town which *Pliny* called *Parodona*, or *Ore-bays* in *Ptolemy*. Sir *Robert Sherley* was once Commander of this place, under that wicked parricide and Apostate Prince *Constandel-chawn*; but it seems they bore small love to either of their memories; neither vouchsafing to bid him or us welcome (as most Towns did we hitherto pass through, although I have omitted to speak the Ceremonies,) nor any accommodation there, though due to so noble a passenger. At this place *Persia* is bounded towards the North; for here *Ayrac* or *Parthia* takes beginning. *Chiraeef*, *Gardonachow*, *Nowbengan*, *Kazeron*, *Pherushabad*, *Estache*, *Nahandioen*, are Towns in *Farsistan*, which in this course I can but name: Yet that you may the better go along, and for that the latest Maps of *Persia* are erroneous, both in Rivers, scituation of places, and true names of Towns (for to speak truth, none that I have seen, either those set forth by *Hondius* *Ortelius* or *Mercator* who writ by one Copy, have five right names,) I have therefore inserted this of the *Persian* Empire: in which, I presume, neither the position of places are much mistaken, nor the names of Towns in the least fictitious.

The next day we got to *Moyeor*; a considerable Town, for it consisted of about a thousand Houses: And albeit their Houses were neat, yet were they in no wise comparable to their Dove-houses for curious outfides. This reason they give; some of them (as Tradition persuades at least) are descended (not à *Columba Noe*, but) from those who being taught to feed at *Mahomet's* ear, not a little advanced his reputation, persuading thereby the simple People they communicated to him intelligence from some Angel. Yet I rather think 'tis in memory of *Semiramis*, who (as *Berosus* relates) was in her infancy nourished, and at her death transformed into a Dove; for which cause the *Syrians* and other Oriental Nations (the *Jews* excepted) to this day have that bird in more than ordinary esteem amongst them. The *Heathens* also (believing that their goddess *Venus* was hatched by a Dove which sat on an Egg that fell from Heaven into *Enphrates*, and by Fishes rolled on Land, as *Jul. Higinus* hath it in his Fables) have it in equal estimation. Next night we were brought to *Spahawnet* by a Servant of *Meloyembeg*, the King's Fiscal; who intreated the Ambassadour to repose a day or two there, till *Spahawn* could fit it self for their more solemn Reception. Where in this interim we may remember, That most of those Manzeels we have past from *Chehelminor* to this place, are 'twixt twenty and thirty miles asunder. The whole distance is somewhat above 200 *English* miles, as I computed.

The tenth of *April* we left *Spahawnet* a Village six miles South from *Spahawn*: when we had gone a *farsang* further, we were invited to a Collation prepared in one of the King's Gardens that was by the high-way, whither the *English* Agent and such other *European* Merchants as were Residentiaries in *Spahawn* came to express their civilities unto the Ambassadour. A mile nearer the City, the *Visier*, the *Sultan* of *Spahawn*, *Meloyembeg* and *Hodge-nazar* the *Armenian* Prince in a Cavalcade of about four thousand Horse and innumerable Foot, came out to meet us; The high-way for full 2 miles from the Town was full of Men, Women and Children: here also we found the *Bannians* in great numbers; who all together all the way, in a volley of acclamations welcomed us with *Hoshomody Soffowardy*, the better sort with *Hoshgaldom Soffogaldom*; in our Language, *Welcome, welcome, Heartily welcome*, which with the Kettle-drums, Fifes, Tabrets, Timbrels, dancing-Wenches, *Hocus-pocus's*, and other anticks past my remembrance; but according to the custom of those Countreys, ennobled the entertainment. The Bridge also over which we past into the City was in like manner full of Women on both sides; many of which equally coveting to see and to be seen, in a fair deportment unmasked their faces. The first place we alighted at was *Conna-potshaugh*, a House of the King's at the West side of the *Mydan*, where some of the Noble-Men kneeled down and Tesselated, three times kissing the King's threshold, and as oft knocked their heads in a customary obeissance; agreeable to what *Q. Curtius* l. 5. relates was the mode of those times, *Persicos Reges adorantes imprimis genuflectebant, tunc proni incumbentes in terram frontum humum feriebant ac terram osculabantur*; they gave their Kings external adoration. Sir *Robert Sherley* (who was well acquainted with the formalities of those parts, and in all places habited like a *Persian*) sizedaed also, which made him the more to be respected. A *Coselbash* concluded the Ceremony in a Panegyric, That the excellency of *Shaw-Abbas* had attracted a Prince and other Gentlemen from the extremest angle of the World to see whether Fame had been partial in the report of his magnificence; but no wonder, since his beams spread themselves over all the Universe! That done, Bottles of pure Wine were lavished out; after which, with a continued clamor of the Plebeians thereby expressing

expressing their joy, we were conducted to another House of the King's, which was at the South-east end of the City, through which a broad fluce of Water had its course into the *Zinderout*, which made our lodging the more delightful.

The fourth day after our being in *Spahawn*, Mr. *Burt* the *English* Agent, and a very accomplished Merchant feasted our Ambassador, expressing a very noble entertainment and hearty welcome; where, according to the mode of *Persia*, there was store of odoriferous Flowers and sweet Water; agreeable to the old custom mentioned by *Plutarch* in the life of *Artaxerxes*, where the King entertaining *Antalcidas* the *Lacedemonian*, circled his brows with a Garland of Flowers wet with most sweet and precious oyls, which perfumed the place. At night a large Tanck of Water was surrounded with lighted Tapers, artificially uniting two contrary Elements; Squibs also and other Fireworks, for the more honour of the Feast; such as made the *Persians* admire. Next day *Hodge-nazar* the *Armenian* Prince was visited by the Ambassador at his House in *Jelphæa*: A *Christian* he professes himself; but (I must be bold to say) his House was furnished with such beastly Pictures, such ugly postures as indeed are not fit to be remembered: For God calleth not unto uncleanness, but to Holiness. Yet forasmuch as he professed himself a *Christian*, that golden saying in *Sedulius lib. 2.* is fit to be writ upon his Wall, *Deus semper adest.* As also that which the Prophet *Jeremiah* declares ch. 44. ver. 4. in the odium of that *insandum peccatum*, *It is abominable, for the Lord hateth it.* Yea, *Seneca* a *Heathen* hath this excellent saying, *Si scirem homines ignoraturos & deos ignoscituros, non peccarem tamen propter peccati vilitatem*: If I knew that Men could not see, nor the gods punish, yet would I forbear sinning for the loathsomeness of Sin. *Plato* hath the like, That he would do nothing in secret whereof he should be ashamed in publick. *Ne* (saith *Cicero*) *siquidem deos omnes celare possumus*: No, albeit it were possible to conceal our sins from the gods. Pity then it is these *Christians* living amongst Infidels are so past shame, being a powerful restraint to keep Men from sin; without which they abandon themselves to all manner of debauchery. For, saith *Pythagoras*, *Nihil turpe committas neque coram aliis, nec tecum; maxime omnium verere teipsum*; Do no sordid act that either others or thy self mayest know; and principally let thy own conscience be regarded. But to return: Amongst other our cates, I took most notice of a roasted Pig; in regard it was the first we saw in *Persia*; and is meat equally offensive to *Jew* and *Mahometan*. The flagons and bowls in his House were all of gold: Vials of sweet Water for perfume, and glasses of *Shyraz* Wine were emptied for our better entertainment.

These *Georgians* and *Armenians* are by some called *Jelphelyns*, from a Suburb adjoining this City; but rather in memory of their Metropolis which bears that name near *Ararat*, called *Ariamnes* by *Tortelius*. The *Georgians* are the ancient Inhabitants of that Countrey, and have a little intermixture with other Nations. The soil is most part mountainous, much resembling *Helvetia* where the *Switzers* live. From the tops of some Hills they can discover (at least as they suppose) the *Euxine* and *Caspian* Seas. They derive their name either from *St. George* their Patron, or from the *Gordiaean* Hills on which they inhabite; albeit the *Greeks* derive them from the word *γεωργει*, for that they are Husbandmen, but called *Iberia* formerly. And indeed the goodness of God is herein to be acknowledged, in as much as these *Georgians* with their Neighbours the *Carcass* and other *Armenians* continue their *Christian* profession, albeit they are sufficiently threatned in that respect by *Turk*, *Tartar* and *Persian* who environ them, and tell them that all *Natolia* and those other Countreys that lie betwixt the *Euxine* and *Mediterranean*, albeit they were once altogether inhabited by *Christians*, are now overspread with those that embrace the *Alcoran*. They were interdicted Communion with the *Orthodox* by *Dioscorus* Patriarch of *Constantinople*; nevertheless under *Sapores*, added to the Army triumphant, 20000. Martyrs. At *Albanopolis* Saint *Bartholomew* was buried, saith *Sophronius*. Some call them *Iberi*, and suppose that from them descends the *Spaniard*. *Con. Porphyrius* (if rightly informed) deduces these *Georgians* from *David* and *Bathsheba*; but that pedigree I suppose will be but badly proved. By profession they are now for the greatest part *Nestorians* and *Jacobites*; and more inclinable to Arms than Trading, as their Neighbours the *Armenians* be: But for comeliness of Body, height of Spirit, and faithfulness in trust are of that repute, especially with the *Persian*, that many of them are imploy'd in places of Command, especially against their turbulent adversary the *Turk*. And as of old, the *Egyptian* Souldans had their *Mamalucks*, so at this day the *Persian* King has the greatest number of his *Cooselbashers* from thence; it being seldom heard that any of them is false, or having served the *Persian* ever turned to the *Turk*. Notwithstanding which the *Persian* King in our times, upon some distaste given by *Constandelchawn*, made War against that Nation: For (as one observes) though Glory and Dominion

be two excellent things if well acquired; yet are they but bad motives to commence a War, or to invade the just possessions of another. And I may not omit that Sir *Robert Sherley* one time when we were travelling together, gave us the ensuing relation.

Scander a late *Georgian* Prince had by a *Sarcaffian* Lady three Sons, *Scander*, *Threbeg*, and *Constandel*. *Threbeg* inlisted himself under the *Turk*; *Constandel* did the like under the *Persian*; but both for Preferment became Apostates and turned Bofermen. *Constandel* was the most active of Spirit, albeit in Body naturally deformed. *Abbas* taking some distaste against *Scander* for his compliance with the *Turk*; the Prince so sleightly excused the fact, as exasperates *Abbas*. *Ally-chan* thereupon was ordered to march against him with ten thousand Horfe. In this expedition none was more forward than *Constandel* (who with more credit might have mediated for his Countrey,) this administering occasion to put in practice his ambitious designs: yea, of such repute was he then at Court, that he was joyned in Commission with *Ally-chan*. Having entred *Georgia*, *Constandel* kawn under a pretence of duty gave his aged Father a visit; who received him affectionately; but withal neglected not a friendly reproof for his Apostacie; whereupon that night, after an invitation to a Banquet, he caused his Father to be made away; and then prevailed with the party he commanded, with whom some temporizing *Georgians* complied, to salute him by the name of King. But so odious both to God and man was this Parricide, as he had little comfort in that forced greatness: For, not long after conflicting with *Cicala's* Son who had entred *Gheylan* with a party of *Turkish* Horfe) *Constandel* received a prick in the Arm, and was constrained to retreat; but which was worse, so suddenly and so unexpectedly was he assaulted in his Tent by his own Countreymen, that albeit he himself made a shift to escape, they cut in pieces an accursed *Catamite* who was his bed-fellow, and did him what further mischief they could. *Constandel* being come unto the *Persian* Court so provoked the King, as he forthwith dispatched him back for *Georgia* in the head of a gallant Army, pretending to expel the *Turk*: But by his Van-courriers gave the *Georgians* notice of his cruel intent. The Queen (his late Brother's Wife) prevailing for an interview, *Constandel* was shot by an Ambuscade, upon a signal given by that *Amazon*, who by that over-reached his stratagem, having this or the like for excuse,

— Nec enim lex justior ulla
Quam necis artifices arte perire sua.

Nor can there be a punishment more fit,
Than he should die that first invented it.

But *Abbas* glad of the occasion to discharge his promise, sends them word, That as they had treacherously slain his Subject and Servant, so he would have ample satisfaction. Nevertheless, by the friendly interposition of *Ally-chan* (who grieved not one jot for the death of his Competitor,) *Abbas* alters his first thoughts, and was content that young *Temerisk* by his appointment should be their King. *Temerisk* in the head of some thousand *Persian* Horfe was received into *Georgia* with joyful acclamations; but long his *Halcyon* dayes continued not: For the *Turks* Ambassadour then resident at *Spahawn* infuses jealousy into *Abbas*, as if *Temerisk* was more the *Grand Seignior's* friend than his; and with like artifice *Temerisk* was abused. Whereupon the young King fearing to come to Court upon *Abbas* his invitation, *Lalla-beg* presently marched into *Georgia* with thirty thousand Horfe, forraging the Countrey with Fire and Sword. The young King for his safety first retired to the Mountains; but there also being alarm'd, he was forced to flie unto the *Turk*: where he prevailed for such a force, as not onely reinstated him in his own, but fell into *Shervan*. Which so incensed the *Persian* King, that drawing together what force he could, he resolved with himself to make quick work, and not onely to harrafs the *Georgian* Countrey, but (if possible) to exterminate the People from off the face of the Earth. To which end, in person *Abbas* enters his Countrey, killing all that came in the way; firing Churches and Towns most lamentably, and cutting down all their Mulberry-Trees; and having in that sort satisfied his passion, returned, and gave way to *Temerisk* to take a re-view of his cruel execution. *Morad*, a Noble *Georgian*, not knowing any better way for retaliation, like another *Zopyrus* disfigures his face, and flies to *Cashyn* to imprecate the King's revenge against *Temerisk* for that wrong. *Abbas* giving belief, orders a considerable force to fall into that late wasted Countrey. But so soon as they were upon the *Georgian* confines, in the night when the *Persians* dreamed of no enemy at hand, *Morad* with five hundred Confederates, and as notable resolution as ever appeared in Men fell into the Camp, cut in pieces seven hundred Men, and amongst others eleven *Chans* and *Beglerbegs*: the alarm striking such terrour into the rest, that they could not be perswaded when the day appeared to run any

any further hazard among those desperate Men, who had nothing left but their lives, and for their Fortresses inaccessible Hills. Since which, *Abbas* by the mediation of several *Coozelbashaws* that are *Georgians* has given them an assurance of peace from thence; they on the other side promising to put a greater value upon the friendship of the *Persian*.

A Georgian man and woman.



Now concerning *Armenia*, some derive it from *Armenus* a *Thessalian*, who was *Jason's* Kinsman. It is divided into *Major* and *Minor*. The lesser is in part of *Anatolia*; the greater is confined by *Tartary* to the North, *Media* and *Assyria* to the South, West and East with the *Euxine* and *Caspian*: It includes *Colchis*, *Albania*, *Georgia*, *Iberia*, &c. Countreys which be now obteured in other recent Names, as *Zuria*, *Goweria*, *Mengrellia*, *Turq'mania*, *Cara-culia*, *Gurjee*, *Haloen* and *Sarlochia*; in which place (some say) the ten Tribes were feated by *Salmanasser*. In that latitude it was divided into four parts by the Emp. *Justin*. *Epta* being the best peopled Province, and *Baranis* the Chief City; in the lesser *Armenia* were *Nicopolis*, *Ara*, *Cesarea*; in the greater *Arsamia*, by *Ptolomy* called *Arsamisata* *Carcathiocerta*, &c.

Two Patriarchs or Protomists they have; one at *Jerusalem*, the other at *Syna* in *Ara-bia*; who nevertheless sometimes resides at *Sis* near *Tharsus*, or at *Ecmeazin* near *Rhivan* (rather *Ervan* in *Shervan*) seeing that *Antioch* their old See they may not challenge. The three first general Councils they have in great honour; they study the *Latine* Tongue very little (for it is rare in *Asia*:) Twelve titular Bishops they name, three hundred some say; very poor, which ought not to render them despicable. The Old and New Testaments they have in their Mother-tongue; a Litany also, part of which is every Lord's day read and expounded in the Church: They allow but of two Sacraments; administer the Lord's Supper in both kinds Bread and Wine; deny a real presence: Baptism they celebrate after the *Eutylian* sort, as *Jacobus* (Father of the *Jacobites*) and *Joannes Philoponus*, *An. Dom.* 550. mis-taught them, as I gathered from some *Armenians* at *Felpee*. Since *Cozroes* time, most of these Eastern Christians follow the condemned opinion of *Nestorius*; a Heresie encouraged by *Cozroez* the *Persian-Apostate* in hatred to *Heraclius* the Emperour: For, by forcing it upon the Christians who were his Subjects, it spread it self like a leprosie or ill air well nigh over all the Orient. The *Proselyte Gentiles* or *Mahometans* they sign in the fore-head with a burning cross; others they

they baptize with two fingers and sign the Infant with the Cross, as glorying in that Hieroglyphick which *Jews* and *Mussulmen* esteem so ignominiously of. They are great lovers of Tradition; pray not for the dead, imagining that till the general day of doom they are without either joy or torment. Five Sabbaths every year they abstain from flesh, fish, cheese and butter; in memory of those five Ages wherein their *Gentile* forefathers used to immolate their Children to the old red Dragon: Wednesdays and Fridays (except 'twixt *Easter* and *Ascension*) they fast; and by what I have observed, I suppose that no other *Christians* are stricter Lent-observers: For, they not onely refrain their Wives during that time, but abstain from flesh, fish, milk, eggs and butter; those forty days feeding upon oyl, bread, hony, dates, cucumbers, melons, herbs, and the like, and drink onely water; but at other times eat flesh of all kinds; yea, can dispense with Hogs flesh and account it a dainty. Howbeit, before the three great Festivals they fast twelve days. They marry oft-times at nine or twelve years of age; the Laity twice, Ecclesiasticks but once; *Trigamy* to all is hateful. The *Presbytery* are honoured. Images in Churches they approve not of, condemning the *Greeks* therein; but in their Houses can endure the pictures of *Venus* and *Priapus*. The Cross they regard, but worship not; nor do they believe there is a *Purgatory*. Their Temples are but mean. Obedience and respect to the better and elder sort they practise: theft and adultery they punish. In some things they are but refined Idolaters: For, in Burials they have a custom to lead about the Church an unspotted Lamb, which they divide and distribute to each a bit; as a symbol obliging one another to love and charity: Peradventure this custom is derived from that of the *Hebrews*, who used to divide a calf, as *Moses* records in *Gen.* 15. 9. and as *Jeremiah*, chap. 34. v. 18, 19. On *Good-Friday* they represent the Passion and Burial of our Saviour, during which they express sorrow in their faces. On *Easter* day they joyfully celebrate the Resurrection by a representative body, using that morning (as do the *Greeks*) the old *Salvo*, *He is risen indeed*: an Angelical note they call it. That day they celebrate as a great Festival, the *Mahometans* nor *Jews* not daring (as not being permitted) to mingle among them: the King allows them that priviledge. They fast upon the Nativity. The *Jesuites* have been industrious to knit them unto *Rome*, but in vain. They insist much upon Antiquity, and have a Catalogue of two hundred Bishops since their first conversion; some were noble Martyrs: but of late years, the report of an envious *Doeg* that they had submitted to *Rome* and acknowledged the *Pope* their Head, made *Abbas* causlessly jealous of their loyalty, which could receive no qualification without the sacrifice of some of their lives, made an offering to his cruelty. Upon which the rest implore help from the *Turk*, which raised a bloody scene of ensuing troubles. *Lodovic Grangier* a *Jesuit* 'tis reported lately crost the Black-Sea into *Mengrellia*, where *Threbis-chawn* entreated him civilly; and that by his instruction they are much purged from superstition: Which if so, his Name should be of more fame amongst them. In the year 1211. over-run they were by the savage *Tartar*. *Mengrellia* (part of *Armenia*) was of old called *Colchis*; after that *Lazorum Regio*: *Diascurias* was the Metropolis; once so famous and considerable, that *Timosthenes*, and *Plin.* lib. 6. c. 5. spare not to report, how that three hundred several Languages were spoken there; so as the *Roman* affairs in those parts were managed by no less than a hundred and thirty Interpreters: whence it probably came to pass that *Mithridates* King of *Pontus* spake twenty six several Tongues, having had his education first, and after that a free commerce and alliance with that his neighbouring Countrey. Upon this consideration it was that the *Romans* in their Monarchick growth, endeavour'd to impose the *Latin* Tongue upon all Nations. *Romani Linguam suam toto orbi imponere conantur, (saith Vives) & rem profecto pulcherrimam meditantur. Nam* (*S. August.* in *Civitate Dei* lib. 19. c. 7. & *Plin.* lib. 7.) *nihil est quod hominem ita alienat ab homine ut Linguarum varietas, & facilius sibi animalia muta etiam diversi generis quam homines diversarum Linguarum sociantur; ceterum commercia, necessitudo, societas, consiliorum communicatio inter gentes, conservantur, &c.* A very noble design. For (as *St. August.* in his *City of God*, and *Pliny*, in his *Natural History* say) There is nothing more estranges one Man from another than differing Languages: It being easier to discourse with brute Beasts than Men of unknown tongues. For by understanding one another, not only commerce, but affairs, society, and communication of one Nation with another, is preserved.

The *Armenians* at this day are the greatest travellers East and West of any *Asiaticks*: desire of gain and affectation after novelties inducing them: Albeit indeed the advantage they have in their situation, so near neighbouring the Seas *Caspian*, *Euxine*, *Mediterranean* and the *Palus Meotis*, give them more than ordinary encouragement; and whence it comes, that at this day the generality more incline to Merchandize than

Mars, notwithstanding that the *Turk*, *Tartar* and *Persian* are oft causlessly quarrelling with them; and that the *Turk* and *Persian* by turns domineer over them. For in a war 'twixt two Potent Monarchs, 'tis dangerous for a third to stand neuter, being thereby in peril to become a prey unto the Victor. Learning is not now in that repute it was formerly; those frequent interruptions probably being the cause of it. Howbeit, Schools they have, and Universities. *David's* Psalms also, and some other part of Holy Scripture, which was translated into the *Armenian* Tongue by *St. Chrysostome* during his banishment into that Countrey from *Constantinople*, saith *Gregor. in Vita St. Joh. Chrysost.* The *Armenians* also have in their Language the works of *Greg. Nazianzene* and *Cyril*, translated out of *Greek*. Their Alphabet consists of 28 Letters; they write from the left hand to the right; but in their Character nothing agreeing with the *Greek*, as do the *Georgians*, who have but 32. The *Armenian* Letters and Language is so very difficult by reason of the harsh aspirations, that I had much ado to take these following words after their guttural pronunciation; excepting those they borrow from the *Turk* and *Persian*, which be easie and the greatest mixture of their vulgar Language. As the ancient Oriental Languages be all flowing from the *Hebrew*, which being the onely Language before the Flood, and continued in *Heber's* Family was called *Humana Lingua*: of which *Eben Ezra* says, *Nonnullæ Hebraeorum Literæ tam duræ sunt & difficilis pronunciationis, ut nemo eas facile pronunciaverit; nisi, qui statim à tenerrimis annis earum pronunciationi sese assueverit.*

English	Armenian.	English.	Armenian.
God	<i>Astuaadz</i>	Head	<i>Cleangh</i>
Heaven	<i>Hearkinck</i>	Hair	<i>Mauz</i>
Son	<i>Ariacock</i>	Eyes	<i>Achico</i>
Moon	<i>Lucine</i>	Nose	<i>Kint</i>
Star	<i>Asteangh</i>	Ears	<i>Anchatz</i>
Earth	<i>Yearghir</i>	Cheeks	<i>Channow</i>
Sea	<i>Tzouph</i>	Lips	<i>Perrongk</i>
Water	<i>Chur</i>	Teeth	<i>Attam</i>
Fire	<i>Crack</i>	Chin	<i>Chussack</i>
King	<i>Taichaowr</i>	Arm	<i>Kour</i>
Kingdom	<i>Arētaichaotai</i>	Hand	<i>Chear</i>
Queen	<i>Takeohe</i>	Wine	<i>Kinney</i>
Nobleman	<i>Paron</i>	A Ship	<i>Navy</i>
Priest	<i>Irrettz</i>	A City	<i>Kaghack</i>
Souldier	<i>Zenoar</i>	A Church	<i>Eacheayatz and Zaghez</i>
Merchant	<i>Bussargan</i>	Bread	<i>Hatz</i>
Gentleman	<i>Ishean</i>	Butter	<i>Eagh</i>
Saint	<i>Seurp</i>	Cheese	<i>Panneer</i>
Father	<i>Hyreh</i>	Milk	<i>Kat</i>
Mother	<i>Myreh</i>	Vinegar	<i>Kat-zaugh</i>
Sister	<i>Queir</i>	Rose-water	<i>Verta-chur</i>
Brother	<i>Yeighpier</i>	Salt-water	<i>Aghe-chur</i>
Boy	<i>Togha</i>	Salt	<i>Aghe</i>
Girl	<i>Ancheac</i>	A House	<i>Town</i>
Slave	<i>Agaahawa</i>	Gold	<i>Weskey</i>
Interpreter	<i>Targeman</i>	Silver	<i>Arzaat</i>
A Tree, Fruit	<i>Tzar, Puttough</i>	White, Red	<i>Sipitac, Carmier</i>
Hot, Cold	<i>Shevack, Seurt</i>	Green	<i>Cannanch</i>
Book, Chest	<i>Kirk, Sandough</i>	Yellow	<i>Teaghin</i>
Silk	<i>Abrishume</i>	Blue, Black.	<i>Mavy, Seagh.</i>

Fearing I have made too large a deviation, let me now lead you into *Spahawn*, the Metropolis of this great Kingdom; yea, not inferiour to the greatest and best-built City throughout the Orient.

— *Et quo te Carmine dicam?*

*Must Babel's lofty Towers submit to thee?
Tauris, Persopolis and Ninive?
Shushan, Arfacia, and Nabarca fall
Before thy Seat and power Provincial?*

Had that ambitious Nimrod thought on this,
 Cambyfes, or the proud Semiramis,
 With all those Princely Rulers which did sway
 The Eastern Scepters, when thou didst obey;
 It would have quell'd their pride, and let them know
 All humane Actions have both ebb and flow.
 The greatest Monarchs cannot conquer Fate.
 Time doth by turns advance and subjugate.
 Now Royal Abbas rules, Spahawn must rise:
 Where Kings affect, there most Men cast their eyes;
 There flock the People! 'Tis his power, not thine,
 Which hath eclips'd their light, to make thee shine.
 Then use thy Fortune so, that none from thence
 May wish thy fall, or grudge thy Eminence.

SPAHAWN has Artick elevation 32 degrees 39 minutes, and longitude 86 degrees 30 minutes: differing a little from *Don Garcias* accompt, whose height exceeded not 31 degrees 30 minutes. In whose description if I seem prolix, impute it to the desire I have to give what I found observable. And first, In regard some suppose her (like *Agra*) an upstart Town, I will trace her in her antiquity and variations so far as my little reading will afford it us.

That it was *Ecbatan* (as *Niger* thinks) is ridiculous to imagine; *Tabriz* by suffrage of most Writers being taken for that City. Two thousand three hundred years ago it was called *Dura*: But whether that which *Polomy* calls *Dera*, (not probable, seeing he places it in *Susiana*), or that *Dara* which was built by *Arsaces* the first *Parthian* Emperour after his victory over *Seleuchus*, as *Justin* records in his 41 Book, I know not: But probably this old name has misled those that judge it to be *Dura* in that Province where the haughty *Assyrian* erected his golden *Coloss*. *Hecatompylos* is the next name I find it had; recorded by *Apollodorus*, *Polybius*, *Ptolomy* and *Pliny lib. 6. c. 8.* so denominated from her hundred Gates; albeit the name be also given to *Thebes*, *quæ centum jacet obruta portis*: In *Hyrkania* also there was another of that name; and one in *Libya* which was built by *Hercules* as *Diod. Siculus* mentions; whereby we may imagine her in those days a great City. And though in *Alexander's* conquests *Curtius* name her not, it seems she was then varied into that *Greekish* denomination: For of this name goes a tradition, That *Demetrius Nycanor* (*Sotor's* Son) thirsting after *Syria* and *Jerusalem* (upon his treacherous killing *Antiochus Alexander's* Son, to make the conquest easier) he was affronted by *Tryphon* Lieutenant of *Syria* and forced to fly to *Arbaces* the *Persian* King for succour; who being acquainted with his unnatural design, not onely deny'd him the Law of hospitality but sent him prisoner to *Hecatompylon*, where he was held in fetters, till upon submission he was released, and by *Arbaces* re-seated in his own Dominion.

After that this City was called *Nymzamena*, which signifieth *Half the world*: (a like hyperbole being given to *Rome* which some call *Epitomen Universi*.) By *Ben Jonas* (here *An. Heg. 540.* of our Lord 1160.) 'tis called *Ashbahān* or *Acspachān*; who reports also, that then it had twelve miles compass. By *Cluverius* 'tis called *Hagistan*. By the *Arabian* Geographer *Asbahawn*, *Etenim sub Algebal*, (i. e. the mountainous part of *Media*) *sunt Urbes perillustres; quarum maxima sunt Hamadan, Asbahawn, Deinur & Comm.* *Asbadana* after that and under the true latitude. By *Mandevil* our Countrey-man (three hundred and 40 years ago) *Saphaon*. At this day 'tis called *Spawhawn* (or as they fibboleth *Sphawhawn*) but by Writers differently spell'd, as *Spaha*, *Spachen*, *Acbahan*, *Aspachān*, *Izpaan*, *Spahan* and *Hispahan*; errors springing from length of time and diversity of *Idioms*: but from whence the name *Spawhawn* derives it self is not known unto the Natives; I may nevertheless venture a conjecture of the *Etymon*, That it is either that old Town *Spada* where *Eunuchs* were first guelled; or from a compound of *Aspa* (which signifies a Horse) and *Chawna* (a House or Stable,) *Spawhawn*; as the City *Pasargad* which signifies a Horse: and the rather, in that the *Hippodrome* (the Body of the great *Mydan*) was an old accustomed place for viewing of Horses. And not unlikely to be that *Aspadana* which *Ptolomy* in his fifth Table of *Asia* places amongst the Cities of *Persia* and in the same degree of latitude, which gives it the greater probability: For *Aspa* in *Ptolomy* is thirty miles more towards the South than that which he calls *Hecatompylon Regia*. But I can by no means close with those who are confident that this *Spawhawn* was that old City which was called *Hecatompylon*. For albeit I deny not that such a place there was, (as called by our *Greek* Historians) and that placed in this Countrey; nevertheless by comparing their
 several

several latitudes, it may be concluded that *Cazbyn* or *Coom* was that *Hecatompylon* which *Ptolomy* places in the latitude of 37 degrees 50 minutes. And both *Ptolomy*, *Pliny* and *Strabo* all agree, That *Aspa* (as without peradventure *Spahawn* was then called) had no more Northern elevation than 36 degrees, and withal is placed in *Parthia*.

Give me leave to speak what I find acted while called *Spahawn*, and with that to couple our present Observation. If I exceed, this may excuse it, *Præstat de Carthagine tacere quam pauca dicere*. A. D. 645. of the *Heg.* 25. by command of *Omar* then *Calyph* of *Mecca*, *Siet-ben-Abivakez* with some troops of *Arabian* Horse invaded *Persia* to pluck violently away from *Yezdgirds* head the tottering Diadem; which at the third pull (having twice overthrown him) he effected, the splendour of that Kingdom then eclipsing: this done, *Ben-Abivakez* sacked his two best Towns, viz. *Elmedin* in *Chaldea* (built *An. Dom.* 520. by *Kozrao* Son to *Kobodes*; howbeit, the *Alcoran* says it sprung out of Hell;) and *Spahawn* in *Parthia*. *An. Heg.* 400. *Mahomet* the *Calyph* of *Bagdat* after his conquest of *Gujurat* in *India* in his return homewards plundered *Spahawn*. *Tangrolipix* commonly reputed Lord of the *Zelzuccian* Family and Ancestor of the *Ottomans*, in the year 1030. of the *Heg.* 410. (*Edward* the Confessor then ruling *England*, *Gruffyth ap Llewellyn* *Wales*) was intreated by *Mahomet* Prince of *Persia* to aid him against *Pysastris* an encroaching *Babylonian*: which *Tangrolipix* (or *Togrulbeg* as some call him) did, and prospered in; and after that defended him against the invading *Indian*. In recompence of which good services, the *Turk* only desires leave to pass through his Countrey, and over *Araxis* (which a Bridge doth scorn, *Pontem indignatus Araxis*, lib. 8. *Æneid.*) to visit his Countreymen who lived betwixt the two Seas *Caspian* and *Euxin*: A request how reasonable soever it seemed, nevertheless rashly deny'd by *Mahomet*, who indeed thought the *Turk* had a worse design. But this denial was so unkindly resented by the *Turk*, that after some passionate expressions he kept his party for some time secretly in the *Caramanian* desert, and soon brought under command all that Countrey which neighbours the *Persian* Gulph: And (vexing to be so confined,) soon after he marches against the King, and at *Shyras* both Armies met; where albeit the *Persians* were twenty thousand Horse and Foot and more numerous than the *Turk*, yet was he vanquished. *Mahomet* rallying another Army of treble the number, nevertheless could not resist his destiny: For, after a short but hot dispute near those Plains, the *Persian* Army was routed, and so fiercely pursued by *Tangrolipix*, that some thousands of the *Persians* were slain, and many made prisoners; *Mahomet* saving himself in the Field by the swiftness of his Horse which brought him to *Spahawn*; where, in amazement falling from his beast, he broke his neck. The *Turkish* forces pursuing and without resistance entering *Spahawn*; which when it had acknowledged *Tangrolipix* victor, with little opposition he made an entire conquest of *Parthia*.

Rached-bila also Son of *Almofter-sha* was slain by *Mazud* *Anno Dom.* 1130. of the *Heg.* 510. and buried in *Spahawn*: Which few for many shall speak her Antiquity in the name she is now triumphant in.

I have told you how that in the Story of *Ben-Abivakez* a thousand years since it intitles *Spahawn* a City, but gives us no further particulars concerning it. *Ben-Jonas* (who saw it four hundred seventy six years ago) affords her twelve miles compass, as she was at that time; saying further, That she was rich and populous. *Mandevil* *An. Dom.* 1300. (which is above three hundred years since) reports that in his time it was a noble City. *Anno Dom.* 1474. *Joseph Barbarus* was here in *Usan-Cassan's* Reign, and then by the name of *Spahawn* it was a City both great and famous, peopled with 1500000 Souls; the Town and Suburbs being ten miles in compass. *Rabbi Benjamin*, and *Contarini* the *Venetian* Ambassadour eighty years ago; relate that then she had twenty *Italian* miles in circuit. And *Lemius* the *Portuguez*, sent by *Albuquerque* to *Sha-Ismael* *An. Dom.* 1513. reports her to be a very great City.

Suspending my judgement concerning their relations, I shall give you the truth of what I observed. *Spahawn* Metropolis of the *Persian* Monarchy, is seated in the *Parthian* Territory (now called *Ayrac*) and as umbilic to that spacious body which at this day is awed by the *Persian* Scepter. From the *Persian* Gulph she is removed a hundred seventy nine farsangs, (of *English* miles five hundred thirty seven;) from the *Caspian* Sea, three hundred and sixty miles *English*; from *Shyras*, two hundred twenty two; from *Babylon* four hundred and fifty; from *Candahor* eight hundred and seventy; and from *Cazbyn* two hundred and seventy. She is in compass at this day about nine *English* miles, including towards seventy thousand Houses, and of Souls (as may be conjectured) contains about two hundred thousand: for, besides Natives there are Merchants of sundry Nations, as *English*, *Dutch*, *Portuguez*, *Pole*, *Muscovite*, *Indian*, *Arabian*, *Armenian*, *Georgian*, *Turk*, *Jew*, and others drawn thither by the magnetick power of gain.

It hath feveral good Buildings ; but the moſt obſervable are the *Mydan*, *Mefquets*, *Hummings*, and *Palaces* ; as be the Gardens, Monuments and *Jelphey* a Suburb adjoining.

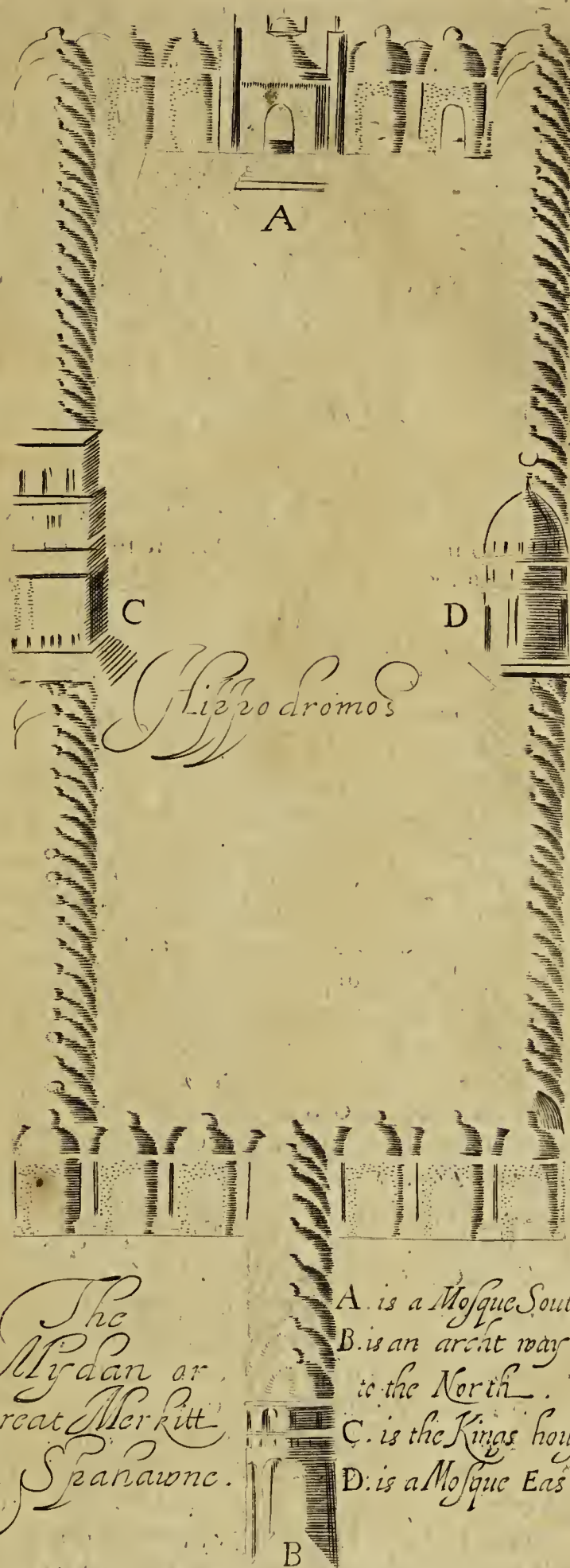
Spahawn is moſt pleaſant in its ſituation, elegant as to Building, populous for Inhabitants, rich in Trade, and noble by being the uſual reſidence of the Court ; eminent for all ſorts of Exerciſe, ſufficiently watered by the *Sindery*, fruitful in its ſoil ; and for air ſo pure and quick, that I very well remember we found it much warmer in more Northern Cities which had greater latitude. And ſeeing *Quintus Curtius* ſaith of *Persia*, *Regio non alia in tota Asia ſalubrior habetur* ; I may in praiſe of this place add, Than the air of *Spahawn* no part of *Persia* is more healthy. Howbeit, the Town is of no great ſtrength, yet has a mud-wall about it ; and towards the outſide of the City, a large Caſtle unſlanker'd but moated about ; and ſeveral Houſes within, which guard the Treafure, Arms and Ice there ſtored.

Let me lead you into the *Mydan* ; into which e're I can bring you, we paſs over a well-built arched Bridge of hewn ſtone, which is towards the South-weſt end of the City ſupported by five and thirty pillars, through which the *Sindery* (or *Zindarout*) from the Mountains ſtreams gently ; ſpreading in rainy Seaſons here wel-nigh ſo broad as the *Thames*, but very ſhallow : For in Summer her channel is contracted, and ſo ſhallow that Children uſually wade or paſs through it, for that the Citizens for the better watering of their Gardens by fluces drain and divide it into many Rivolets, inſomuch as the courſe of the River is ſpoiled, and (which is ſtrange) loſt in ſome Valleys not many leagues diſtant thence ; where 'tis drunk up without ever emptying it ſelf (like other ſtreams) into any Sea or Ocean : eſpecially by the pipes which feed the two great and famous Gardens belonging to the King, called *Nazar-jarib* and *Cher-baugh*, which for beauty contend with all other in *Asia*.

The *Mydan* is without doubt as ſpacious, as pleaſant and aromattick a Market as any in the Univerſe : It is a thouſand paces from North to South, and from Eaſt to Weſt above two hundred ; reſembling our *Exchange*, or the *Place-Royal* in *Paris*, but ſix times larger : the Building is of Sun-dried brick ; and an uninterrupted Building ; the inſide full of Shops, each Shop filled with wares of fundry ſorts ; arched above (in Cupolo's) Tarras-wiſe framed at top, and with blew plaſter pargetted. And being the nobleſt part, is placed as it were in the heart of this City : The King's Palace, or *Chonna-Potſhaugh*, conjoyns it upon the Weſt ſide, poſſeſſing a large ſpace of ground backwards, but juts not to the Street further than the other Buildings, which are uniform to the Street, ſo as to paſſengers it gives not any bravery, her greateſt gallantry being in the outward trim : for it is pargetted and painted with blew and gold, imbroidered with poſies of *Arabick*, which after the *groteſco* manner makes it ſhew very pleaſant. Within, the rooms (according to the common form there) are arched, enlightened by trellizes : the rooms imboſſed above and painted with red, white, blew and gold ; the ſides painted with ſports and landſkip ; the ground or floor ſpread with carpets of ſilk and gold, without other furniture ; tarrasſed above, garniſhed with a Pharoe over-topping many *Mosques* ; and the Garden or Wilderneſs behind the Houſe made fragrant with Flowers ; filled with airy Citizens priviledged from hurt or affrights, and for which they return their thankful notes in a more melodious conſort and variety than if they were in the exacteſt Vollyere in the Univerſe. Within the *Hippodrome* many of the Cavalry uſe to ride, (according to the ancient cuſtom, as *Xenophon* in the life of *Cyrus* inſtances ;) ſo do the *Persians* at this day, daily repairing to the Court-gate, mounted, with lances in their hands, Shamsheers or Swords and Quivers by their ſide ; where after they have prauiced a while they depart, unleſs the King prepare to go abroad ; for then they give their due attendance.

The North Iſle of the *Mydan* hath eight or nine arched rooms, uſually hung with Lamps and Latten Candleſticks, which being lighted (as 'tis uſual, eſpecially at the Feſtival of Lights which they call *Ceraghan*) give a curious ſplendor. Thither the *Potſhaugh* and others frequently reſort for paſtime, as tumbling, ſleight of hand, dancing girls and painted Catamites ; that *nefandum peccatum* being there tolerated. At the furtheſt end North is the Mint ; where we ſaw one day Silver coyn'd, Gold the ſecond, and next day Braſs. Not far thence are Cooks ſhops, where Men uſe to feed the helpful belly, after the buſie eye and painful feet have ſufficiently laboured.

The outſide of this noble Burſe has this form, ſo well as my memory would ſerve ; for I muſt acknowledge I forgot to take the draught during my being upon the place, in which I am blame-worthy.



*The
Medan or
great Mer Litt
in Spahann.*

A. is a Mosque South.

*B. is an arcat way
to the North.*

C. is the Kings house.

D. is a Mosque East.

Afore the King's door are one and thirty demi-Cannons of brass and twelve iron Culverins unmounted; brought thither (as I suppose, after some overthrow they gave the Portugal or Turk) from Ormus or Babylon. Opposite to this Palace is a fair Temple or Jewma Machit; but that at the South end is the most noble. The outside is stone: not formed according to the Cross (the Hieroglyphick of our salvation) as ours be; but round as were the Jew's; either from the Talmud figuring Eternity; or from the Alcaba in Mecca, the shape whereof they say was revealed to Abraham out of Heaven, pattern'd (*quis hoc credat*) from that which Adam reared in Paradise: Within this here is distinguished into Isles; the walls are lined fifteen foot high from the sole with white well-polished Maible; cupolo'd, compassed with walls, and open to the air, the Isles excepted where the People resort to prayer and prostrations, which are covered: and without are some seats to rest in. In the center is a large Tank; and at the portal another, octangular, filled with pure water, which first glides round the inside of the Medan through

through a stone course or channel six foot deep and as many broad, which after a pleasant murmur drills into this Tank; whence it is suckt out by subterranean passages and distributed into private Houses and Gardens for use and refreshment. Within the *Mydan* the Shops be uniform, Trades usually having their Shops together: of which, some be Mercers, Lapidaries some, and (not the fewest) such as sell Gums, Drugs and Spices; shewing also greater variety of Simples and Ingredients of Medicines than ever I saw together in any one City of *Europe*; and such as may give encouragement to *Physicians* both to view and judge both of their nature and quality, as well as temperature of the climes they come from, which such as are ignorant cannot distinguish. And indeed the Drugs and Spices here so perfumed the place, that it made me since give the better credit to that Monostick of an old Poet,

Auras madentes Perficorum aromatum.

We suck'd the aromatick air of Persia.

Other *Mosques* (here called *Dear* and *Zuna*) are orbicular for shape, and part thereof have large cupolo's for light, but low and indifferently pleasant; a great part being open to the air; and some have their *Alcorana's*, high slender round Steeples or Towers, most of which are terrassed near the top like the Standard in *Cheap-side* but thrice the height, for the better conveniency of the Boys at the accustomed hours to sing aloud, in and for placing lights at the *Ceraghan* or Feast of Lights, which is annual. The materials of these *Mesquits* are Sun-burnt bricks, varnished on the outside and beautified with painted knots and fancies: Few are without their Tanks or Cisterns of water wherein *Mussulmen* wash their hands, arms and eys, having formerly bathed their face, ears, breast and feet, as an operative work to purge away sin, if not to confer Holiness: The *Mahometans* herein imitating the *Ethnique Romans*, who at the entrance into their Temples had Tanks or like places to wash in; *Delubra* they called them. *Delubrum esse locum ante Templum ubi aqua currebat, à diluendo dictum*, saith *Servius*. The Female sex during worship use to approach no nearer than the door of the *Mesquit*.

Hummums in this City be many and beautiful; some are four-square, but most be globous. The stone of which they are built is for the most part white, and well polished; the windows large without, crossed and inwardly made narrow: the glass (where glass is) is thick annealed and dark; the top or outside covering round, and tyl'd with a counterfeit Turquoise, which is perfect blew, very beautiful and lasting. The insides of these Hot-houses are divided into many cells and concamerations, some being for delight, others for sweating in, all for use: For the truth is, Bathing with these is (as it was with the *Greeks* and *Romans*) no less familiar than eating and drinking; yet the excess doubtless weakens the Body, by making it soft and delicate, and subject to colds. Howbeit, they may better there use it than we in *Europe*, by reason that they drink water, eat much Rice, Pelo and like food of easie digestion, which makes their Bodies solid and hard, so as little fear is that Bathing will make them froathy: besides their much sitting and little exercise makes them sweat less and need more bathing. These Bathes are of pure stone, paved with black and chequered Marble: Men frequent them commonly in the morning, Women towards night: the price for bathing is very small, but so much used as makes the gain the more abundant: 'Tis accounted a *Catholicon* against most diseases, especially colds, catarrhs, phlegm, achs, agues, *Lues Venerea* and what not. The Womens being there is known by a linnen-cloth usually displayed afore the door, which serves to forbid Men any approach during the time they stay there.

The City is built upon a level ground, and of oval form; having many Streets, and scarce any House but is accommodated with large Gardens full of Cypress trees. The City wall is of no force against Cannon; but of use against Horse, and shock of any Lance: some Parapets and Bulwarks it has of more ornament than use; the *Persian* magnanimity ever choosing to die rather than be besieged. It has a dozen Portresses or Gates; of which, four are lately shut up: *Gonideft*, *Chaly*, *Mergh*, and *Cherbaugh*, which are lately made the entrance into a Royal Garden: the other eight are *Hazena-bant*, which opens towards *Skyraz* and the Gulph; *De-crideft* to *Babylon* and *Ardaveil*; *Tockzy* or *Tebriz-abant* to *Cashan*, *Coom*, *Cashyn* and *Tabryz*; *Kerroen* to *Yezd* and *Cawrestan*; *Lamboen* to *Hamadan*; *Sheydack*, *Madayan*, to *Candahor* and *India*; *Yowbara* and *Dalwaet*.

Palaces here are few: the King's House is in the *Mydan*; that also where we lodged belonging to the King, but made ready for our Ambassadour; *Conna Meloeymbeg*, *Mir-Abdula*, *Tamaj-coolibeg*, and *Haram Beguna* were all I saw worth the remembrance. The first is low built, pargetted and painted without, but gilt within and spread with Carpets,

pets, the usual furniture of this Countrey; all which have large Gardens beautified with flowers, being plentifully watered: The last which is the *Royal-Seraglio*, is famous for the Treasure and Beauties it contains; of which (being dangerous to enquire, and much more to view) we will be silent. The Castle is large, strongly walled and moated: made defensive with some pieces of brass, but more by a troop of lean-fac'd; beardless, memberless *Eunuchs*; who (though *Cyrus* made such Esquires of his Body, now) like so malignant *Sagittaries*, have no other duty save to guard the Ladies. The Battlements it has are pleasant to look upon; but the horizontal Plain which is easily discovered from thirty rising Turrets there, yields most pleasure.

Gardens here for grandeur and fragour are such as no City in *Asia* out-vies; which at a little distance from the City you would judge a Forest, it is so large; but withal so sweet and verdant that you may call it another Paradise: And agreeable to the old report *Horti Persarum erant amœnissimi*. At the West end of *Spahawn* is that which is called *Nazer-Jareeb*; a Garden deservedly famous. From the *Mydan* if you go to this Garden you pass by *Cherbaugh*, through an even Street near two miles long, and as broad as *Holborn* in *London*, a great part of the way being Garden-walls on either side the Street; yet here and there bestrew'd with *Mohols* or Summer-houses; all along planted with broad-spreading Chenaer trees, which besides shade serves for use and ornament. Being come to the Garden (or rather fruit-Forest) of *Nazer-jareeb*, you find it circled with a high wall which is about three miles in compass, entred by three Gates that are wide and well built. From North to South it was a thousand of my paces; from East to West seven hundred; and the prospect from one end to the other easily and fully discovered, by reason there is a fair open Ile (like that in *Fontaine-bleau*) which runs along, and is formed into nine easie ascents, each surmounting or rising above the other about a foot; all being very smooth and even. In the center or middle of the Garden is a spacious Tank, formed into twelve equal sides, each side being five foot set round with pipes of lead, which spout the liquid element in variety of conceits: and that sort of pastime continues to the North Gate, where is raised a pile for prospect and other sort of pleasure, antickly garnished without, and within divided into six rooms: The lower part is adorned with Tanks of white Marble, which fume out a cool breeze by quaffing so much crystalline water as makes it bubble there by a constrained motion; the Aqueduct being brought by extraordinary charge and toil thither from the *Coronian* Mountain.

The higher rooms are beautified with variety of landskips which represent their manner of sport, hawking, fishing, riding, shooting, wraftling, courting, and other fancies. The roof upon the parget was gilt and painted with blew and other colours. In this Summer-house by some Gentlemen who were *Coozelbashaws* of the *Georgian* Nation I was invited to taste some *Shyraz* Wine: They expressed very high civility, and gave me leave to drink what I pleased; nevertheless I was sorry to see them in that exercise so over liberal, which the custom of the place reproves not: But professing themselves *Christians*, have for their instruction that of the *Psalmist*, *Vinum letificat cor; In jucunditatem creatum est non in ebrietatem, &c. Eccl. 31.28*. Nevertheless it was worthy my observation and commendation, that being over-charged, they never quarrel, nor amidst their Cups lash out in discourse to the just offence of any; whereas in other Countreys excess in Wine has too often contrary effects: According to that of the Poet,

*Ebrietas ratione caret; furiosa per orbem
Transvolat; & finem nullo discrimine ponit.
Ebrietas mores frangit, linguasq; loquaces
Efficit, &c.*

But what seemed the most pleasant, was the view we enjoy'd from her *Tarras*, that afforded us a curious prospect into a great part of the City; which (save at *Rustan's Tomb*, upon a Hill two miles thence) elsewhere by reason of the level cannot well be obtain'd. This Garden is replenished with trees of all sorts, for Medicine, shade and fruit; which are all so green, so sweet and pleasant, as may well be termed a *compendium* of sense-ravishing delights, or *Abbas* his Paradise.

Monuments of Antiquity I could find but few; Burial-places as in other *Asiatick* Cities, and agreeable to the Law of the twelve Tables being commonly without the Towns: Yet some here are. As *Rustan's Tomb* we were directed to; which we found two miles from *Spahawn* behind the Garden we last spake of: A Tombe scarce to be discern'd by reason of its ruin, but by the *Gowers* Cabala preserved from oblivion. To see it,

we foot it to the very top of a Hill not easie to be ascended, where we found a hollow Cave, whether cut by Art or Nature scarce discernable. His grave is here, as they say; but his Image we found at a place near *Chil-mynar* (from his gigantick shape engraven upon the side of a black Marble Mountain) now called *Nocta* or *No di Rustan*; a brave Chevalier (as report makes him) such time as *Artaxerxes* (Queen *Hester's* Husband) wore the Diadem *A. M.* 3500. Some disgusts happen'd 'twixt *Rustan* and his Brother *Shaw-gad*; who at a time when *Rustan* was hot in Chase of some Beast, it seems he fell into a pit which *Shaw-gad* had digg'd and deceitfully cover'd with boughs as if it had hatched no danger: But in prosecuting his hate, and looking into the pit the more to glut his unbrotherly revenge, he was slain by a dart *Rustan* flung up to retaliate him. Such was the end of *Rustan* and his Brother; of whom the *Gowers* (the old *Persians*) fable no less than what we find others do of *Belianis*, or *Ogero the Dane*.

Nearer the City is *Darius* (or rather *Xerxes*) his Mount; a rising hillock which the People shewed us, whence *Xerxes* (upon view of the innumerable Army he had in that large plain) wept, upon a meditation that in few years none of them should be living. A notion true, and sooner than he predicted: for what by *Themistocles* on shore, and *Leonidas* at Sea, at *Salamis*, and *Thermopyle*, his huge Army melted away, and quickly became less numerous. Howbeit, some say his second view of the Army was at *Abydos* near *Hellepoint*.



Not far from thence we rode to the Hills now called *Demawend*, (of like name with those of *Epire* known to *Ptolomy*;) through which, *Abbas* (who thought nothing impossible or unfeasible for the accommodation of the Citizens) is forcing a passage, though he effect it not in less than twenty years time, by the incessant toil of 40000 (sometimes 100000) Men, to force a River to *Spahawn*, that runs contentedly to it self fifty miles thence, and by this I suppose is effected: which Aqueduct when accomplished, will appear of more use than pomp; and may compare with that intended by vain-glorious *Nero* 'twixt *Ostia* and *Avernus*, now called *Licola*: Or that other of *Ficinus* which *Claudius* cut three thousand paces long by incessant eleven years labour of 30000 Men to bring the water to *Rome*, costing him 1400000 Crowns; and with better success than *Nero* had in his vain attempt to cut the *Isthmus* in *Achaia*; or than *Xerxes* by what he did at Mount *Arbos*.

Within *Spahawn* I found that Column or Pillar of Heads of Men and Beasts which was erected as a *Salvo* and expiation of the King's Oath. At the base 'tis twenty foot round, and threescore high or thereabouts; for the truth is I forgot to measure it. The occasion of erecting this dreadful Monument was this:

Anno 1500. *Heg.* 880. such time as *Shaw-Tamas* ruled *Persia* and *Guin-shaw* added to the lustre of that Diadem; this City (surfeiting with luxury, for *Ubi uber ibi tuber*) refused not onely to contribute a reasonable sum to the King (albeit at that time infested with *Turk* and *Tartar*;) but audaciously opposed his entrance: A Rebellion so insufferable, as made him vow a futable revenge. With speed therefore and fury he assaults and in rage enters, firing a great part of the City, and in hostile severity pillaging each House: To conclude, regarding neither the out-cries

of old Men, weak Women, nor young Children, in two days he put to the Sword 30000 *Spahawnians*, and in *terrorem aliorum* erected a Pillar of their Heads; upon which might properly have been writ, *En, quo discordia Cives Perduxit miseros!*

In like manner, *Abbas* by the hasty death of Father and elder Brother, impatient of corrival-ship, for 'tis most true, That

No faith in Fellow-Rulers, Power or State
Admits of Consort to participate.

Nulla fides Regni Sociis, omnisq; potestas
Impatiens Consortis erit.

lops off such branches as he thought might eclipse his greatness; and speeding to *Spahawn* to justify his Title to the Crown, expecting at his entrance to be welcomed; the Citizens unadvisedly upbraid him with the death of *Hemyr Hamze* his Brother, and old *Mahomet*: A reproof unfit for Subjects to their King; who as *Cicero* admonishes, are to speak as reverently of him as of the Gods: Which had these here observed, they had not so highly incurr'd his high displeasure. *Abbas* being so enraged, that by his Father's Soul, the seven Orbs, *Bismilla* and *Mahomet*, he vows revenge. For a Month's space they held out, and defended the City against the King: but in the end victuals grew short; and upon his diverting the River, (as *Cyrus* when he took *Babylon*) so many as could did steal away, choosing any hazard rather than to endure a famine. *Abbas* takes the advantage of it, and by storm enters, killing for two hours Men, Women and Children, shewing no mercy; making good what a noble Poet of ours in his Monarchick Tragedy well Notes:

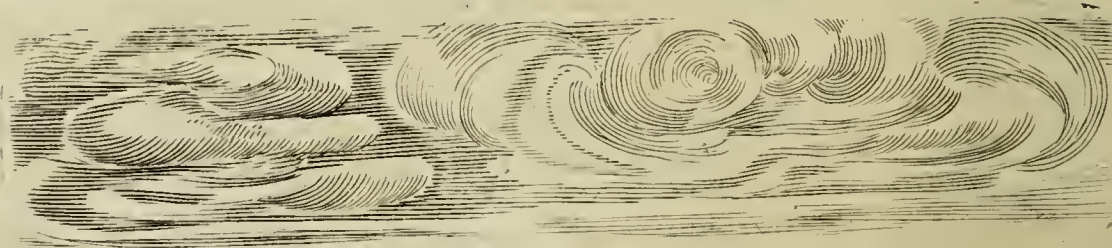
What misery more great can be devis'd,
Than is a City when by force surpris'd!

For he commanded forthwith a Pillar to be reared of all the Rebels Heads, as a Memorial of his justice and their disloyalty: wherein probably he took for example those three Towers of Heads *Tamerlane* caused to be erected of those he massacred at *Damascus*. And doubtless the Tragedy had been acted, had not the *Mufti* (imitating *Aurelian*, who when he took *Thyana*, having sworn the death of them all, by a merry equivocation made all the Dogs to be hang'd up) in commiseration feigned a vision from his Prophet which declared that so a Pillar were raised of Heads, no matter though it were Beasts heads, and so he interceded for pardon: to which, *Abbas* after so sufficient slaughter condescended; forthwith commanding a speedy destruction of all kind of Beasts, (the innocent suffering for the nocent,) of whose heads and those Men already slain this Monument of merciless mercy was reared, out-braving for height many *Mesquits* in *Spahawn*, though now grown ruinous. In this case *Cicero pro Clu.* says well: In great Rebellions not all but some few are to be punished for example sake: *Pœna ad paucos est terror ad omnes*. Such another is in *Sumachy* 'twixt *Erez* and *Derbent*, upon the like occasion; which some would have to be dedicated to the Sun, like those four *Obelisks* each of which was forty cubits high, raised by *Sochis* the *Egyptian* King as an expression of his zeal to that Deity, as *Plin. lib. 36. c. 8.*

The scite of *Jelphey* resembles *Pera* which is opposite to *Constantinople*, or as *Southwarke* is to *London*; the River *Sinderout* interposing. 'Tis called a Suburb, as be those other of *Gower-abaut*, *Abbas-abaut*, *Chanz-abaut*, *Azen-abaut*, and *Cheigh-Saban*; though indeed they are most peopled with Men of one perswasion. *Jelphey* is governed by a peculiar Podestate, an *Armenian* Christian Prince (as they stile him) *Hodge-Nazar* by name, (though a Merchant by Profession) having superintendency over them: He and his enjoy freedom of conscience; but for money-matters and publick taxes are at the sole disposition of the King. In *Jelphea* (named so from another of that name in *Armenia*) the People inhabiting this Suburb are numbred ten thousand; and in *Azenabant* 4000. Families. By some 'tis written *Golsa* and *Chulfa*, but I have better hit our Dialect. The *Jelpheylins* are habited like the *Persians*, but differ in aspect; most of these and the *Georgians* having brighter hair and greyer eyes. They are for the most part Merchants; many of them Factors for the King, who exacts an account especially at their death; and if of considerable Estates, declares himself heir, and disposes of what he thinks best, none daring to contradict him. They profess *Christianity*, taught them erroneously by *Jacobus* the *Syrian Monothelite*; and have two *Protomists*, one in *Jelphey*, the other sometimes at *Sis* near *Tharsus*, other times at *Ecmeasin* not far from *Rivan*, as with their Tenents I have spoken of.

Gower-abaut (another Suburb) takes its Name from the *Gowers* that inhabit it; nicknamed from their Idolatry, being reliques of the ancient *Persians*; such as at this day the *Persians* be in *India*. The *Persians* have them in small account; partly for that they are the originary People of that Countrey; partly for that by their industry they shame the *Persians* in their idleness. These (if we may credit Tradition) differ from all other *Gentiles*, in that they never built any Temple to the Sun, as most Idolaters have done; but

but give a pretty good reason; For (say they) no place on Earth could be sufficiently capacious, seeing that *Mundus universus est Templum Solis*. Zertoost was their Law-giver, and no other than Zoroaster, whose ashes (if the *Greeks* may be believed) were consumed by lightning, invoking *Orion*. Nevertheless, some think that he was *Nimrod*: But more certain it is, He was that Zoroaster who first taught the *Persians* Magick and Judicial *Astrology*. Howbeit, some there be that imagine Zertoost was that *Persæus* the *Grecian* Heroe who first gave *Persia* the Name, and upon his *Pegasus* is said to fetch that Fire from Heaven which they after idolized. Albeit the *Mahometans* apply the Name *Gower* to *Christians*, seeing it signifieth an unbeliever. These *Gowers* adore the Sun called *Mythra*, believing it to be a globe of fire, a representator of a more powerful Deity: Their *Flamens* were a sort of *Platonists*; for albeit they acknowledged many Creatures to be excellent, yet are they no way comparable to the Creator, who is (even as they account) the center of all perfection. *Pulcrum Cælum, pulcra Terra, sed pulcrrior qui fecit ista, &c.* Nevertheless they have declined that, and at this day deifie an elemental Fire, which (like that of the *Vestals* if we may believe them) doth not extinguish.



An old Inhabitant
of Persia.



Their Marriages are such as I have related amongst the banished *Persees* that live in *India*; but their Burials differ: For, in reverence to the Fire these not onely forbear to burn the Dead, fearing to offer it an unclean thing; but even hold it a crime to spit into the Fire, which yet they repute sacred. Howbeit, in the Oriental parts of *India* amongst the *Brachmans*, the Dead are exposed to the Fire; albeit in the Occident it came first in request by *Sylla* the Dictator; who having abused the dead Corps of *Caius Marius*, fearing like fauce ordered that his dead Body should be burned; which was done, and after practised by the succeeding *Roman* Princes. But whereas the *Egyptians* powder the Dead with Salt and Spices to preserve them from putrefaction, the *Persæ* in *India* expose the Dead to the Sun's rage till he have eaten them. And these *Gowers* oft-times put them in the hollow of a Tree standing upright supported by the bole, till observation release them: For if the Vultur pick out his right eye first, then they conclude that he is in Paradise; if the left, then a *Cacodemon* vexes him; and they feast or fast by that observation, as joy or sorrow is occasioned. Contrary to the *Persian* *Satrape* who had their

their graves fo deep in the fides of Rocks and Mountains, that they were ufually let down by cords or other like device many fathoms, the Corps being firft embalmed. Thefe People are for the moft part Mechanicks or Husband-men; few of them either Scholars, Soldats or *Soldagars*, as they term their Merchants: Their habit varies but little from the common mode, fave that their head-piece is fashioned to the garb of *Hyrcania*. Their Women fhew their faces (a thing in thefe parts very rare:) and their apparel and hair is tintured with yellow (refembling the burnifhed embroidery of the Sun;) for a flame-coloured fcarf hangs loofe behind them, of ufe amongst the *Roman* Women, as *Lucan. lib. 2.*

*Her face wanted a yellow Vail to hide
The amorous blufhes of a fhame-fac'd Bride.*

And in his 3. lib.

Whofe hair and cloaths with faffron colour dy'd.

Croceo medicamine crinem Fluxa coloratis, &c.

And by the *Perfa* more esteem'd of than other colours, from its refembling the Sun their Deity. Howbeit, many of them (either out of zeal or poverty) go bare-foot; for they ufe neither fhooes nor fandals. The *Portuguez* Friars alfo have two Houfes here, and are of the Rules of *Carmel* and *Auguftin*: their Chappel is neatly gilt and adorned with ornaments, as Organs, Altars, Crucifixes, Images, Candles, &c. with which they endeavour to convert Men to the *Papacy*: but for the *Armenians*, they are fpectators rather than auditors, and love no innovation; and the *Persians*, 'tis their principle to condemn Images: neverthelefs they are of fome ufe, feeing they ufually ferve to fend Intelligence to *Goa* and other parts of *Chriftendom*.

We entred *Spahawn* the tenth of *April*, and on *May* day departed thence towards the Court which was then at *Afharaff* in *Mozendram*, about four hundred miles diftant Northwards from *Spahawn*.

Our firft nights journey was to *Reegue* (or *Reig*) an hours riding from *Spahawn*. Thence-forward (by reason of the incomparable heat) we were forced to travel in the night, all day refrefhing our felves in the Carravans-raws; good refting places when gnats forbad it not. From *Reegue* we travelled to *Sardahan* (called *Sarraca* by *Ptolomy lib. 6. cap. 2.*) fixteen *English* miles thence; and next night we made *Whomg* our Manzeil, being feven and twenty miles from *Sardahan*. Next we came to *Tawgebaut*, a Houfe and Garden of the Kings, which for beauty and fweetnefs is comparable to any other in *Parthia*; and the more obfervable for that it is feated in a barren fandy foil.

*The blufhing Rose grows here! the Violet
And Parthian Myrtle in choice order fet!*

*Hic Rofa purpureo crefcit rubicunda colore,
Et Violæ omne genus hic eft, & Parthica Myrtus;*

And for five hundred paces every way gives a pleafant profpect of moft forts of Trees familiar to that climate; as alfo of *Persian* fruits and flowers, viz. Pomgranates, Peaches, Apricocks, Plums, Apples, Pears, Cherries, Cheshnuts, Damask, red and white Rofes, Tulips and others flowers in great variety; watered with fstreams, beautified with artificial Grots, having alfo *Hummums* of ftone paved with white Marble: The *Mohul* or Summer-lodge brags alfo of a dozen Chambers which were delightful to the view, rich in imbofments of gold and paint of various colours, and proud in the Architect: fo as it will eafily be granted, That Architecture, Sculpture and Painting are in moft parts of the World now, and have been, and ever will be in esteem with Princes and People beft bred and moft ingenious. And all this coft is fafeguarded from fand and stealth by a defensive wall, fo high as hinders (fave in one rifing artificial hillock which is raifed in midft of the fix descents) the affrighting fight of a circumvolving Wildernefs. A Traveller is not to imagine pleafure his object; for pain and mifery will entertain him oftneft: otherwife I could have lull'd my felf in this Paradife; and, (as *Mioca* the *Arabian* Victor after a ferious view leaving *Corduba*,) figh out this Farewel, *Ehen Tawgebaugh! quæ & quanta tue funt deliciae?* But on we muft to try the difference.

From *Tawgebaugh* next night we came to *Bawt*, which was fix farfangs or eighteen *English* miles diftant; nothing memorable, fave an old Caftle in the way, which by reason of the darknefs of the night we could hardly difcover. From *Bawt* we got by break of day to *Obigarmy*: both thefe are the King's Houfes; who uſing this road, has at every twelve miles end a Lodge betwixt *Spahawn* and the *Caspian* Sea, wherein our Ambaffadour had the honour to refofe and found reasonable good accommodation. And now the danger is paft, let me tell you, moft part of the laft night we croft over an inhospitable

spitable sandy Desert which was ten miles broad, and in length (as they told us) little less than a hundred: where here and there we beheld the ground covered with a loose and flying sand, which by the fury of the Winter-weather is accumulated into such heaps as upon any great wind the tract is lost, and passengers (too oft) overwhelmed and stifled by that impetuous Tyrant; yea Camels, Horses, Mules and other Beasts, though strong, swift and steady in their going, yet sometimes are not able to shift for themselves but perish without recovery: those rowling sands when agitated by the wind move and remove more like Sea than Land, and render the way very dreadful to passengers. Howbeit, which was some amends, the driness of these parts caused through the influence of some Constellations, give less advantage to the Sun by exhalation to occasion winds, than in hotter places and near the Sea is observed. Indeed, in this place I thought that curse fulfilled which is mentioned in *Deut.* 28. 24. where the Lord by *Moses* threatens in stead of rain to give them showers of dust: For, albeit the King (to do as much as may be for prevention of harm and preservation of passengers) has raised at every three miles end a wall or Castle; yet by the unstable foundation, in *March* and *September* in despite of their best props it is piece-meal torn asunder, that little or no remains appear of their late standing. This our last nights travel was thirty miles.

Next night we rode one and twenty miles to *Suffedaw*, an old weather-beaten Caravans-raw; well agreeing with the situation, being placed in an unfociable desert. Our next nights lodging was at *Syacom*, ten farsangs or thirty *English* miles; a place that made amends for the last; this being notable in her Carravans-raw which is built from the ground of good free-stone, white and well-polished; yea to the best of my remembrance, unless at *Tanghe-Dolon*, this was the first building of that material I saw in eight hundred miles riding; most of the building as we past being of brick well hardned in the Sun, as is common in these hotter parts of *Asia*. A word of our last nights journey. The most part of the night we rode upon a paved cawsey broad enough for ten Horses to go a breast, built by extraordinary labour and expence over a part of a great desert; which is so even as that it affords a large Horizon: Howbeit, being of boggy loose ground, upon the surface it is covered with white Salt in some places a yard deep: a miserable passage! for if either the wind drive the loose Salt abroad which is like dust, or that by accident Horse or Camel forsake the cawsey, the bogg is not strong enough to uphold them, but suffers them to sink past all recovery. This cawsey has some resemblance with those ancient *Via militares* whose foundations were laid with huge piles or stakes pitched into a bogg, and fastned together with branches or withes of wood, upon which rubbish was spread, and gravel or stones afterwards laid, to make the ground more firm and solid. That of *Trajan's* was notable; but a dreadful passage this was: and the more to be feared because some forlorn hopes of highway-men many times pilage passengers: God be blessed, we escaped this, but not another which was little less formidable; for we had no sooner passed the Salt desert but of necessity we were constrained to climb over and about the Hills called *Cartanda* of old, so high were they and glomerating; but for the easier ascent formed as if *Olympus* had been cut out into labyrinths.

From *Syacom* we rode next night two and twenty miles: most part of the way was over another salt Desert, wherein (as we were told) thousands have unhappily perished; and would yet run like hazard did not a like large and well-made cawsey secure the passage. Here we pitched: old *Terminus* in this place limiting *Parthia* from reaching further North: From whose high tops look we back and memorize her that was once formidable to the *Roman* Emperors, and Mistress of the greatest part of *Asia*. In the *Scythick* tongue she signifies an Exile or Stranger, as *Justin* in his 41. Book. The *Parthian* Diadem was once garnished with two and twenty Kingdoms, comprehending the greatest part of *Asia*; from which magnificence she fell: yet after a long eclipse, by vertue of the *Sophian* stem recovered a great part of her former brightness. 'Tis now called *Hy-erac*, sirnam'd *Agemy* to distinguish it from that including *Babylon*. Her old Provinces were *Rhagaa*, *Apamea*, (not that near *Selucia* in *Assyria*) *Tapira*, *Choama*, *Araciana*, *Semina* and *Mizia*: her Mountains *Orontes*, *Abicoronii*, *Mardorarii* and *Parchoatri*; not much above 800 miles in circuit: And albeit most part was hilly and steril, it bred nevertheless Men in their time both wise and valiant: Yea, in such repute with the Apostles that in the first Epistle of *St. John* the dedication was *ad Parthos* as some old copies have it.

Next night (the Moon making our way the easier) we rode to *Ghezz*, a pretty Lodge belonging to the King, distant from our last Manzeil eighteen miles. Near this place we overtook some of those *Creats* or wandring Herd-men, old Authors commonly call *Nomades*; either for that they descend from the *Numidians*, or because they were named

med by the *Greeks* ἀπὸ τῆ νέμεω, à pascendo; *Quasi in pascuis inter armenta degentes*. Fixed stations these keep none, but for mixt profit and delight remove from place to place as fancy and good pasturage invites with all their Family and substance treasured up in long Waggon covered with Felt, and so high as they admit of a division into two stories: the lowest (the place of usual residence) is even with the ground; and they have six wheels to draw with. Little is the difference at this day from what *Strabo lib. 11.* of old reports concerning them, *Errant semper sine Lare vel Penate* (sic dicta quia penes nos nati sunt) *sine fixis sedibus, sine legibus, &c.* A People albeit now of no account amongst the *Persians*; yet time was when called *Parni*, by their courage as well as numbers they obtained for *Arbaces* their Countrey-man the *Parthian* Empire. But having elsewhere spoken of this sort of People, I shall give you a brief account of our last nights travel, which for the greatest part of the way was through the bottom of part of *Taurus*, level with the ground, though the top ordinarily moistens it self in the middle region. This is that strait (and not straits in the plural, though the name be such) or narrow passage which is so much famous in Authors: by *Pliny* called *Caspia portæ*, who also terms it *Ingens Naturæ miraculum* a great miracle of Nature; *Bertius*, *Caspiarum claustra*; *Strabo* and *Ptolomy*, *Pylæ Caspiæ*; and others *Media*, *Zagria*, *Zarzeæ*; *Diod. Siculus*, *Caspia portæ*; *Priscian*, *Caspiadas tangunt portas, &c.* and some, and not improperly *Pylæ Semiramidæ*; albeit different from those we call *Caucasia portæ* & *Iberia* (which are near *Derbent*) and wherein doubtless *Maginus* is mistaken, in saying that the *Caspia portæ* are in *Turquestan* which he places in *Zagathay* or *Altai* as now called. This narrow strait is not more than forty yards broad and eight miles long; but the Mountain on either side is precipitious; and so high as it is much above what an arrow could reach at twice the shooting, were it possible to begin the second where the first shot reacht; and is one of three noted passages through that great Mountain *Taurus*, which from *Persia* and the South and Western parts lead to *Armenia*, *Hyrcania* and the *Caspian* Sea, and which doubtless gave this the denomination. Through this it was the fair *Amazonian* came to *Alexander*; for that mentioned in *Pliny* which *Nero* threatned the *Parthians* to pierce through was in *Armenia*, and formerly spoken of.

Now albeit some have attributed this pass to the Spirit of *Semiramis*, who to express her power and to eternize her memory to posterity, effected wonders; For, *In Farceio Monte juxta Ecbathan, immortale sui monumentum reliquit, præcipitia Montis & convalles anfractus & loca concava ad planum deducens, magno sumptu iter reddidit, Diod. l. 5.* This certainly is rather the work of Nature, God's handmaid; the height and hardness of the Mountain rendring it an endeavour vainly to be attempted, if not impossible to be effected by Man. Albeit the *Persians* (merrily I thought till I perceived them displeased with my incredulity) assured me that it was done by *Mortis Ally's* Arm with the help of his *Sulfikar*, which say the *Persian* Chronicles was eighteen cubits long; but by equal faith you are bound to believe *Ally's* Arm was proportionate: And not unlike that Fable mentioned by *Nub. Geogr. l. parte c. l. 4.* concerning the Mediterranean Sea, which at first being surrounded with Hills like the *Caspian*, the famous *Hercules* cut that Mountain asunder with his sword, and made that strait we now call *Gibraltar*, which gives the Water a large and free passage into the *Atlantick* Ocean. Now to confirm this for a truth they tell us, That *Ally* being in pursuit of the *Gowers*, (so then they called the *Christians*) unsheathing his *Sulfichar*, for the quicker execution it parted in two, (at least was double edged) with which he so hew'd his enemies on the right hand and on the left, that at some blows he beheaded hundreds; which made the rest fly to purpose: In the pursuit, the better to overtake his Enemies, he clove Rocks and Mountains in twain, and then (as they suppose) made this smooth passage: To which I have but this for answer, *Hanc fabulam longi temporis mendacia finxit*: For would they give that credit unto *Pliny* he deserves, they might know how that long before *Ally's* birth, speaking of this passage, he says, *Ruptura est Montis longitudine octo mill. pass. angustissima, &c.* A description rightly agreeing with what we found it; and *Strabo* saith, This strait was made by a terrible Earth-quake that rent asunder several great Mountains, and this amongst the rest; *Terræ-motibus* (says he) *rupta fuerat Terra apud Caspias portas, complurèsq; Urbes & pagi, & variae mutationes fluviorum, &c.*

But of more certainty is what a *Persian* then in our company told; how that a dozen years since, a valiant Thief with five hundred Horse and three hundred Muskets defended this narrow road against all passengers; none passing nor re-passing without some acknowledgement, albeit the King of *Larry-foon* (whose Dominion lay amongst the Mountains) frowned at his sawciness, and threatned him: but such storms rather made good music to the Thiefs ears. Howbeit, *Abbas* also upon affront grows cholerick to be so

bearded, yet scorns to honour his overthrow by an Army; well knowing he had many Chevaliers about him, by whose courage he little doubted to reduce him: but such was the fame that went of this Thiefs fortitude, that by their demur *Abbas* apprehends their fear, and for anger grows pale at it. Nevertheless, e're he could give his rage a vent, an *Armenian* undertakes the work; whom the King embraces: and having breathed fresh courage into the hardy Christian, being excellently mounted as a Passenger he singles out the Thief who doubted not to master so fair a Beast with small opposal. Such confidence had he in his valour, that it was his custome to give fair play; usually commanding his Company to look on at a distance, albeit more than one entred the strait: So that in short space this pair met, and engaged each other with Sword and Buckler; the *Armenian* followed his blows with such dexterity, that after some bloodshed, upon a close he gave Death a free passage: A Victory nobly attained; yet so irksome to his men (whose lives depended upon his safety) that like robbed Bears they fell upon the Victor; who doubtless had then and there expired, had not some Coosel-bashaws that were spectators relieved him; by whose sudden falling on, the Thieves were quickly sacrificed unto their Master. The Christian thus returning to Court Crowned with Laurel, *Abbas* adds to his lustre and gives him a Command, so unsupportable to the weak soul of this Champion, that further to cajole the King he denies his Faith, and turns Infidel, though abundance of tears were shed by his Countrymen as dissuasives from it. But see the end of his Apostasie: The King albeit he had cause to favour him by reason of his good success against the Tartars; yet Jealousie (or rather Divine Vengeance) so stung old *Abbas*, that without any known occasion, or acquainting any man with his reason, he commands *Lollabeg* to cut off his Head such time as he was singing a Lullaby to his good fortune.

Our next nights Manzeil was at *Halvary*, (eighteen miles from *Ghezz*,) a Village pretty well built, and delightfully seated, and where the Earth was mellowed by a sweet Rivolet that purls from the tops of *Taurus*; also the ground was most part of the year apparelled in green, requiting the painful Husbandman with a due acknowledgement of Olives, Walnuts, Wheat, Wood, and other things. Bidding an unwilling farewell to that pleasant place, the next night we rode twenty miles, to *Periscow*, i. e. a broken or divided Mountain; and by the position thereof may probably be the issue of that which *Ptolomy* calls *Arfitis*. The Town is sometimes honoured with the King's residence: not that the beauty of this House (which is but ordinary) allures him; but for that there is choice hawking, Pheasants and other game more abounding there than in most other parts of *Parthia*. The Pole is here elevated six and thirty degrees. The Town is refreshed with very sweet water: the situation is upon the brow of a high well wooded but (agreeable to its name) divided hill, having on each side a steep access; whose top has been crowned with a large Castle, which now by age or war (the canker-worms of all temporaries) is moth-eaten; her ribs only appear, expressing desolation. One *Mahumed* then commanded the Town; and albeit trusted with the Sword and Scale, I fear he was *Astrea's* corrupted Servant: No marvel then if in a discontented humour she left the Earth; for we can witness, that in *Persia* (especially in *Periscow*) Justice was corruptly ballanced. At our entrance into the Town, (to extort a bribe from our Embassadour) he hanged one *Persian*, (at least we were so made to believe,) cut off anothers Nose, and mutilated a third, to shew that his Laws (like *Draco's*) were writ in blood: *Viscera impiorum sunt crudelia*, their delinquency was for the felonious stealing a trifle of two shillings value from a Footman serving the *English* Agent. Another was ready to be trussed up; but secret notice was given our Ambassadour, that if he pleased to beg his Life, upon presenting the Governour with something, it should be granted him: This was the main design; and though well enough seen, our Ambassadour very gladly ransomed him. Complaint was also then made against a Farmer for thrashing a Whore against her will: The *Persian Rhadamanth* 'twixt jeast and earnest bids geld him and hang his Stones at her Ears as two Pendants, such as to him the Gulph of *Persia* afforded none so precious. The poor wretch humbly besought him to spare his useful parts, the like did his astonished Wife; so as after mediation of Friends, and thirty pound Fine, upon promise to grind in his own Mill ever after the execution of the sentence was remitted. But each Man cried out, A severe Censor is this *Daragnod*. Who never read, as I suppose, how that *Nemo jure Naturæ cum detrimento alterius locupletior fieri debet*; or (which might be his own Lesson) that *Avarus omnibus est malus, sed sibi met pessimus*. The barbarous *Gauls* indeed had such a Custome, *Si furaverit quod valet 40 denar. aut mœchabitur, vel castratur, &c.* But here many times these Satrapa's have such tricks to extort bribes that the subject has good cause to clamour out,

*Gold forfeits Faith, perverts the poor Mans right,
Gold makes the Law a Slave, where shame wants fight.*

*Auro pulsa fides, auro venalia Jura,
Aurum lex sequitur, mox sine lege pudor.*

Verifying what another merry Poet sings,

*Munera crede mihi placant Hominesq; Deosq;
Placatur donis Jupiter ipse datis.*

After two days repose in *Periscow* we continued our travel, the Court then being little more than a hundred miles distant from us. Our first nights journey from *Periscow* to *Gheer* was four and twenty long miles, and tedious in the passage; for some part was over rugged hills, other part through whistling dales; in both which we were so weather-beaten with a storm of Wind and Hail bred in *Tartary*, and forced over the *Caspian* Sea, (which from hence, if the season had permitted, we might have seen,) as for some time not only took away our sight and hearing, but threatned our brains; for in despite of our best skill to keep together, we lost one another; insomuch as we had hardly recovered our company, had not the unmelodious noise of the braying Mules, and jingling of the Camels Bells (being to wind-ward) brought us together, and helped us out of these *Caspian* or *Zagrian* Straits; through which, when neither Sun, Moon, nor Star befriends, whosoever hereafter travel, let them be sure to borrow *Theseus* his thread, or be content to wander in some kind of Labyrinth. From *Gheer* we rode next night four and twenty miles, to a small Village whose name I have forgot; but remember very well that the Frogs (the Bull-bulls or philomels of this marshy place) assembled in such numbers, and chirped such loathsome tunes, that we wished *Homer* would have given them another King: For as one writes,

*The prattling Frog (thinking his Language good)
Croaks fruitfully in his beloved Mud.*

Garrula limosis Rana coaxat aquis.

These in the Spring ingender of the slime that froaths from their own bodies, and in shallow plashes croak and ride one another outrageously; but towards Winter resolve into their first matter. 'Tis strange what some report, that if their Heart and Liver be pull'd out, they will nevertheless skip up and down: and no less certain it is that Frogs are of great vertue, if physically used; for there is no part of them but what is medicinal, if *Aldrovandus* in his report be rightly informed.

To *Aliavarr*, one and twenty miles from the Town of Frogs, we rode next night: a very pleasant place for earth, water, and wood: and where we found store of Pheasants; a Bird abounding in these Hyrcanian Towns, but near the River *Phasis* in *Mengrellia* (emptying it self into the *Euxin* near *Trepizond*) originally breeding. And it is noteworthy, That this River *Phasis* in some part of the History writ by *Quintus Curtius* is mistaken for *Tigris*; from *Phasi*, or *Pasi-Tigris*. No wonder then if *Alexander* at the first sight of the *Caspian* thought that Sea was the Fens of *Meottis*; and that he was perswaded from the River *Indus* he might sail into the *Nilus*, without interruption, *Strabo* l. 15. *geogr.* *Phison*, (which is a branch of *Tigris*) *apud Gracos Indus, apud Barbaros Ganges, vocatur.* *Epiphan. lib. de 12. gemmis*, taking *Pison* for *Ganges*, so they mistook *Gihon* for *Nilus*, which made their Extent of the Garden of *Eden* so over large; also *Artemidorus* makes *Ganges* spring from the *Median* Mountains, and *Ben-tuled* finds *Tigris* near *Zeilan*: These I instance to note the little knowledge they had in those times of *Geography*; which absurdities are since by Navigation and Commerce well corrected. *Jason* and his *Argonauts* first made these known to *Greece*, when thence he forced their Sheep bearing Fleeces of Gold, or Gold-meriting Fleeces. Next night we got to *Necaw*, five and twenty miles from *Alliavar*; observable only in the Kings House, and for that their common Mansions and Churches differ not from ours of the ordinary sort in *England*. Here (as in some other parts of *Hyrkania*, it being Summer time) we were exceedingly pestered with Flies and Gnats; whose vexatious Stings made some of us, when we arose, look as if we had the Meazles. And when we came near the Sea we were no less troubled with Snakes; for if so be we left the Road, and rid through the green pastures, then they would wind about our horses legs without other harm than affrighting, and serving to perswade us into the common path again. This is not strange, seeing that *Pompey* (after he had subdued *Tigranes* the *Armenian*) marching into this Countrey was constrained to retreat, by reason of the infinite number of Snakes and Serpents that offended the Army, as *Plut. Vita Pomp.* writeth.

And

And *Ælian lib. 5. Animalium* reports, That *Alexander* marching hence into *India* saw a Serpent 70 cubits long, none such now in this Countrey; but that there are Serpents of like prodigious bigness, *Petrus Crinitus* relates, That one of 50 cubits length was nourisht by *Octavius-Cæsar* at *Rome*. *Strabo* exceeds these, *Dracones centum cubitorum magnitudinis in Æthiopia sunt*: In *Æthiopia* are Serpents a hundred cubits long; *Sed an volantes vel reptantes, queritur*.

Next night we got into *Ashtaraff*, a City upon the *Mare Caspium*. The Emperour of *Persia* was here at this time, expecting the Ambassadour; unwilling to remove till he came; and (as we thought) resting there so long both that we might see the extent of his Empire, and likewise have a prospect of the better parts of *Persia*. The Sultan of the Town attended with fifty *Cooselbashaes*, met the Ambassadour three miles from the Court; and having civilly brought us into *Ashtaraff*, ushered us to our lodging: I may say Us, for the Ceremony was very much below the Quality of so eminent a Person as an Ambassadour.

ASHARAFF (or *Ahashuraff*, and yet I dare not say so named from *Ahasuerus*) is distant about two miles from the *Caspian Sea*: seated in a low ground, many salt Marishes circumvolving her, and but meanly watered; no other but a small Spring (*Maxera* in *Ptolomy*) streaming from the *Taurisian* Mountains drills in two branches through it, the broader of which is not five yards over; yet in former times a River of good breadth. But no wonder we crossed over so few that we could call Rivers, seeing the People cut them into many small fluces, and divert the stream to serve their occasions; so that oft times the true Channel is not to be discerned. This practice is no new thing, no less ancient than *Cyrus* the Great; who to retaliate the loss of his Men which were drowned in passing the River *Gyndes* (a branch of *Euphrates* in *Assyria*,) divided it into above three hundred little Streams, so as the main Channel became lost. This was principally in revenge for the loss of his white Palfrey, a Beast which was of the *Nisæan* breed, the best *Media* (nay the World) brought forth, as *Sen. de ira lib. 3. c. 23*. Howbeit, the ground here is reasonable fat, but incultivated; the greater part of her Inhabitants ploughing in *Campo Martio*. I judge two thousand Families live in this Town; and no doubt increase daily, the King having but of late affected this place. His Palace is pretty large, and but newly finished; albeit *Farrabant* the *Hyrcan* Metropolis but five miles West thence is the place where the Seat Royal in that Countrey has been kept for some Generations. *Abassebant* also not above two miles thence surpasses for a curious Summer-house, excelling all his other for prospect, Painting, Hummum, Water-works, and a Forest which is stored with game of several sorts: so as it attracts the King, who where ever he stays long makes Cities of small Villages.

The *Buzzar* here is but ordinary; and the *Machits* not to be admired. The Palace is large, and looks into very pleasant Gardens; albeit the Building it self be not very regular, but rather confusedly divides it self into four *Mohols* or Banqueting-houses, which be gorgeously painted. Were these united, they might better delight the eye, and cause the Architect to be commended: But more of it at the Ambassadour's Audience. *Abassebant* signifies *Abbas his Garden*: and though I find a Town mentioned in *Ptolomy* called *Abasena* in his time, I may not conclude it to be this, seeing he places that in *Media*.

The Pole Artick is here elevated eight and thirty degrees seventeen minutes; it is due North from *Spahawn*, as we observed in our star-light travel, (for in the Summer season the days are raging hot and not to be travelled in,) *Arcturus* was ever right before us. From the Gulph as we travelled from *Ormuz* to this place are a thousand *English* miles: from *Spahawn* three hundred and fifty or thereabout, as we reckoned.

Before I give you a brief survey of *Hyrcania*, let me present a short narration of our Ambassadour's Audience and Entertainment. After four days repose, the King assigned him his day of audience. It was the five and twentieth of *May*, our Sabbath, and the fag-end of their *Ramazan* or Lent; advantageous to the *Pot-shaugh*, though I will not say it spared him the charge of an entertainment. Sir *Dodmore Cotton* our Ambassadour had Sir *Robert Sherley* in his company, with my self and seven or eight other *English* Gentlemen his followers: Good reason it was some Sultan or other should convoy and shew him the way, (the Court being a quarter of a mile distant from our House;) but what ill office was done at Court, I am not able to divine; for a small Cavalcade it was, yet so it happened that notice was given by a Courier from *Mahomet Ally-beg* the Favourite: So as to the Court his Lordship got, very few of the Town having notice of his time of Audience; as appeared by those few that came out either to see him pass, or to view the manner of his reception; which without doubt was the product of the Favourites

vourites envy, occasioned through the spight he causelessly bore unto our noble Countrey-man Sir *Robert Sherley*: For otherwise it might have been wondred at, seeing *Abbas* of all sorts of honours counted to have Strangers at his Court, the highest.

At our alighting an Officer bad us *Hosh-galdom*, and ushered us into a little House which stood in the center of a large Court, wherein was no other furniture save a few *Persian* Carpets which were spread about a white Marble Tank filled with water. Here we reposed, and for two hours were entertained with *Pelo* and Wine; nothing so good as the material they were served in; flagons, cups, dishes, plates and covers being all of gold. Thence we were conducted by some *Sultans* thorow a spacious Garden, which was curious to the eye and delicate to the smell: whence we were brought into another Summer-house, which was rich in gold embossments and painting, but far more excellent in a free and noble prospect; for from the tarrasse thereof we had a delightful horizon into the *Caspian* Sea towards the North, and Southward at a great distance could discern the high Mountain *Taurus*. The Chambers were large and square; the roof arched and richly gilded: The ground was spread with Carpets of silk and gold. In the midst were Tanks full of sweet water, (an element of no mean account in these torrid Regions;) and round about the Tanks were placed (*pomparum fercula*) Goblets, Flagons, Cisterns, and other standards of massie gold; some of which were filled with perfumes, other with Rose-water; with Wine some, and others with Flowers. And after we had rested so long as we might at full feed our hungry eyes with that food of ostentation, we were conducted into another square large upper Chamber where the roof was formed into an artificial Element, many golden Planets attracting the wandring eye to help their motion. Here the ground was covered with richer Carpets than the former, the Tank was larger, the material more rich, and purling streams by pipes forced up into another Region. This Sea was so deep and so capacious, that it seem'd a little Ocean where the spoils of shipwracks were conjured out to please the most avaricious *Mammon*; for, so much gold transformed into vessels for use and ornament were set for us to look upon, that some Merchants then present made an estimate at an incredible value. Another watry Magazine there was circled with a like wall of golden vessels: Most of the flagons, Cups and other plate were garnished with Rubies, Diamonds and like Stones; such as might compare with *Cleopatra's* furniture in that great Feast made to *Mark Anthony*, *In quo convivio* (saith *Cedrenus lib. 4.*) *omnia erant aurea, gemmis magnifice distincta, arteq; elaborata, &c.* But the Chamber by the length it had was more resembling a Gallery than a room of State: the ceiling was garnished with gold, and pencill'd with Story in lively colours; all which seem'd to strive whether Art or Nature to a judicious eye would be more acceptable. One *John* a *Dutch-man* (who had long served the King) celebrated his skill here to the admiration of the *Persians* and his own advantage. The floors also in this room were over-laid with such large and rich Carpets as befitted the Monarch of *Persia*. Round about the room were also seated several tacite *Mirzaes*, *Chawns*, *Sultans*, and *Beglerbeks*; who like so many inanimate Statues were placed cross-legg'd, joyning their bums to the ground, their backs to the wall, and their eyes to a constant object; to speak one to another, sneeze, cough, or spit in the *Pot-shaugh's* presence, being ever since the time of *Astyages* held no good breeding: nor may they offend the King, who by the fulgur of his eye can dart them dead as soon as speak the word, as *Cesar* said unto *Metellus*. The *Ganymed* Boys in Vests of cloth of gold, rich bespangled Turbants and embroidered Sandals, curled hair dangling about their shoulders, with rolling eyes and vermillion cheeks carried in their hands flagons of best mettall; and went up and down, profering the delight of *Bacchus* to such as were disposed to taste it. What *Valerius* reports to have been the custom here of old at Feasts, *Circum pateris it Bacchus & omnis Aula silet; Pueri tanquam surdis, quid facto opus esset indicabant, & ferens poculum dedit poscentibus, &c.* was here the mode, and duly acted.

At the upper end (surmounting the rest so much onely as two or three *Mastaba's* or white silken lhags would elevate) sat the *Pot-shaw*; beloved at home, famous abroad, and formidable to his Enemies. His Grandeur was this: Circled with such a world of wealth, he cloathed himself that day in a plain red Callico coat quilted with Cotten; as if he should have said, His dignity consisted rather in his parts and prudence, than *furtivis coloribus*, having no need to steal respect by borrowed colours or embroideries. Cross-legg'd the *Pot-shaw* sat; his Shash was white and large; his waste was girded with a thong of leather; the hilt of his Sword was gold, the Blade formed like a semi-circle, and doubtless well tempered; the scabbard red: and the Courtiers *Regis ad exemplum* were but meanly attired.

The Ambassadour by *Dick Williams* his Interpreter (*Callimachee* the *Persians* call him) acquainted the King, That by his Master's command he had undertaken a very great journey to congratulate his success against their common Enemy the *Turk*; as also to promote Trade, and see Sir *Robert Sherley* vindicate himself from *Nogdi-Ally-beg* his imputations; and withal, to desire that a perpetual League of friendship might be continued 'twixt the two powerful Monarchs of *Great Britain* and *Persia*.

The *Pot-shaugh* raising his Body, returned this answer: To the first, the *Turks* were a mean People, compared with the generous *Persians*; as appeared by several Battels he had given them ample proof of; and that than the *Turks* no People in the World were more considerable. Nevertheless he wished unity amongst *Christian* Princes, the *Ottoman* grounding his conquest upon their discord. Concerning Trade, the King of *Great Britain* should if he pleased receive ten thousand bales of silk at *Gombroon* every *January*; and for payment, would by way of exchange accept of so many thousand *English* Clothes as should be adequate in value: For, as he well knew the silk was a greater quantity than he could use in his own Dominions, so were the Clothes to him; but he would hazard the venting them by his Merchants to serve his Neighbours, so as neither we nor he should need to traffique or hold correspondence with *Turky*. It would infinitely be to his satisfaction to disappoint the *Grand Seignior* of that yearly Custom he was forced to when his *Carravans* go by the way of *Aleppo* or *Trepizond* to the *Venetian*, *Genoan*, *French*, or other *European* Merchants, so as the *Janisaries* were maintained by those Customs: What was this, but to sharpen his Enemies Sword to his destruction? Concerning Sir *Robert Sherley*, he had been long of his acquaintance, and expressed as many considerable favours towards him (though a stranger and a *Christian*) as to any of his born Subjects. That if *Nogdi-beg* had aspersed him unjustly, he should have satisfaction: It argued indeed, *Nogdi-beg* was guilty, in that he rather chose to destroy himself by the way, than adventure a purgation. In some sort he presaged my rigour; for had he come, and been found faulty, By my head, (an Oath of no small force) he should have been cut in as many pieces as there are days in the Year, and burnt in the open Market with dogsturds. Now touching a League of Friendship with the King your Master, I cheerfully embrace it: and concerning your self, you are truly welcome. And seeing you have done me that Honour none of my Predecessors ever had before; for you are the first Ambassadour that ever came from *Great Britain* in that quality into my Countrey, you may deservedly challenge the more respect. Yea, as I account your Master Chief of the worshippers of *Jesus*, so do I of your self in a superiour degree to any other Ambassadour now present.

This said, the King sat down again. And whereas all *Mahometans* sizeda or knock their heads against the ground and kiss his garment; in a friendly manner he pulled our Ambassadour near him, and seated him by his side, smiling that he could not sit cross-legg'd: and after Audience, in another Apartment calling for a bowl of Wine, there drunk his Master's health; at which the Ambassadour stood up, and uncovered his head; which being noted by the *Pot-shaugh*, the more to oblige he lifted up his Turbant: and after an hours entertainment, dismissed him with much satisfaction.

It is a real truth, that *Aures atq; Oculi Regum sunt multi*, so we found (though not the occasion) that the King's good will became soon diverted: For, from that day till we arrived at *Cazbyn* (albeit no offence was given,) neither was the Ambassadour cajol'd at Court, nor saw he the King, neither did any *Sultan* invite or visit him: all which was imputed to the envy of *Mahomet Ally-beg*, who by bribery was made our enemy; one that for his faculty in diving into other Mens actions, and informing the *Pot-shaugh* with his observations, made a shift to engross the Royal favour, inso much as most business of State passed through this impure conveyance: so that it came to this at length, whom he loves the King honours, such as he hates the King crushes all to pieces. To have his good opinion each great Man out-vies others; inso much that his annual comings in *viis & modis* was bruited to be seven score thousand pounds *sterling*. And well might be, since *Myter-beg* (the Overseer of the King's *Harams*) has a hundred thousand pounds yearly, if it be true that some there assured me.

Sors nostra humilior! *Tamer-beg's* House at the North end of the Town entertained us twelve long dayes and nights, (so long the Court stay'd after we got thither;) where the Sun darted his outrageous beams so oblique upon us, as made us believe we felt not more heat when we were within the burning *Zone*, than we did in *Asharaff* at that present: Nor did the Sun we thought more torment us in the day, than did those innumerable swarms of Gnats, Musqueto's and like vermine in the night season. Howbeit, our comfort was, that if it were so for any continuance, our short stay there was some
fort

fort of prevention. And yet, though our sufferings were great in one sense, the extremity of the *Pot-shagh's* justice, or rigour I may better call it, was more in another, as his miserable Subjects felt it in a higher degree. I shall give but a few instances; too many of so brave a Prince, whose Vertues ballance his infirmities. And seeing they are the reports of some I met there who had been long in *Persia*, I will with *Q. Curtius* say, *Plura scribo quam credo, nec enim affirmare ausus sum; &c.*

A poor distressed wretch bestowing a long and tedious pilgrimage from *Cabal* to this place upon some little business, e're he knew what the success would be, unhappily rested his weary limbs upon a field-carpet; choosing to refresh himself rather upon the cool grass than be tormented within the Town by the merciless vermine; poor Man! he fell *à malo in pejus*: for snorting in a climacterick hour, at such time as the King set forth to hunt, his pamper'd jade startling, the King examines not the cause, but sent an eternal arrow of sleep into the poor Man's heart; jeasting (as *Iphicrates* did when he slew his sleepy Centinel) I did the Man no wrong; I found him sleeping, and asleep I left him. Poor wretch! happy only in this, *Aeneæ magni dextra cecidit!* The Courtiers also (as the *Negroes* in *Manicongo*, who when their Captain receives a hurt by war or accident sympathize by voluntary maiming themselves in the like part) to applaud the fact, parasitically made him their common mark; killing him a hundred times over if so many lives could have been forfeited. The *Latin* Poet justly reprovng such tragick acts could say,

Regia (crede mihi) res est succurrere læsis.

Mercy is the truest Conqueror. This is not unlike the practice of *Artaxerxes* his great Ancestor; who riding to hunt the Lion, caused *Megabizus* a noble Youth to be beheaded, for no other fault than darting a rowzed Lion that made at him before the King begun to throw, as *Ctesias* relates. A punishment far exceeding the offence undoubtedly. Nor like that other *Artaxerxes* who is no less famous for his mercy, by ordering the cutting off the *Tiaras* or *Turbants* of several Men condemned to lose their heads; the Law by this his ingenious and Prince-like construction being satisfied, *Am. Merzell. l. 30.* But how highly soever they extol their King, I prefer that noble *Pagan* before him, who had this excellent Maxim of *Juvenal*, *Nulla unquam de morte hominis cunctatio longa est*; Delay cannot be long where life's concern'd.

A Soldat's Wife having fed too high, in a lustful bravado petitioned the King for natural help, her Good-man proving impotent. A dangerous impudence! The King finds it to reflect upon himself, (old at that time and Master of four thousand Concubines) so as he promises her speedy justice: calls his *Physicians*; and when *Phlebotomy* was held too mean a remedy for her distemper, they gave an *Assinego* an *Opiat* potion, which so-enraged the Beast, as by force he basely became her executioner.

There are *Mollissima fandi tempora*, which are not alwayes light upon: as appeared in a needy Souldier, who drawing up a catalogue of his good services, closing it in want, and humbly entreating some stipend from his god of War for such and such good Services: *Non his peccatur*; for, for his sawciness he was drubb'd (with many bastinadoes on the soles of his feet) well-nigh to death; and (imitating *Pyso* the Judge in *Seneca*, *lib. 1. cap. 16.*) examines who it was that writ it? The Clerk makes his apologie: but the King suffering Passion to predominate over Reason, that he should never write worse, makes his hand to be cut off; giving the poor wretch just cause to ingeminate *Oh! quam vellem nescirem literas*. Thus we see the worst Tyranny is Law upon the Rack; *Summum Jus summa est injuria*.

Two needy Knaves were arraigned in the Divan, and condemned for stealing: many grievous taunts the Pot-shaw levelled, saying, They deserved death for daring only to come so near his Court so ragged: They confess they therefore stole, that they might wrap themselves in better cloathing. *Abbas* not satisfied with their excuse, commands two new Vests to be brought: but Winding-sheets had been more proper; for the Executioner forthwith dragged them away, and upon two sticks stak'd them up on their Fundaments. An Execution practis'd of old in *Persia*, as appears by that Decree of *Cyrus* mentioned in the 6. of *Ezra*, *v. 11. Elevatum Corpus infigatur super lignum*, as the 70 render it.

Such, and such other was his inhumane pastime during our stay at the *Caspian* Sea. But enough, or rather too much, upon such a Subject; especially relating to so great and generous a Prince, as notwithstanding these mistakes is beloved as well as feared at home, and abroad no less highly honoured: Therefore to record the variety of tortures here too much used by men-eating Hags of Hell, Canibal-hounds, *Capigi* and their death-

twanging Bow-strings, ripping up Mens Guts, and the like; what could be the effect, but an odious and unnecessary remembrance? Whose Image do such as are cruel bear but his, whose true Title is, the Destroyer? To take away Life is an easie thing, not so to restore it. — But, Sovereign Princes, by the duty of their place usually protect their Subjects from wrong, repress factions, reward the good, punish the bad, preserve the publick peace, conserve the Law, and encourage Sciences and Arts, by which they gain immortal honour to themselves; yea, make their Dominions famous and wealthy: Thence it is the Poet says, and that truly,

*Fallitur egregio quisquis sub principe credit
Servitium: nunquam libertas gratior extat
Quàm sub Rege pio.*

For by these few sad Instances we see that strait is the single Path that leads to Life, but to Death many Road-ways appear. And Life, albeit *Calanus* the *Brachman* arguing with *Alexander*, maintained that nothing is more despicable than Life, and made it good upon himself, therein being *Felo de se*, believing the immortality of the Soul, which he fancied was Spirit mixt of Fire and Air, and that this spiritual Essence was but clogg'd with Clay, so as he could with confidence aver, that *Angustus est animus quem terrena delectant*; yet St. *Augustine* has a contrary opinion; for he put that value upon Life as induced him to maintain that *Musca Soli preferenda est, quia Sol caret vita, sed Musca vitam habet*; A Fly is to be preferred before the Sun which hath no Life, as the Fly hath. And albeit nothing be more commendable in Princes than Justice, for it is that which makes them Gods; yet Clemency is of greatest exaltation by being most honourable. *Tully* (though a Heathen) affirms as much in his Oration to *Cæsar* for the Life of *Ligarius*; “Thy Clemency (O *Cæsar*) is most excellent, yea “more honourable than thy other Vertues: Fortune hath made thee great, but Nature hath advanced thee higher, in thy inclination unto mercy. Nor can they well be separated, seeing that a Prince, exalted above others in dignity, is tied to an impartial way, neither hating nor fearing any, but rewarding and punishing as cause requireth; without which, contempt or confusion followeth. But to these irregularities of *Abbas* I may not give the Attribute of Justice; since, if the punishment exceed the fault, Justice then degenerates into Cruelty: a Vice odious to God, who is the Father and Fountain of Mercy; and unto Men, who are too apt to imitate bad Examples; conceiting any Act, though never so unnatural, if moulded after such a pattern, commendable. Yea, we see, that Heathen Potentates swerving from the Divine Rule of Justice, pamper the corrupt habit of their minds, out of a monstrous opinion that they may every way inebriate their lust without controul: as appears by those inhumane Games exercised in the *Roman* Amphitheaters; by that barbarism *Xerxes* (as *Xenophon* notes) practised on *Masistes* his Brother, and other Satrapa's; such in *Dejoces* (Father to *Phraartes*) who laboured utterly to exterminate the *Persian* generosity; and may add the miserable Tragedy of his Son, the memory whereof is recent through part of the greater *Asia*.

Abbas, by divers Wives, had several Children; for whose education neither cost, nor care, was spared: Of most hope were *Ismael*, *Sophy-mirza*, *Codobanda-Sultan*, and *Emangoly*; four brave young Princes; the two first were begot on *Gordina*, Daughter of *Simon-cawn*; the latter two of *Martha*, Daughter of *Scander-mirza*; both *Georgians*, both Christians: the first Lady was brought thence by *Kurchiki-cawn*; the other by *Shaw-Tamas-Coolibeg*; both being *Persians*, both Favourites: all of them so dear to *Abbas*, that it seemed he then had got the Elixir of Earthly happiness: His Wives were so incomparably beautiful, his Favourites so exactly faithful; and his Sons so lively the Characters of his Person, policy and courage; reciprocally joying the aged King, and over-joying the warlike *Persians*. But it is commonly observed, that as the most excellent things alter soonest, and that no day is so serene that is not shadowed with some Cloud; so this candor and perfection in these youthful Princes quickly vanished. For *Ismael* (when by reason of his delight in Arms and quick signs of magnanimity, the *Asiatick* world gaz'd and admired him) in an infernal cloud of poyson went down to an untimely grave at nineteen, in the meridian of his splendour. *Soffy-myrza*, dogg'd by a like adverse destiny, though elevated at first for revealing a conspiracy, was in the end at equal years thrown down and crush'd to death, after the dumb *Capigi* had got a hateful victory, meer jealousy in the King commanding it. And *Emangoly*, ere his popular applause could hatch his ruine, upon conference with a Witch that understood the *Almuten* of his nativity,

tivity, perceiving that short life attended him, grows fearful of his Sires inconstancy, and in a deep and disconsolate melancholy evaporates his sad Spirits; leaving the expectation of hazard and Sovereignty to *Codobanda Sultan*, surnamed *Soffee*; who (made wise by his Brother's miseries) so prudently behaved himself in duty to the King, and in a pleasing and safe distance to the People; that *Abbas* dotes, the People celebrate, and an uncontrollable good Fortune seems to dandle him. Affability, bounty, loyalty, courage, and experience in Arms, at home and abroad; the *Persian* Monarchy, *Turk*, *Arab*, *Mogul* and *Tartar*, admiring, fearing, and commending him in several Eulogies: so as his own left nothing unsaid or un-invented that might honour him; and his enemies without giving their thoughts the lye, could not but idolize him. Who, for all that, (not like our common Spirits, efflated by every vulgar breath upon every act deifie themselves, and conceit all great additions of honour below their merits,) stood immovable; forsy he grew so popular; modestly chiding them for flattery; and condemned himself of hypocrisie by suffering his victories to be so gilded; since what he had or did was but a reflex of his Father's virtue, which he doubted might suffer an eclipse by his accumulation. Oh! how execrable is this marrow-fretting scab of jealousy and envy! it converts that reason which only makes us Men, without any regard of justice, into brutishness; yea, to exceed in cruelty the most unreasonable and most violent Creatures! Is *Abbas* a King, a Father? does clemency belong to any attribute more properly? Is *Soffee-Sultan-mirza* a Prince, his Son? On whom can he more justly confer his love? in whom should Vertue rather dwell? where can there be a better center? Poor Prince! the path he treads to add lustre to his Father's Diadem and to oblige his Countrey, betrays his steps, and intices him to an affrighting precipice: For, the more he indulges his Father, it serves as fuel to an unjust jealousy; the more he dignifies his Countrey by his good success against the *Turk*, the more applause the People crown him with; but *Abbas* fears the more his popularity: Yea, so far fears, so much degenerates from paternal piety, that without pity or regard of justice (which makes Kings more beautiful than when circled with Diadems) he contrives his ruine.

During these his Cabinet-machinations, the Prince brandishes his steel in proud *Arabia*; where after several conquests the Victor himself became captivated. For an *Arabian* Princess, of great beauty (and in such Bodies usually are impaled the fairest Souls) fettered him; but such was his bravery and worth as he quickly redeemed himself, and made her his prisoner; such magick and interchanges are in love, such magnetick power hath Princely vertue. By this Lady he had two Children, *Soffy* and *Fatyma*; a name given her (as I suppose) in memory of *Fatyma* the Wife of *Mortis Ally*, though not unlike both in Name and perfection to that lovely *Phædima* who was the Daughter of *Otho* a noble *Persian*, mentioned in the 4. lib. of *Herodotus*. This young Princess *Fatyma* was no less loved by *Soffee-Mirza* the Sire, than doted on by the Grandfire *Abbas*. A strange affection, to distinguish so unnaturally! to separate where Nature had so strongly united! to hate the graft, and to endear the fruit! But that his hate might flow more currantly and less suspected, he looks one way and aims another; seeks to enrage by abusing him whom he loved most dearly, *Magar* an *Arab*, the Prince's Tutors, a faithful and prudent Servant. And indeed *Vir bonus solus est prudens*, *Aristotle* tells us in his *Ethicks*. Such was *Magar*, whom *Abbas* calls for, and in lieu of rewarding him for his Sons generous Education, darts him a stern frown, accusing him of pride, and charging him that he had bewitched the Prince with a disloyal ambition. *Magar* for all his prudence sees not the venome prepared; and therefore in an humble but confident innocence, excuses and endeavours to quiet him: But the more he vindicates himself, and the clearer he made the *Mirza's* loyalty appear, the more he exasperates the King, so as the higher was his rage inflamed. At first the King amazes him with a volley of defamations, and in that maze gives the sign: a dreadful sign! for forthwith the Blood-thirsty *Capigies* break in and strangle him. A barbarism! an act so unbecoming that famous King, that with the vulgar sort to this very day it will not be credited: Nevertheless, Fames shrill-mouth'd Trump sounds it abroad, so that the Prince (then in action against the *Tartar*) has notice of it. Whereupon, as a Man void of sense, immediately he leaves the Camp; and being come to Court, after many signals of sorrow, beseeches the King that he may know the reason of *Magar's* death: who flashes him this thundering retort, For thy ambition. The Prince calls Heaven to witness his loyalty: but *Abbas* provokes him further, to have more colour to satisfy the world in his designed destruction. The Prince inflamed with passion, in that distraction imagines he saw *Magar* a strangling; and in that ecstasie unsheaths his Sword, vowing to rescue him. In the greatest, nay I may say the wisest of Men, Reason hath not at all times the predominancy over Passion; as we find

exemplified in *Shaw-Abbas* an illustrious Prince, and at sometimes reputed an indulgent Father: but now so far from that, that he sorrows not the least at his distraction; but upon this miserable advantage (by some fair terms first disarming him) invites him into another room, and (pretending he was not very well) withdrawing himself, commanded seven big-bon'd villains, deaf and dumb, through a trap-door to issue into the room armed with bloody minds and deadly bow-strings; whose very looks as well as habits and weapons quickly bewray their office and intention, which needed no other interpreters. The Prince innocently admires the cause; and if Oratory or other way of intreaty could have wrought remorse in these hell-hounds, onely till he knew the ground of this cruel command, he had afforded it: But well knowing they were without reason and inexorable, with an incomparable rage and vivacity he flew upon those monsters; now one, then another receiving such testimonies of his courage, that (e're they could fasten upon him their ghastly twanging bow-strings) he sent three of them to the Devil; and for some time defended himself, offending those blood-hounds with admirable courage and dexterity; insomuch that had he mastered but any weapon, he had doubtless saved himself, and sent them packing; but wanting it, his breath failed, and longer his valour could not nourish him, for *Facile est vincere non repugnantem*: so at last they fastned their noozes on him, who now for want of breath was as a dead Man; and the villains had triumphed in his further tortures, had not the King (who it seems was not far off) prevented it, commanding them onely to pinion him, and (before he could recover sense and strength) by drawing a flaming steel before his eyes made him stark blind; forbidding him the sight of what he most loved, Wife, Babes, Friends and *Magar's* Carcass: By which impiety *Asia* lost her fairest Jewel, *Persia* her Crown of Honour, and *Mars* his Darling.

The loss of this brave Prince was quickly rumoured: All *Persia* mourns, and in many Threnodies sigh his Farewel: the Army also swells with passion; but seeing no remedy, by a forced silence murmur their imprecations. The Prince, when he perceived his own undoing, (the eye of Reason lent him such a sight,) having cursed his birth, his fame, his loyalty, and (which is most sad) his parent; by many frantick threats vows his destruction: But *Vana sine viribus ira*, finds his revenge impossible; yet at that conceit roars hideously, and not to be comforted, till *Suliman-mirza*, *Curchiki-cawn* and other his Kinsmen and *quondam* Favourites flocked about him, and by their miserable examples dictate patience: none of which but in some measure had swoln big with the King's infusion in their times, and through like jealousies were made blind, or crusht and damned to perpetual Imprisonment.

In those discontented times *Abbas* kept his Orb, moving like another *Saturn*: for now he imagines his Crown fixt close to his head, nothing appearing that might disturb his quiet: and amongst his delights, nothing so much pleased him as young *Fatyma*; no *Syren* was melodious in song, no Creature delicate in feature, save pretty *Fatyma*: If any stood in fear, who could compose his passion but *Fatyma*? Court and Kingdom admired his love to this pretty Favourite, and no less rejoiced at it; for by this innocent Lady they oft-times found the way to expel his rage, and how to pleasure him: The Prisoners also by *Fatyma* got livelyhood, for want of which they were oft-times well-nigh famished, none but she daring to mediate; and thus by this good Infant gained they what formerly they pined for, food and comfort. But what joy has the blinded Prince, since he cannot participate? Revenge delights him more; that word as Musick best pleases the infernal fancy of this melancholy *Mirza*; not caring how detestable, so *Abbas* suffered. The Devil inspires new rage and blows the coals of (more than cruel) assassination: For albeit he passionately loved *Fatyma*, yet hearing how his Father doted on her, that afresh begets his hate, yea hatches the Innocents confusion. Oh! in him behold the savage and transcendent cruelty of cursed Man: Revenge had plunged him headlong into a whirl-pool of unnatural barbarism; insomuch, as when the pious Child came (in an unlucky hour) to bring him comfort, and by all symptoms of duty to express a lovely obedience; the wretch grasps and in a lymphatick fury whirls her neck about, unable to untwist her self from his wrathful hands, miserable *Fatyma* expiring by her Hellish Father; and in her, the joy of Parents, delight of *Abbas*, candor of *Persia*, and comfort of the distressed, vanishing. The astonished Princess his Wife cries out, His sight deceived him, that it was *Fatyma*! little dreaming, that he therefore martyred her because *Fatyma*. And, as if that had not been enough, (to prevent the King of a Successor) hearing young *Soffee's* voice, dolorously crying out for *Fatyma*, winged with rage he gropes for him; but by the Princesses interposing the Child escaped, or else had lost (what he now enjoys) the *Persian* Diadem.

Abbas when he had notice of this Tragedy, grows so outrageously passionate that many feared he would become his own executioner: But when he had drenched his sorrow in a Sea of salt tears, he moderates his spleen, and revives upon hopes of additional punishment; vowing to retaliate his distracted act in the height of cruelty: Which being told the Prince, had so terrible a reply, with a million of dismal curses added, that the King was as one astonished. To conclude, after he had tyred out a few more minutes with impatience, and considered that Death onely sets Man free from the misery of this World by breaking asunder the chains of bondage, the third day he put a period to his Life by quaffing up a cup of poyson. *Non malum est mori, sed mori male*, faith *St. Chrysostome*: Nevertheless, the King shewed needless Ceremony in his Obsequies. The disconsolate Princess sequestred her self from the sight of Man: but since her Son's coming to the Crown, whether he hath by his benign aspect banished her discontent, and in some measure asswaged her sorrow, I could not learn; but for *Abbas* himself he had the World farewell a little after our departure. Now after this digression, give me leave to give you a brief survey of the quality and condition we find *Hyrcania* at our being there.

HYRCANIA (now under the Dominion of the *Persian* King) hath to the East *Mergiana*, to the South Mount *Taurus*, to the West *Armenia* and part of *Media Atropatia*, and North the *Caspian* Sea: Treble it is in length from East to West, what it is in breadth from North to South; a Countrey known in several Ages by several Names. For *Mercator* names it *Diurgament*; *Augiobel*, *Strava*; and 'tis also called *Corca*, *Casson*, *Steana* and *Caspia* by other Authors: but by the *Hebrews* it was called *Hadorum*; by the *Tartars*, *Kabonchara*; and by *Pynetus*, *Kyrizath*; which last gives some occasion to imagine, that it was into this place the *Affyrian* transplanted those Inhabitants of *Damascus* that are mentioned in the 2 *Reg.* 16. 6. *Josephus* also gives the like name, for he terms it *Kyrene*, but places it in *Media*, as in more due place will be remembred. Nevertheless, at this day not part as some would, but whole *Hyrcania* is by the *Persians* named *Mozendram*.

By the several days journeys we rode within this Kingdom, I observed that it is in most places of a good soil, through the benevolency of the Clime; replenished with grafs, fruit, corn, flowers and the like; and hath cattel in great plenty: Moreover, for their manner of Husbandry, Buildings and civility, more resembling ours of *Europe* than any other we had hitherto observed in *Asia*. And though the soil be good, the Earth no doubt is much bettered by those many Rivers and Rivolets that springing from *Taurus* stream abundantly and delightfully through the Countrey, and empty themselves into the *Mare Caspium*: Such are *Cyrus* and *Cambyses*, which gave two great Kings their Names, and near which of old the *Obareni* and the *Oleni* inhabited, *Araxis* and *Obfel*: four Rivers that deduce their Springs near each other in Mount *Ararat*; *Connac*, which divides *Media* from *Hyrcania*, *Mazeras*, *Bundama*, *Hydero* issuing some suppose out of the Deserts of *Lop*, *Aragus* falsely said to drill from the *Molossians*; and others, which after a long trickling race having mellowed the Earth, disembugue themselves into the *Caspian*. Near the Mountains they have sometimes a distempered Channel; for after great rains or melting of snow, they commonly over-flow the lower grounds: but the best is, those Land-floods meliorate the Earth, and are but of very short continuance. I could neither see nor hear of that which *Strabo* in his 11. *lib.* reports concerning some Rivers here which fall so violently from the Rocks, that Men may pass under the Water as under an arch without wetting: some Water-works indeed there be at *Abassebant* that by Art have that very resemblance. But in old times it so superabounded with Wood, as that the whole was called *Sylva Hyrcana*; and whence in probability it was that the *Scythians* termed it *Hercoon*, i. e. *A solitary place* in their Language: which nevertheless nourished offensive Creatures of several Kinds, as Snakes, which we saw abundance of, but more especially Lions, Wolves, Foxes, Wild-Cats, Boars and Tygres; which last, a *Roman* Poet mentions with an Emphasis, saying,

Them with their dugs Hyrcanian Tygres fed.

Hyrcanæq; admorunt ubera Tygres.

Albeit since the Woods have been destroy'd, Towns built and the Countrey inhabited, it is much altered: for Tygres we saw none; but (as a good exchange) found plenty of Cows, Buffols, Horses, Camels, Sheep, Mules, Deer, red and fallow, Antilopes, Hogs, Goats and other like beasts; and of Birds, store of Hens, Pheasants, Partridges, Nightingales, Pouts, Quail, Wood-cock, Thrush, and other Birds; of Fish, especially near the *Caspian*, Sturgeon, Mullet, Mussel, Dog-fish, Eels, Tuneyes and others: Grain also of most sort, and Fruits and Roots in great variety: But that Tree called *Occhus*, which

which is said to distil Honey, we found not; but one that had sweet sap or juice, which 'tis likely gave the occasion of that report: but of Oak, Elm, Alh, and most in Mulberry-trees there is great plenty.

In former times *Tambrace* (that was in vain besieged by *Seleuchus Callinicus*,) *Telebrotia*, *Saramanna*, *Adrapsa*, *Soconda* or *Soconaa*, *Sorba*, *Asmurna*, *Tapen*, *Carta* and *Mauzaca*, were Towns of note; but now totally lost, unless they be revived in *Farrabaut*, *Ashtaraff*, *Abbassebaut*, *Periscow*, *Omoal*, *Barfrushdea*, *Chacoporo*, *Caban*, *Bildith*, *Baedz*, *Darabgier*, *Gengee*, *Sumachy*, *Erez*, and *Bachu*: Nigh which last is a Spring of that rare kind of Oyl or clammy substance which some call *Nest*; but whether of that kind we find mentioned in the 2 *Macchab.* 1. 36. which *Nehemiah* sprinkled the Wood with that was laid upon the Altar, after it was exhausted from the pit wherein the Priests had concealed the holy Fire, at such time as they were led captive into *Persia*, I cannot say; save that the Name *Naphtar* and *Nephti* there mentioned, as well as the quality, have some resemblance. This *Nephta* is an oyl or fat liquid substance, in colour not unlike soft white clay; of quality hot and dry, so as it is apt to inflame with the Sun-beams, or heat that issues from Fire: as was mirthfully experimented upon one of *Alexander's* Pages, who being anointed, with much ado escaped burning.

Many such strange Springs have been found: *Aristotle* mentions one in *Carthage*; at *Oechus* in *Theffaly* another such was as *Pliny* reports; near *Oxus* as *Curtius*; and the like near *Babylon*: for that at *Cardavas* in *Saxony* near *Brunswick* is rather a sort of *Bitumen*, not unlike that is evaporated in the *Mare mortuum*. This strange Spring puts me in mind of another memorable Water we saw and tasted of at *Chacoporo* a Town about twelve miles West from *Farrabaut*, both of them upon the brink of the *Mare Caspium*: For 11. Months it is sweet and potable; but one Month every Year so brackish, as renders it unfit to drink or to dress meat with. *Plutarch Vita Antonii* relates, how that *Mark Anthony* having marched through *Media* into *Hyrcania*, besieged *Phraata* the principal Town of that Province; but his battering-Engines being surprized in the way by *Phraartes* the *Parthian* King, and wanting Victual, *Anthony* was forced to retire, (haste to enjoy his *Cleopatra* adding to his speed;) so as after seven and twenty days he passed the *Araxis*, over which he had built a Bridge which was broken by the Enemy: In that march he lost 4000 Horse and 20000 Foot, most of which died of fluxes and thirst. The reason I make mention of this, is in regard the story says he past a River that to view appear'd very clear; but the Souldiers thinking to assuage their thirst found it increased by the brackish Water: for it gnawed their guts, and put them into other distempers. Now seeing some take *Pharabaut* for the reliques of *Phraata* above-named, it is very likely that this salt Stream at *Chacoporo* was the same which *Plutarch* takes notice of in that expedition. And that there are Springs and Rivers of several tastes as well as colours, is in no wise to be questioned; for thence it is that some conclude a *Spiritus Mundi*: Now concerning colours I have already instanced; and as to taste, the Sea (experience teaches) is salt; not by Nature but by agitation partly, and partly through the power and efficacy of the Sun, which by his heat and beams attracts the small parts that be in the superficies of the salt Water. *Philosophy* also as well as Experience acquaints us, that in Summer the Sea is saltier than it is in Winter; and that the East and South Seas are most salty: yea, by common tryal it is so observed. Moreover, the Sea-Water is much thicker and stronger to bear (as we find by common experience) than fresh; whereby it comes to pass, that Ships leak and sink oftner in fresh Waters than they do in the Ocean. Besides, seeing salt has heat, we may perceive how that salt Water inflames rather than extinguishes Fire: and for proof thereof have sundry examples; as particularly in *lib. 7. Macrobi*, and 10 *Symp. Plutarchi*: the reason being evident, seeing dryness is a quality that makes it a friend unto the Fire: For as *Aristotle* (Nature's principal Secretary) observes, salt Water has a sort of fatness and oilyness incorporated. And albeit Water in it self (like the purest oyl) naturally is without either smell or taste; nevertheless *per accidens* it may have both, according as it doth participate with the quality of the Earth through whose veins it floweth; and from thence arises both colour, taste and smell; as we usually observe in such things as derive heat and tincture from Sulphur, Steel, Vitriol, Juniper, and the like. Now that the fat or oilyness of the Sea Water inflames, I could give many instances; but shall onely what was proved in that memorable Sea-fight 'twixt *Mark Anthony* and *Augustus Caesar* at *Actium* in the Gulph of *Lepanto*, as recorded by *Plutarch* and other Historians. To return.

The Natives for the most part are exceeding courteous to Strangers, and hospitable; and in some parts no less industrious in Husbandry: they speak *Persian*, yet have a peculiar Dialect of their own which they the less use since they became subject to the *Persian*; who

who oft-times would be very merry with them, but we could perceive it was in a deriding way: either occasioned from their imperfect Speech (as the *Parisian* mocks the *Norman* and *Gascoign*,) or simplicity of heart, or else from the report they meet with of the Womens courtesies: which though we saw little reason for, yet *Strabo lib. 12.* writes, That here the *Tapiri* inhabited of old; who after they had three or four Children, commonly used to lend their Wives to other Men to breed upon; and to which the Women as willingly condescended. A custom now abrogated, yet probably not wholly forgotten. For the Men, we found them (as I have said) of a very pleasant disposition, and delighted with novelties. Of old, their Ancestors (as the Abbot of St. *Albans* did with the *Norman* Conqueror) thought to have prevented *Alexander's* desired entrance: but with the same hand and instrument the *Gordian-knot* was cut, these *Hyrkansians* and their Ways were mastered.



An Hyrcanian.

A great part of the Countrey through which we past was Champaign, and near the Town inclosed with quick-set. One time I left the road to ride through a pleasant green Field; but many Snakes twined about my horses legs, without further harm than putting us both into an affright, and as it were advising me another time to keep the road. We also past through great Woods: but of all the Trees I saw, none for number as well as larger of that kind I never saw, nor bearing more fruit, albeit 'tis the leaves they most value. The Berry if white pleased our belly best, the colour our eye, the leaves our observation: For indeed, in most Villages and Cottages we saw sheds filled with laborious People minding their enriching Silk-worms: an Insect whereon Nature hath expressed so much Art as is scarce comprehensible. This Worm, as in quality, in diversity of shape also varies from other Worms: for her first generation rises from a small round sperm less than Mustard-seed, which by laying in the Sun or other moderate heat increases to an inch; the first shape it assumes is like the Palmer-worm; from which
resem-

resemblance in six months space it twice changes. The male after copulation dies; whom the female soon follows so soon as she has laid her eggs or seed, which you please to call it. Her food is usually the leaves and boughs of Mulberry-trees, the white most delighting her; strewed every day fresh over her shed, which must be kept sweet and warm. The Worm being shut up eats greedily, frequently raising her little head; and being as it were tired, sleeps two days together; during which she casts her skin, and then eats with a fresh appetite: Soon after that she four several times casts her coat, and then having discharged her belly falls to work; in short space making her Lawn both winding-sheet and sepulcher. The Silk happens to be of such colours as are commonly laid before her, and is usually either white, yellow, green or sand-coloured; but being shut up, such is the transparency of the excrement that the Fly is discernable: The exterior part is in colour like pale Gold mixed with Lemon; the Silk rough and hairy; the interior part more hard and of an oval form, the better to inhume the Fly: whose task being done, sometimes she dies, other times she breaks forth; and then the Worm is metamorphosed into a Butter-Fly. Sometimes the silken-balls are exposed to the scorching Sun, through whose ardour the poor Worm is broiled to death; not unlike a Miser that voluntarily sacrificeth himself to death, so it be to contemplate his rich Idolatry: but by this expansion the Silk (they say) becomes finer than if suffered to break her habitacle. After this, the cods are thrown into a cauldron, the Water being moderately hot; then with a cane the People stir them about, at once drawing the slimy Silk from as many as the Instrument can conveniently lay hold upon, and with a wheel draw off the Silk, raw, which being dry is folded. During the Winter season the Silk-worms sleep without eating, so as they seem dead; but in the Spring being laid in the Sun, revive again: A perfect type of the *Resurrection*. From the *Seres* or *Regio Serica* (part of *Scythia* towards *Industant*) this Worm first came into *Persia*, not long before *Alexander's* time: but until the Emperour *Justinian's* time (which was about the Year of our Lord 530.) it was not known in *Europe*; the first being presented by the *Persians* unto the Emperour at *Byzantium* as a rarity. That they afford honey, yield wax, build nests, and are a sort of Spider, *Aristotle* and *Pliny* so think; but I think the *Persian* King finds it most, from hence extracting 7600 Batmans of raw Silk yearly.

Upon *Whitson-Monday* we bade farewell to *Asharaff*, *Shaw-Abbas* the same time removing his Court to *Cashyn*. The reason why he went one way and we another, was (as I suppose) that we might have the better prospect of his Countrey: for he went by *Periscow*, we by *Larry-foon*. The first night after we left *Asharaff*, we lodged in *Ferrabaut*, which is five miles from *Asharaff*.

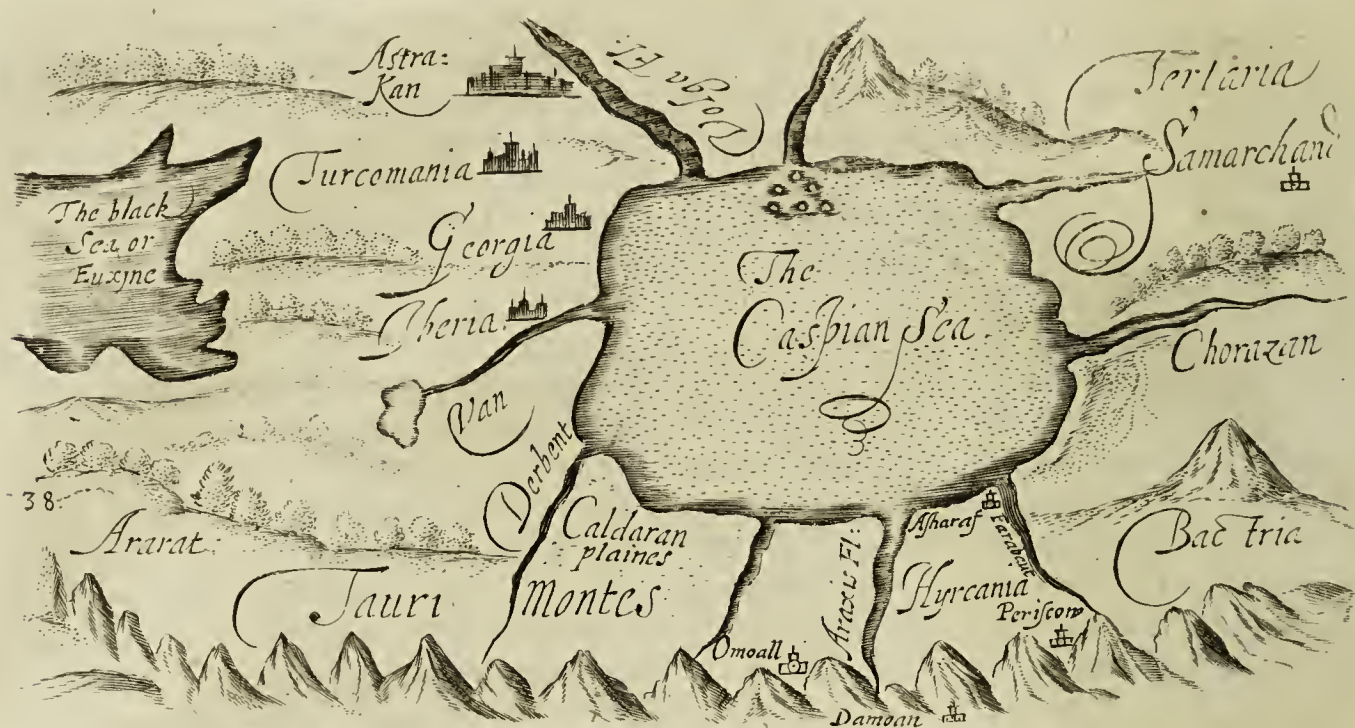
FERRABAUT is a Town upon the South-east side of the *Caspian* Sea, probably taking name from *Ferrag-baut* or *Ferrag-zed*, (*Baut* signifies a Garden, *Zed* a Son,) who succeeded *Shezyr* or *Shaw-zyr* Son to *Jazan-Zeddah*, that was predecessor to *Tezdgird* the *Hyrcanian* King slain by the *Romans* about the Year of our Lord 595. five and twenty Years before the *Ara* of the *Mahometans* took beginning. Some (how truly I know not) take this for the remains of old *Amarusa*; but I rather imagine it the reliques of that *Socanda* I find mentioned by *Ptolomy*: Nevertheless, other some there be that writing this City *Phraat-baut*, suppose it to be that *Phraata* which *Marcus Antonius* besieged such time as he invaded *Media*, to be revenged for the death of *Crassus* that rich and powerful *Roman* General who with thirty thousand of his Men were slain but lately before by *Phraartes* the *Parthian*, returning *re infecta* with but half his Men, the Bridges being broken by the *Parthians* that gave him passage over the River *Araxis* and *Cyrus*. *Ulughbeg* calls it *Strabat*; and *Teixera*, *Estrabant*; Names borrow'd (as I imagine) from the 6. lib. of *Pliny* c. 16. where 'tis said, *Stauri gentes sunt circa Mare Caspium*. The situation of this City is upon a flat; the soil rich and beautified with Gardens full of fruit; watered by a stream of sweet water about forty paces broad, which springing from *Taurus* (the Mother of a fruitful womb) after a long and circling race, at this Town incorporates with the briny *Caspian*. The air nevertheless is not so pure here as we could find it was in most other places higher up: But whether caused from some insalubrious Marishes that are there, or from the vapours that usually arise from the Sea (a little mile thence) I am not able to determine. In stead of walls it hath a deep Moat or Graff; Willows and other Trees being planted upon the banks, which are broad enough to walk on, so as it gives both shade and ornament. The Houses differ from the common form of *Persia*: for they are not flat above, but like ours in *England* in the roof, also tiled and glazed according to the *English* fashion.

This Town has about three thousand Families: the streets are broad enough; not regularly built. The *Mescht* is not extraordinary; and two *Buzzars* it has, yet neither

of them singular. Few Houses but have their Gardens contiguous, which together make a combined beauty though seeming separate. Of most note is the King's House at the North end of the Town; from whose Balconies we had a large and delightful prospect into the Sea as far as *Talca* or *Tazata* as the Isle was then called; and some of the Gardens extend to the brink of the *Mare Caspium*: This Palace has two square large Courts railed about, and the ground by the elaborate Gardiner was formed into Grass-plats and knots of several sorts, and replenished with variety of Trees and Flowers, which makes the place seem exceeding pleasant; and amongst others Tulips and Roses were there so plentiful, that what is said of another is properly applicable to this, *Hic rosas nutrit nitidusq; flores Veris amœni*: And amongst other Trees the spreading Chenores, Sycamores and Chestnuts surround the place with so much beauty, and every part of the House affords so amiable a prospect, as makes the eye and smell contend which shall surfeit soonest of variety. The Mulberry of both colours at that time presented us also with choice fruit, no less wholesome than pleasant: so as by way of gratitude give me leave to tell you, the *Egyptians* make that Tree the *hieroglyphick* of Wisdom; and upon this account, knowing that the frost is its deadly enemy, it seldom or never buds until the cold weather be wholly gone, and then as by instinct it puts forth speedily, and as quickly ripens to maturity.

This House of the Kings, though it be spacious yet is low; but the rooms are high enough, arched and of sufficient length, rather resembling Galleries than Rooms of State: Three of those Chambers were more richly furnished than the rest; for the sides were adorned with Looking-glasses, which irradiated the ceiling or roof arched and richly painted and in some part embossed with gold; but no *Baldacchino*, no cloth of State was there, the King being absent: the windows were of *Muscovian* Glass, cemented with gold or what resembled it: Glass it was of large panes and very clear; which sort of glass (if that be a proper Name) is taken out of a Rock called *Slade* in *Corelia* near to the River *Dwina* in *Russia*; and by being soft is easily cut in pieces, sliced into thin flakes, and preferred before other glass; both for that it is clearer and not so brittle nor so apt to burn as glass or horn. The floors we could not enter with our shoes on; *Accurrunt servi, soleas detrahunt* in *Terence* his *Heaut.* as then was now here observed: but with good reason, seeing they were spread some with Velvet stuff with Down or fine Bombasine; others with rich Carpets and Calzons of Bodkin and cloth of Gold. Howbeit, in Winter-time the *Pot-shaugh* sleeps in sheets of costly Sables or rich short curled shag of the sheep of *Corazan*. In the Gallery where the Mirrours are, not only on the sides but on the arch over head in Story or Landskip is pencil'd several immodest sports and gambols; such, as if *Aretine* had given the directions; *Lavoltoes*, which so much offended our eyes with shame, that they are in no wise fit to be remembered: nor have I more concerning this, save it is the opinion of some, that *Ferrabaut* was the birth-place of that great Physician and Philosopher *Alfarabius*, who (as *Ben-Casem* writes) so much admired *Aristotle's* Book of Physick that he read what is intitled *De Auditu* no less than forty times over; leaving this World in the Year of the *Hegira* 339. in his great Climacterique.

The *Caspian* Sea is deservedly ranked amongst the Wonders of the World. *Lacus totius Orbis maximus*, saith *Mercator* in his *Atlas*; for greatness, taste and colour, resembling (albeit without any visible mixture with) the Ocean: and which is admirable, never over-flows its bounds, albeit many great and notable Rivers, namely *Volga*, called *Rha* and *Edel* by some; *Araxis* which *Claud. Cesar* erroneously supposed did empty it self into *Euphrates* at his first compassing *Mesopotamia*; *Cyrus* now named *El-chur*; *Cambyfes* now *Connac*; *Coraxis* now named *Coddors*; with *Obsel*, *Rhodago*, *Soconda*, *Mazæras*, *Zyoberis*, *Hydero*, *Stao*, *Aragus*, *Ilment*, *Syrto*, *Faxartes* now called *Ardoc* and *Chesil*; *Oxis* now *Obia* and *Nycaphtac*, *Dynodore*, *Fehun*, *Habyn* and several other which run perpetually into this Sea, thereby swelling her concave womb; so as a wonder it is, it keeps within its compass, albeit the circumference be full 3000 miles. So that in all probability, it hath some secret vent or in-let into the *Euxin* or some other Sea: For considering how that these mighty Rivers are incessantly vomiting their full gorg'd watery stomachs into it; in reason it may be granted that it would over-flow its banks, did it not as well empty as receive. For that is but a weak assertion, That the Sun attracts equally by vapours to that excess of water which is poured in. The shape or figure of this Sea is oval. From North to South the diameter is about 600 miles: towards the shore 'tis shoal water and full of *Syrtes*; so as Ships that usually pass over, draw not above eight foot water when they are loaden; but being a few leagues off at Sea, 'tis very deep and hardly fathomed.



It has several Names attributed, differing as the Nations differ. The *Arabians* call it (as they do all other great Lakes) *Bohar Corsun*; the *Russe*, *Chualensca-more*; the *Georgians* and *Sarcast* name it *Cunzar*, *Bachu* and *Sala*, noted ports upon that Sea. The *Romans* termed it *Mare Hyrcanum*; the *Persians* *Ghyllon*, and *Deriob Mozendram*: by which Name most of *Hyrkania* is called; albeit *Maginus* in his *Adjuncts to Ptolomy's Maps*, places it (erroniously as I apprehend) upon the South-east side, where *Mergiana* ought to be: Upon the North it has *Tartaria*, that part we call *Nagay*; on the East *Zagathai*; *Hyrkania* South; and part of *Media* and *Armenia* on the West, surrounded with lofty Hills, furnished with Fish, and upon the shore hath many Towns well peopled and traded to by sundry Nations. There is not any Author I know but consents that it is Land-locked, and hath no commerce or intercourse with the Sea by any visible passage through the superficies of the Earth; attested by Travellers, who in several progresses by Land and Water, have found it such: Its vast body (as I said formerly) gains it the Name of Sea. A Name attributed to Lakes far less than this, as in the holy Land and other places, might be instanced. This, as other Seas, is a gathering together of perpetual Waters nourished with Springs; which being in nature so rare, and by Learned Mens conjectures so obscure, suffer me to stay a while in the disquisition.

This (as some great Lakes and noted Rivers I shall hereafter mention) hath in all probability, as I lately said, some secret course, which gives it an intercourse with some Sea, and most likely with the *Euxine*, both because of its Voisinage, no other Sea being so near it as the *Euxine*, and for that the *Euxine* hath a current or flux, which from its eastern shore towards the *Mare Caspium* runs along the *Æstuarium* of the *Palus Meottis*; which (as *Contarenius* the *Venetian* observed) hath a strong current towards the *Thracian Bosphorus*, and flows hence into the *Ægean* and *Mediterranean* Seas; principally occasioned, as supposed, by the Water which by some invisible passage streams from the *Caspian*. *Plato* in his *Phædro* fancies that there is a great abyſs (*Tartarus* he calls it) which he makes the magazine or original Fountain of all Waters; into which the Sea by subterranean Caverns, at all times empties its superfluities: a supposition *Aristotle* dislikes, inasmuch as the Sea is the same at all Seasons; what it gets by Rivers and showers, losing by exhalations and extenuations through the excessive heats that be usual within the torrid Zone: *In qua cavitare omnes fluvii confluunt & effluunt talem Abyssum dari probatur, ut una Volga tantam copiam aquarum perpetuò effundit in Mare Caspium, quæ totam terram obtigere potest; unde luculenter constat dari tales meatus subterraneos in Mare; alioquin ista immensa copia aquarum quæ ex Fluviiis influit in Mare, mundum omnino inundaret*, saith that observer.

Let it then be granted, That this *Caspian* Sea by receiving *Volga* and those many noted Rivers I lately mentioned, must necessarily by this surcharge of Water overflow its banks, had it not some secret vent to empty it self, and probably into some other Sea. For, as our ingenious *Carpenter* lib. 1. chap. 9. *Geogr.* observes, we may demand, Whether those imaginary Caverns (which *Plato* and others fancy) were ever fill'd with Water, yea or no? If fill'd, how are they capable of more? But that they were never fill'd, is not without

an absurdity to imagin: As if any Cavern should be so vast and comprehensible, as in upwards of 5000. Years continual pouring in so much Water as those many great Rivers abundantly furnish, could be capable of holding more Water. How can it then rationally be otherwise imagined but that this *Caspian* hath some secret *meatus* or intercourse with some Sea; either by some unknown channel under ground, or River that clandestinely issues thereout. But that it hath a mixture with the *Euxine*, rather than with the *Persian* Gulph or *Scythique* Seas, may be gathered from its nearer voisinage to the *Euxine* by many hundred miles than any other Sea. It is nevertheless observable what an ancient Author writes, *Plutarchus, Dionysius & alii Scriptores à Mari Scythico erumpere tradunt; unde Strabo, Patroclum nobilem Scriptorem in ea fuisse sententia scribit, ut ex India ad Hyrcanos navigari posse crediderit*: meaning (as I apprehend) that either by the River *Oxus* or *Jaxartes* there is a passage into the *Caspian* Sea from that part of *India* which is about *Lahore*. But those great Rivers emptying themselves into the *Mare Caspium*, give it an increase or charge, but no discharge, which is our scrutiny. And albeit the passage or Vent be but conjectural, yet will it the sooner be believed by paralleling it with the like subterranean passages observed in several famous Rivers, of which I shall instance a few particulars. *viz.* Such is *Eridanus* or *Po* in *Italy*, *Erasmus* in *Argolica*, the *Rhine* in *Germany*, *Tigris* through *Arethusa*, *Hypanis* in *Scythia*, *Ana* in *Spain*, which running fifteen miles under ground is a Bridge whereon 10000 sheep graze daily as the *Spaniard* boasteth; *Zyoberis* in *Hyrcania*, which after 40 miles course under the Earth, reappears in the River *Rhodago*, *Alexander* at *Aristotle's* request by putting in 2 Oxen, made good the report; *Licus* in *Natolia*, our *Mole* in *Surrey*; but more remarkably the River *Alpheus* that waters the City *Elis* in *Morea*, which after a large race through *Achaia*, is swallowed up, and in some profound channel makes way through the *Mediterranean* Sea into the River *Arethusa* that waters the City *Syracuse* in *Sicily*.

— Alpheum, fama est huc Elidis antrum
Occultas egisse vias sub Mária, qui nunc
Ore Arethusa tuo Siculis confunditur undis.

as *Virgil lib. 3. Æneid. Strabo lib. 6. Mela* also, *Alpheus dicitur se non consociare Pelago, sed subter Maria terrasq; depressus, huc agere alveum, atq; hic se rursus extollere, &c. Scaliger* likewise in his 37 Exercit. supposes the *Caspian* to have a recourse under ground into the *Euxine*. Moreover, that the *Caspian* hath some passage under ground and intercourse with the Ocean, may be presumed by its producing those kinds of Fish whose ordinary abode is in salt waters, namely Porpice, Conger, Gudgeon, Thornback, Turbut, Cackrel, Skate, Soles, Oysters, Lobsters, Crabs, Sturgeons, the roe of which makes Caveare; Cabirot the *French* call it, and Mullet, the roe of which makes Potargo (with other Sea fish I might mention) not delighting in fresh waters. Nor is this a new opinion, seeing that great Geographer *Strabo* in his Discourse thereof, *Sinum Oceani ad Boream esse tradunt, &c.* and *Basil.* that great Scholiast in his 4. *Homil. Hexam.* saith, *Mare unum est, ut illi dicunt qui orbem perlustraverant; etiamsi enim Hyrcanum & Caspium mare per se perforata sunt, hæc tamen duo maria in Pontum Euxinum sese insinuant*: possible to him with whom nothing is impossible; but in making the *Hyrcanian* or *Caspian* Sea *duo maria* I know not his authority, seeing those two names make one Sea: Yet probably in that mistake taking *Aristotle* for his guide, who indeed so distinguishes them: An error observed and excused by *Vicomercatus* in his Comment. upon *Arist. Meteors*, *In hoc (saith he) Aristoteles est condonandus, cujus temporibus nec Terra nec Mare plane perlustrata fuerant.* And for the better intercourse of the *Caspian* and *Euxine* some Monarchs of old, notwithstanding that vast distance of place and surging grounds which interpose, have attempted to cut such a sluice or channel as should be navigable for Vessels to pass from each other. For example *Seleuchus Nicanor* with incredible labour and expence endeavoured what Art could effect to make them communicable: but before his work was half done, he was unhappily slain by *Ptolomy Ceraunus* the *Egyptian* King, as *Erasmus* relates, whereby his great design miscarried. Some of the *Persian* Kings also, whose immense power made them think nothing impossible, attempted the like, untill by fruitless endeavours they were made to understand their vanity.

Now, to know whether this *Caspian* have that property other salt Seas have, as to ebb and flood; to satisfy my curiosity, one day I stood some hours upon the strand purposely to observe its motion; and albeit there was little or no wind stirring at that time, yet the water was somewhat turbulent and rolling especially towards the shore, and not unlike what we observe in calm weather in our narrow Seas, and in its waves

resembled a flux and reflux of the water; and though not in such a measure as with us upon the *English* shore, yet more than is within the *Baltique* Seas, and the water more salt; that in the *Baltique* being fresh by reason of the store of melted snows which with the fresh water floods is incessantly poured in; as in some measure 'tis in the *Caspian*, which is the cause that it abounds so much with Eels, Lampreys, Trouts and such other Fish as love to be in the fresh waters; and withal to manifest its saltness is proved by the plenty of Mullet, Sturgeon, Lobsters, Oysters, and those other Fish I lately mentioned. So as to speak positively, I shall with *Scaliger* in his *Exercitat.* against *Cardan* say, *In Oceani littore del Zur Boreali, nullus est astus, &c.* which may be the condition of the *Mare Caspium*.

But to assign a reason for the ebbing and flowing of the Sea is a task too hard for me, seeing it hath puzzl'd great Scholars not a little: That of *Euripus* amazed *Aristotle*, though Secretary of Nature; being indeed to be ranked *inter occulta Naturæ*. For albeit none may circumscribe the powerful acts of the *Almighty* within the compass of natural causes, nevertheless some ascribe the proper cause unto that vast flux of fresh Water, which in places infinite is perpetually poured in by Rivers; as also from the clouds in a vast proportion. Some likewise ascribe it to the æquilibration of the Earth and Sea; but the most plausible opinion, especially of the *Platonists*, is from the powerful influence of the Sun and Moon (the noblest if not the greatest of all the Planets) as the principal causers; especially the Moon, which undoubtedly hath a great influence over all moist Bodies, of which the Sea is chief. So as at the full Moon, when the Sun gives her the greatest light and power, the Sea then flows highest, and ebbs lowest, as her light decreases; and agreeable to her course we see the tides are higher and lower: For as *Agellus* in his 14. *lib.* notes, The Sea is the Moon's associate, ebbing and flowing as the Moon grows old and young; altering as the Moon alters, and passes the *Cæli Cardines*; such and so powerful are the influence and operation of her beams. Others nevertheless ascribe this ebb and flood to the saltness of the Sea; which saltness (*Aristotle* says) is caused by the Sun's exhaling the thinner and fresher parts thereout, leaving behind what is thick and brinish: or (as *Scaliger*) by some participation with some sulphureous minerals which vapour amongst it: upon which account it is *Aristotle* in his *Problems* asserts, that the Sea is hot. Now that saltness is the efficient cause may the rather be granted, in that 'tis demonstrative that salt waters have much more heat than fresh waters have. For, albeit spirits are concealed in all sorts of humids bodies, yet do they appear most in what is salt: whence some observe, That those vigorous spirits which exist in the salt humour, is, or at least causes that tumour which we ordinarily in fair weather see moving the surface of the Sea which ebbs and flows in various motion; which moves *Carpenter* in his *Geogr.* to say, That the Sea as a Terrestrial Heaven, therein imitates the celestial Orbs, from whence proceeds this turbulent motion. Howbeit, we may not imagine that this flux and re-flux of the Sea is so discernable in the Ocean far from Land as 'tis in the narrow Seas near the shore, where we behold the Sea violent and raging if disturb'd by wind, and fretting by having bounds, but rather stable and to the eye without any perspicable motion. Upon which consideration it is that *Homer* terms the Ocean A great standing Pool, and *Seneca* resembles it to a dull mass or heap of matter, which Nature could not bring to perfection. Albeit, it cannot be deny'd that in calm weather (when the Sky and Sea are alike serene) the water is pacifique and without the least visible curl or wrinkle; and yet near the shore a spirit discovers its spontaneous motion. For motion it doubtless hath from wind within; which as I have often observed, makes it heave and rowl when there is not the least breath of air above; by which and by the appearing of some Birds, and Fish playing and frisking above the water, Mariners have an infallible presage of the weather, and prepare by that fair warning accordingly against an approaching storm, happily fore-told them by these watery Inhabitants from a sense and instinct they have of the ensuing alteration. So as it is not to be deny'd, That winds are generated in the womb of the Sea, as well as bowels of the Earth, and give an equal disturbance for their better making way to their proper place or element.

In eight days ships usually cross this *Caspian* Sea from *Astracan* to *Derbent* or *Ferrabant*. This passage is when the winds are favourable; for through adverse winds Sir *Anthony Sherley* was eighty days in his passage. The ships here are not unlike our old *Corraghes* which *Julius Cæsar* mentions in his Wars with *Britain*, and *Lucan* the like; for they are onely sow'd or stitch'd together with hemp and cord, and comparatively with ours have little strength through want of Iron. Many Canoos hew'd out of some large Oak we saw, of which provision *Hyrkania* has plenty; each so large as capable to hold six
Men,

Men, who as Fisher-men would launch some leagues into the Sea without apprehension of danger. But at *Ferrabaut* and other Sea Towns we saw great Vessels with masts and sails, flat-bottom'd, unless they were such as traded from port to port, keeping in sight of Land, having little knowledge of the Compass, or other help for Navigation, save what the Pole-star and other Arctick Constellations administered. The greatest of those Vessels I saw exceeded not 30 Tun; in which they nevertheless adventure to cross to *Astracan* or *Citra-Kaun*, as they call it, a noted Town and Isle in 47 degrees North latitude: the Isle is 12 miles long and 3 broad. The Town is seated upon a rising ground, about which is a Line for defence, and upon the works some pieces of Cannon mounted; the Houses are not many nor well built, but sufficiently peopled. And albeit the soil be barren and the air bad, yet such is the attract of gain, that it is much resorted to by Merchants of several Countreys who trade hither for Furs of Foxes, Sables, Woolverin, Ermyn, Lufern, Miniver, Beaver, Otter, Squirrel and the like, which *Russia* and the Dominions under the *Muscovite* and *Tartar* abound with, as also for Fish, and more especially for Caveare, which being sauc't with sallet-oyl, vinegar and pepper is held a dainty, and Potargo, and principally for salt which they extract from salt water, and vend in great quantity, to the increase of the Duke's Customs; who since he wrested it from the *Negay Tartar* in the Year of our Lord 1494. hath erected a Castle of good defence there; as appeared when *Johannes Basilius* the Emperour (about six years after) gave *Selymus* the *Grand Seignior* two memorable defeats, at such time as he brought his Armies hither in behalf of the injur'd *Tartar*: And the like soon after by his Son *Basiliades*; which good success gave the *Russe* a peaceful possession and subjection.

Six leagues from *Astracan* runs the great River *Volga*, or *Volga* as here pronounced, which springs out of a Mountain about 100 miles from *Yeroslave* in *Russia* in the latitude of 60 degr. where after a little space the channel is well-nigh expatiated so broad as the *Thames* at *London*; and after 2000 miles course enlarges more, and near this Ile in several great Ostiums disgorges its watery stomach into the *Caspian* Sea. Were the depth of this great River answerable to its breadth and length, it would compare with any other River, and better encourage Navigation; yea be much more frequented by *Europeans* than it is; in regard it affords a much nearer and easier passage into *Persia* and the *Indies*, than we have by the way of *Aleppo* and *Trepizond*; and much more expeditious than by surrounding *Afrique*. For Experience teaches us, that ships which set out from *London* which is usually in *April*, do with a fair gale of wind arrive in two months space at *Saint Nicholas* in *Russia*, where the North Pole is elevated 66 degrees 30 minutes; from which place we pass upon the *Dwina* by boat to *Vologda* in 7 days more, and from thence in 2 days by Sled to *Yeroslave* upon the River *Volga*, whence by boat likewise we pass down to *Astracan* in less than 30 days; so as the whole from *Saint Nicholas* to *Astracan* (most of the way being by water) is computed 2600 *English* miles at the utmost; and from *Astracan* to *Ferrabaut* (under the *Persian*) or *Derbent*, the passage may with a fair wind in three days or little more be accomplished; taking great heed as they sail, the water (by reason of shoals) being very dangerous in sundry places.

DERBENT is a Port Town upon the *Caspian* shore, of great strength and no less antiquity: being supposed that the foundation thereof was laid by *Alexander* the Great, who also erected that great and strong Castle called *Kastow* adjoining it; from whence he drew a running trench as far as *Teflys*; the greatest part whereof was countermur'd with a thick wall of stone, the ruins whereof are yet apparent; through which was the onely way or passage from *Mengrellia* and those parts, into *Media* and *Hyrcania*, called by *Geographers* of old, *Caucasia vel Iberia porta*; and though helpt by Art, is nevertheless by *Pliny* termed *Ingens opus Nature*. So as thence is may be gathered, it was no less defensive in its natural situation. That Historian also gives us the dimension, *Ibi transitus patet duntaxat 300 passus*, and worthily reckon'd amongst the Wonders of *Asia*. Besides that, from the Town unto the Sea (more than a mile) two Walls are raised, which be eight foot thick and thirty foot high; the distance betwixt the Walls being about eight hundred foot or eightscore paces. Moreover the Town it self for Trade is not inferiour to any other upon that sea; most of the noted places thereabouts as also from *Trepizond* and other Ports upon the *Euxine* frequently repairing thither for commerce, which enriches the Town and makes it the more populous. Moreover, as it is a Garrison 'tis made more defensive by regular Fortifications, which have been occasionally added to the old Wall that of it self is both large and strong; altogether of that account as by a good reporter it is called *Urbs totius Orientis munitissima*. The circuit of the Wall is three miles, and affords a prospect into the *Mare Caspium*.

Derbent (which by transposition of syllables is *Ben-dar*, i.e. the Port Town) is situate in that part of *Armenia* the great which is now called *Ziuria* and *Myral*, but *Albania* of old; and in some Writers known by other Names, as *Morcofa* and *Demyr-capi*, i.e. *Iron-gates*. From *Samachy* removed a hundred and twenty miles, and from *Bildith* a hundred and eighty. The North Pole is there raised one and forty degrees and fifteen minutes: A place of that account as for many years has been a bone of division betwixt the *Turk* and *Persian*; for by being a frontier Town and claimed by two mighty Princes, to which party soever it inclines, 'tis upon every chance of War in danger to become a prey unto the Conqueror. This *Derbent* being indeed the Key that gives entrance into *Mozendram*, *Gheylan*, *Sheruan* and other considerable Provinces; inasmuch as it has made that part the stage of War; and by the various successes it endured, born no small share in either's misfortunes. More especially in the Year of our Lord 1568. *Heg.* 948. at such time as *Emyr-hamze-mirza* with smoak and flame unkennell'd *Osman Bassa* with his Varlets: The *Persian* Prince making the Inhabitants then feel the temper of his Sword, and the Houses the fire of his Revenge, to this day shewing sad signs of his displeasure.

'Twixt this City and *Derbent* is that noted *Emporium* some call *Arash* (and not improperly, seeing it is watered by a stream flowing from the swift River *Araxis*,) but according to others *Erez*, and by other some *Seres*: from which and from that abundance of raw Silk which is here vended, the Countrey thereabout is by some mistaken for the *Serica regio*; albeit the truth is, Silk is extraordinarily plentiful here, and upon Camels in large quantities carried to *Cashan*, where the Manufactures of Carpetting and several sorts of Silk-stuffs are in perfection, not a little to the Town's advantage. At this place also there is store of Cotten-wooll and Galls, which Merchants value: but of Pistachoes, Pomgranads, Grapes, Melons, Orenge, and like fruit which Travellers esteem of, here is abundance. From hence to *Bachn* (upon the *Caspian* shore) are about eighteen *English* miles; a small Town, yet of such note with *Geographers* as they call the Sea adjoining it *Mare de Bachn*, that which by most is named *Caspian*: near *Bachn* is (as I have heard) a Spring whereout the Inhabitants have a kind of oyl of a dark colour, which serves for Lamps and other household uses, and without any favour that is offensive. Thence to *Bildith* is fourteen more; the Countrey for the most part level and fruitful, by being thorowly watered both by *Araxis* and *Cyrus*. Returning to *Ferrabant*,

We travelled along the Sea side and came the first night to *Chacoporo*, which is about twelve *English* miles West from *Ferrabant*: the way we rode was close by the shore. This Town lies open to the Sea, which beats oft so outrageously against her banks that the Inhabitants are oft put to charge in maintaining them. Here we crossed over a fresh Water that was about a stones cast over; one month in the Year 'tis salt (as the Inhabitants told us, but not the reason of it:) This is that salt stream I lately mentioned in the march *Marcus Antonius* made from *Phraata*. Next night we rode to *Barfrushdea*, a large Town pretty well built, and no less well peopled: but the Sea doth not so much advantage them as the Land, by reason of that plenty of Silk-Worms they nourish: and indeed the place appeared to us the pleasanter by reason of that plenty of Wood and Water it had, which was as good as plentiful. Here they would drink no Wine, the Law prohibits it; but the ground of that Law we could not learn, though we did suppose it was from that ridiculous Tradition of the miscarriage of *Arott* and *Marot* the two debauched Angels. From *Chacoporo* to this place was twelve long miles: The Inhabitants we could perceive delighted much in Archery; an exercise these Countreys have even from the infancy of time been not a little famous for; and which gave the best of the *Latine* Poets the occasion to celebrate their Neighbours of *Ithyra* in the second of his *Georgicks*.

Ithyreos taxi curvantur in Arcus.

The Yew into Ithyrian Bows is forc'd to bow, —

The next Town of note we came to was *Omoal*, which some take for *Zarama*; others for that *Zadracarta*, where *Alexander* refreshed his Army in the pursuit he made after *Bessus* that infamous *Bactrian*; though others there be think it the remains of that *Nabarca*, where the Oracle of Dreams was famous. Howbeit, built it is under the North side of the imperious Mountain *Taurus*: and of such grandeur, that no less than three thousand Families there inhabit: They were then a mixture of several Nations, *Armenians*, *Scythians*, *Persians*, *Jews*, *Curds*, *Bannians*, *Indians* and *Muscovians*; who albeit they make a *Babel* of several Languages, yet live harmoniously; and which is no less remarkable being tolerated their own forms (for in matter of Conscience they question

none

none where there is no breach of Peace,) they observe well-nigh seven several Sabbaths successively each after other; the *Bannyans* having Thursday for their Sabbath; Friday the *Persians*; Saturday the *Jews*; Sunday the *Armenians*; Munday the *Peguans*; Tuesday the *Gowers* and *Curds* or *Fire-adorers*, who are the ancient *Parthians*: so that if any of the *Scythians* beyond *Bochar* were there, they would compleat the Week in that variety, each observing a morality of the day: *Luce sacra requiescit humus, requiescit arator, Seposita ex animo & corpore cura fuit.* But in this, what is best worthy our observation is, That in the distribution of Days, the seventh Day (upon which God rested in contemplation of his six days labour) hath deservedly the preeminence over all the rest of the Week-days, in which, the structure of the Universe was created; for the excellency of that Day we may perceive by this, is morally acknowledged by most Nations, whether Civil or Barbarous. To proceed.

The Town is built in a large level, but withal a very pleasant and fruitful soil; happy in her present prosperity and former greatness; her visible ruins making good the report that once it was this Countrey's Metropolis: nor are her Buildings of the meaner sort, or the Castle unworthy notice, seeing it gives place to none I saw in all that Province for beauty or strength; being fortified by a deep Moat or Trench it has that is full of water and compasses the Castle, so as the onely entrance is by a Bridge which they draw and let down at pleasure; serving as a place of good defence to secure themselves against the rodomontado's of the neighbouring *Taurisians* and other Montaineers: and few Houses but have their Gardens. Yet of best note is the Cathedral or *Jewma Machit*, in which (as we were told) are intombed four hundred forty four Princes and Prophets; whose Sepulchres though they be not so magnificent as that which with 1000 Talents *Alexander* raised for his Friend *Ephestion* near this place, yet such they are as raise veneration amongst the People, if not admiration with passengers; especially that of *Meer Agowmadeen*, to which they chiefly offer the mysteries of their Religion. When I entred, I found about a score of ancient grave *Arabians* or *Zophilars* sitting cross-legg'd in a circle near the Prince's dormitory, with each an *Arabick* Book laid before, out of which both modestly and musically they performed their Exercises. This as I supposed was the *Parentalia vel sacra funesta in honorem mortuorum.* After the Eastern mode they wagg'd their Bodies, bowing their heads and battologizing the names *Allough whoddaw* and *Mohumet* very often: wherein they were so seriously compos'd, that albeit I entred unexpectedly amongst them and in my Countrey habit (which gave most safety in travel, and elsewhere was sufficiently admired,) nevertheless they continued their Service without disturbance or deviation; yet was no sooner ended but they arose, very civilly bad me welcome, and shewed me withal what antiquities the place afforded, and as they thought might be acceptable to a Stranger.

Thence passing to the River side (over which upon a Bridge of stone we rode the night before) to refresh my self under some Poplars; for, as says a Poet of another like place, this had

—Beds of grass, and Walks in shady Woods,
And Meadows ever green with Crystal floods.

seven or eight more beautiful than bashful Damozels (like so many Nymphs) sprang out of the Water, as I suppose to admire my habit: But I no less admiring their confidence, quickly left them; having this in thought, *Quod non vetat Lex, hoc vetat fieri pudor*: For the truth is I took them for *Amorosa's* and violators of the bounds of Modesty; until from better satisfaction I was made to believe it was simplicity and the opportunity they took to see a Stranger: for when the Sun mounts to his Meridian the Men commonly go to sleep, and the Women then have the benefit of the River where they use to swim, and probably cool their heat, in both kinds 'tis to be feared too much there abounding. The habit of these Water-Nymphs was a fine Shuddero or Lawn embroidered at the neck, wrist and skirt with a border of several coloured silks and threads of gold; but in publick they go veiled according to the common mode with a long sheet which from top to toe covers them.

From *Omoal* we travelled to *Larry-John* or *Joon* as some pronounce it; being probably that *Jonaca* I find mentioned in *Ptolomy*. This place is from *Omoal* thirty miles: And here the Kingdom of *Hyrcania* is terminated by Mount *Taurus*; a Mountain reputed the greatest through all the World, both for length and height: For in one continued ledge of hills it makes way from the lesser *Asia* unto the furthest part of *East-India*, not less than 3000 miles. And for proof of its greatness, I vouch *Aristotle* who affirms that

that *Taurus mons omnium est maximus*. And *Maginus*, that *Asia totius longe maximus mons Taurus est*. And *Dion. Alex.* that *Totius Orbis terrarum maximus est Taurus*. Sic dictus, quod instar Tauri elato capite incedit, &c. says another Author. For which reason saith *Eustathius*, *Veteres omnia grandia & robusta Tauros vocavere*. And as another good Author observes, *Tante altitudinis, ut ab eo Astra majora visantur, ortusq; & occasus eorum facillime perspicantur*. So that upon the whole I may fitly apply what *Lucan* hath done to one much inferiour, the *Appenine* :

— Nullo quoq; vertice Tellus
Altius intuitur, propiorve accedit Olympo.

Than which no earthly part more high doth rise,
Or whose approach comes nearer to the Skies.

So high, as the labour we endured was very great in the ascending. For albeit our travel in and over this Mountain was sometimes through narrow inhospitable straits, other-whiles it was over extraordinary Hills; such Hills, as after two days winding and painful climbing (for I may so call it, seeing that oft-times we durst not ride,) we got so high, that we could clearly see the clouds hanging a great way below us, and obscuring the Earth, the highest vapours seldom rising above 50 miles from the Earth, if we credit the learned *Eratosthenes*; and by the sensible alteration of the air might well perceive we were mounted a good way up into the middle Region: so different was it from the weather we found below; and to our sad remembrance no less different in operation, than rationally could not otherwise be expected, ascending from a hot and descending into a hotter Countrey: For a Gentleman of our Company and of our Country died soon after; and my self not minding to alter my thin habit, by the like cold I took upon the Mountain and in our descent into a very hot soil, fell into so violent a dysentery, as in eleven days gave me a thousand stools, most of blood. But whether it had any influence upon those honoured Persons Sir *Dodmore Cotten* and Sir *Robert Sherley*, I cannot judge; albeit they both were in good health when we passed those Hills, and left this World for a better within a month after. *Plutarch* writes concerning *Lucullus*, that pursuing *Tigranes* the *Armenian* King he had the like experience of the air here; differing so much from the air of the Countrey more remote, as put the Armie into a distemper. But more especially this gives me occasion to call to mind what *Acosta* the *Spaniard* reports concerning those high *Peruvian* Mountains called *Peria-Caca*; which in passing over put him into a distemper he could not better resemble than to a Sea-sickness, vomiting so much that he thought he should have died; caused through the subtilty of the air and the sublimity of those Hills, which he says surpasses the *Alps* and *Pyrene* Mountains no less than lofty Towers do ordinary Cottages.

Now the ascending this Mountain *Taurus* was not more troublesom I thought than the descending: for in some places we had the path so uneven and so unskilfully cut, that we were in danger of tumbling down a deep and dreadful precipice; at the bottom of which we could hear what we could not see, a hollow murmuring Water. But one part of that Mountain was a more frightful passage than the rest; agreeable to that in *Ovid*, *Per compendia Montis precipita via*; this for the space of three miles being cut or forced through the side of a perpendicular Hill, the top and bottom of which was undiscernable, the widest part not being much above a yard; inso much as if two Horse-men should chance to meet, I saw not how they could safely pass by one another; unless they made like shift the two Goats mentioned in *Pliny* did; who accidentally meeting in such a place, had no way to preserve themselves, but by the couching of the one whiles the other past over. That passage at *Pen-mun-maur* 'twixt *Aber-Conway* and *Bew-marris* in little resembles this; but for danger is not comparable. A very wretched pass, and good cause have I to remember it: For, whiles I was sometimes through a needless curiosity looking up, wondring at the great height above, and anon darting my sight down, no less marveling at the depth below; unawares a Rock that jetted ill-favouredly out of order, unexpectedly struck me such a blow that I was somewhat astonished, and happily delivered from a fall into that abyss. A Rock I may say that demands an uncivil tribute of heedless Passengers. Howbeit, out of that formidable path of death we got at length to the top of that imperious Mountain which by its evenness for full fifty miles (such was its breadth from *Omoal* to *Damoan*) and incomparable prospect it afforded, made some amends for the danger we had lately passed: For from thence we raised our prospect so well as the interposing mists would suffer, not onely over the breadth of *Hyrçania*, but far into the *Caspian* Sea as we apprehended, (certain we could not be, seeing it was above a 100 miles distant;) for the reflex of the Sun's rays which are better combined in a plain superficies than where the prospect is over Hills and Dales, and the air near the Sea,

by

by being intermixt with thick and watery vapours, the Sea also by a refracted sight presenting it self in a thicker *medium*, rendred the object less distinguishable: and save that it was a delight to have an uninterrupted object, little other use could we make of what we saw at that distance our sight was so imperfect. But without doubt, from hence (for *Taurus* and *Caucasus* differ not) that ancient Astronomer *Prometheus* Brother to *Atlas* first observed and instructed the *Assyrians* in the motion of the Firmament, the Acronical rising and setting of the Stars and Bodies Celestial; and found out the causes of Meteors, Eclipses and other occult causes and curiosities in Nature: and whence it was that the fabulous *Greeks* report that by *Mercury* he was chained to a Rock and his heart continually gnaw'd by a Vulture at the command of *Jupiter*; the penalty being inflicted for his felonious stealing celestial Fire from *Apollo's* Chariot-wheels to enliven his inanimate Statua; albeit *Pallas* was accessory, by whose perswasion *Hercules* shot the Vulture at the Marriage of *Thetis*. Howbeit, *Geraldus* finds out a contrary Mythology; defining him only for a melancholy person; overcharged with anxiety, griping care gnaw'd his heart as it were a Vulture.

Now from this highest Tarrafs of the World look we towards the North-east, and fix our eyes upon that part of *Tartary* which this Mountain visits where it salutes *Imaus*. *Tartaria* is so large a Countrey as it contains not onely a third part of the continent of the greater *Asia*, but extends it self a great way into the most Eastern part of *Europe*; comprehended in these three, *Sarmatia Asiatica*, *Scythia* and *Cathaia*: which some divide into five, 1. viz. *Tartaria antiqua*, 2. *Zacathai intra Imaum*, 3. *Cathai extra Imaum*, 4. *Deserta* or *Sarmatia Asiatica*, 5 and *Minor Tartaria*; which includes the *Praecopense* with those that live 'twixt *Tanais* and *Boristhenes*. The Name as some apprehend is from the *Hebrew*, and signifies a remnant or scattered Generation. Others derive it from the River *Tartar* which runs through those Provinces they call *Mongul*, *We Gog* and *Magog*; altogether peopled by vagrants or such as are without certain Habitations; their wealth wholly consiting in their Cattel. *Depastis pascuis alio commigrant Uxores secum ducentes, Filios omniq; sua bona; putantes gravem esse infelicitatem diu in uno loco morari*, as one characterizeth these vagrants; who go to and fro they scarce know whither, the Pole-star or the two Bears being their directors. *Polygamy* they allow: in Marriages refrain only their Mothers and Sisters. A fierce perfidious and crafty People they are, by continual practice made expert in riding, darting, and no less exercised in footmanship; have little or no civility save in *Zagathai*, where they associate in Township, and are taught it by the Commerce they have with their civilized Neighbours. Bread they eat very seldom; for Mares milk, flesh half boiled, sowr milk and herbs are their greatest dainties. About the Year of our Lord 1200 they first embraced *Mahomet*: Nevertheless many *Jews* are commorant amongst them, so as both Sects now use Circumcision. Amongst them are some Hoords that profess *CHRIST*, albeit infected with the far-spread Heresie of *Nestorius*; who being once the *Constantinopolitan* Patriarch fell into that foul errour that in *CHRIST* were two Persons as well as two Natures: A Tenet because opposed by the Emperor *Heraclius* so forcibly imposed by *Cozr rhoes* the Apostate upon the *Christians* within his Dominions, that *formidine pœna* it was submitted to by too many, and like a gangrene hath since spread it self through most parts of the Orient. By the power of the *Muscovite* Image-worship is nevertheless introduced, at least for ornament, in paint but not in sculpture, which last they think onely violates the Commandment. The rest are *Gentiles*. The first that sovereignized over them that we read of was *Cingis-chawn*; who by help of some associated Hoords first subjected *Un-chan*, by some stiled *Prestor-John* (distinct from him in *Æthiopia*;) after that *Argon*, and at length died in *Ketoo-kotan* A. D. 1228. In this more memorable, that he was the immediate Ancestor of *Tamberlang*, from whom the present *Mogul* is in a direct Line descended.

But seeing *Mergiana* is nearest us, for *Zagathai* (which is but a new Name imposed by *Zoa* or rather *Sha-hatai*, Father of *Ogg* Father of *Tamberlane*; though I rather apprehend the derivation from *Saca*, it being part of that the *Persians* call *Scythia* and adjöyning *Cathaya* takes the Name of *Sacathay*) comprehends *Mergiana*, *Bactria* and *Sogdiana* (in which last was the *Massagetes* Countrey;) to the North being terminated by the River *Chesel*, by the *Mare Caspium* to the West, by *Imaus* or rather *Paropanissus* to the South, and to the East by the Wilderness called *Lopp*. Which *Mergiana* by *Pynetus* is termed *Tremighen*; by *Castaldus* *Jeselbash*, by reason of the green Turbants which they wear; as he was mis-informed; for 'tis true, that in the *Turkish* Tongue *Bash* signifies Head, yet *Jesel* is not Green: so as it rather seems to take the denomination from the River *Chesel*, a noted River called *Jaxartes* of old which waters that Countrey and flows into

the *Caspian*. A Country so fruitful in Corn and Wine, as gave *Strabo* the occasion to report how that one bunch of Grapes presented *Alexander* filled a basket two cubits about; which encouraged him to found that City which after his own he named *Alexandria*; it was after called *Antiochia* and *Seleucia*, but since *Indion*. Fifty miles hence is *Maran*, at which Town *Shaw-Izmael* the Persian King gave a notable defeat to one of the great Chans of *Tartary*. But most remarkable is this Region, for that (as is believed) the Patriarch *Noah* soon after he forsook the Ark here planted; and either he or some other to his memory built the City of *Nissa*, so called by *Ptolomy* in his seventieth Table of *Asia* cap. 10. a Derivative questionless from *Noyssa*, rather than *Nisus*, as those write it who pretend *Bacchus* to be the founder of it, unless they were one. Hence also *Nimrod* and the rest departing into the Vale *Shynaar*, through the confusion of speech occasioned by the impious design they had in raising *Babel*, dispersed themselves, so as from them in few years after the greatest part of the earth became more or less inhabited.

Sogdiana adjoyns this Province, watered by the River *Oxus* or *Nycaphtac*: a fatal place to the Persian and Assyrian Monarchs, by being a boundure to their boundless ambition: But contrarily, from thence have issued such swarms of people as at several times have well-nigh over-spread the Universe. This Province was subjected to the *Persians*: for here *Cyrus* built another *Cyropolis* to keep out the invading *Tartar*; *Alexander* another *Alexandria Oxiana* in 44 deg. as also *Alexandria Ultima* in 41. And at this which was built by *Cyrus* it was where the victorious *Greek* received such a blow upon the head from the besieged, that for some time he was reputed dead: but being taken, for that churlish entertainment it was levelled with the ground.

Bactria has *Mergiana* to the West, to the East and North *Sogdiana* and the River *Oxus*, and to the South *Aria* and part of *Paropamisfa*, now known by the name of *Corazan*; which too is part of *Sagathai* and under the *Persian*: but I rather take the Southern part to be so called. In former Ages *Samiarchand* which has 38 deg. (called *Maracanda* in *Ptolomy* and *Quint. Curtius*, *Samracana* in *Chalcondyles*, and *Paracanda* in *Strabo*) was the most noted *Emporium* or *Oppidum nundinarium* not only of *Bactria* but of any thereabouts; yea, for some Ages the Mart 'twixt *India* and the Roman subjects. Famous also for that it was the place which gave both birth and burial (though some say at *Anzar*) unto *Tamberlane* that great Victor (who in eight years subjected more Countreys than the Roman could in eight hundred:) Where also the Traitor *Bessus* surprized by *Spitamenes* was delivered to *Alexander*, who rewarded him answerable to his demerit: But his rash putting to death at this place *Clytus* that saved his life at the battel of *Granvicius* puts such a stain upon *Alexander* then in drink, as all the tears he shed when sober could not wipe off the blemish. It is now become a poor place, and gives precedency to *Bochar*, which elevates the Pole Artick forty degrees; called of old *Bactra*, and before that *Zoroastes* and *Zoroaspa*, probably from *Zoroaster* their first King who was slain by *Ninus*. This *Zoroaster* was the greatest Astronomer in his time, and Practitioner in Art Magick, in which and the Fire-worship he first instructed the *Persians*: those Books he writ concerning Liberal Arts, and the Cataclism in fourteen pillars half brass, half brick (like those attributed to *Enoch* before the Flood) *Ninus* defaced. No less famous is this by being the birth-place of that great Naturalist *Avicenna* (in the Eastern World called *Honain-Ally-ben-Sein*) born Anno Dom. 880. Anno Heg. 370. those 90 Books he writ concerning Physick, Chymick, and Philosophy, not a little advancing Learning. Which Town also at this day submits to *Chorazan* that gives name to the whole Province, (called *Coraxia* in *Pliny*, *Corziana* in *Procopius*, *Corasphy* in *Ptolomy*, and *Korasmia* in *Athenaus*;) subdivided into *Heri*, *Farghan* and *Tocharistan*.

Heri in former times was called *Aria*, which some mistake for *Sablestan* that we now call *Candahor*; included betwixt *Hyrcania* and *Paropamisfa*; albeit *Herodot.* l. 7. places it in the North of *Media* by the *Greeks* so called, but by the *Arabs* *Algebal*. In our times had for its Governour *Shaw-Abbas*, during the life of his emulated elder Brother. *Eri* the principal Town within this Province is three miles about, and not thirteen as some report: but so abounding in Roses, that the fame thereof is spread over a great part of the Orient; the Gule-ob (as they call Rose-water) so plentiful that it serves the neighbouring Provinces; so exceeding sweet, as by much it excels what we have distilled in *Europe*. Rose-water is made use of in Sherbets, Banquets, and other entertainments, where guests usually sit upon Flowers, and have flat-sided glasses filled with water broke upon their heads, which falling down upon the herbs and flowers, perfumes the place delightfully: for indeed, the Rose-water of *Persia* is so good, that better is not in the World; so as much of it when Ships pass from *Gombroon* to *Surat* (which

is towards the Spring) is vended in many part of *India*. Of *Fergan* I have elsewhere spoken.

Tocharistan takes Name from *Tochara*, (*Seres atq; Tochares gentes prope Indiam*, *Tzetza* mentions:) the originary Seat it is of the *Torcs* the posterity of *Togarmah* Son of *Gomer*: a People confined or shut up by *Alexander*, and not adventuring into the World till roused by *Heraclius* in his long and fierce War with *Cozrhoë* the *Persian*. And about two hundred Years after, rushing through the *Caspian* Streight some Hoords seated themselves in that part of *Armenia* which was since called *Turcoman*; where they served *Mahomet Sultan* of *Persia* against his enemy the *Chalyph* of *Bagdat*: and being abused by *Mahomet* under *Tangrolipix* their Captain made themselves masters of *Persia*, as in a more proper place I have spoken. Howbeit, as obscure as they were, some glimpse of them it may seem appeared to *Rabbi Ben-Jonas*; for that in his Itinerary he oft mentions the name *Torc*; and amongst other things observes, That the captived *Jews* transported by *Salmanassar* associated themselves with the *Torcs* of *Nisha-bor* (*Nisibi* in *Ptolomy*) or rather *Nisa-pore*, i. e. *Noë civitas*; by *Haytho* the *Georgian* and *Ulubeghins* the *Bactrian* also frequently commemorated: But until the Year 1200 the Name was not heard of in *Europe*; and the foundation of that vast Empire was not laid until the Year 1300. such time as *Ottoman* Chief of the *Oguzian* Family by Conquest of *Pontus* and *Bithynia* (now call'd *Bursia* from *Prusa* the *Ottomans* Seat before the Conquest of *Constantinople*) and other parts of *Anatolia*, left so great an Army to *Orchan* his Son as gave him the first delightfull prospect into *Europe*: since which under three other Princes and eleven Emperours (a Title assumed by *Mahomet* the Second in the Year 1450. upon his subduing *Constantinople* and *Trepizond*) within the space of three hundred Years they have enlarged their Dominions over much in *Africk*, more of *Europe*, and most of *Asia*; thereby reducing many late flourishing Kingdoms and States under the worst of tyranny; prophesied of (as some imagine) by *Jeremy* in the 6. Chap. 22 vers. and accomplishing that prophecy of *Ezekiel* Chap. 36. vers. 39. under the name of *Gog* and *Magog*; to which the 20 Chapter of the *Apocalypse* has reference as some imagine. Many considerable Towns were there; but of best note are *Tuzz*, which is under 38 degrees, and the more famous by being the birth-place of *Nazarradyn* that great *Mathematician* Translator and Commentator upon *Euclide*, whose Works were lately printed at *Rome* in *Arabick*: *Sarchas*, *Gelack* and others, terminated by *Nycaphtac*, which springs out of the *Sariphean* Hill, that is part of *Imaus*. There is a part of this Countrey some call *Maurenahar*: which hath to the South the River *Jehun* (called also *Gihon* and *Gychon* i. e. *Magnus Fluvius*, and by the likeness of the Name some suppose it may be *Gozan*;) to the South-east *Garnehen*; a large but desolate Countrey now; albeit otherwise when *Eusebius lib. 6. Ev. ang. prepar.* reported that it was so well governed as murder, adultery and theft was punished there, and unchaste Women discountenanced; yea albeit environed with *Gentiles*, they disallowed Idol-worship: which discrimination from the rest was either from the light they received by the exiled *Jews*, or else by the preaching of the Apostles *St. Thomas* and *St. Andrew*, whose labours were successful and manifested through the greatest part of *Tartary* and the *Indies*. More North and North-east the *Scythians* beyond *Imaus* inhabite; by some said to be under the great *Cham's* Dominions: but *Chams* or *Kawns* rather, there are many. Of old it was called *Regio Serica*, by reason of the abundance of Silk and the excellent Manufacture in Tapistry and Carpetting there found, which spread their fame into the most remote parts of the Universe. This Silk and delicate Wool gave *Sydonius Apollinaris* occasion for that Monostick, *Affyrinus gemmas, Ser vellera, &c.* and to *Terullian* of *Sera nerent, Babylonii intexcrint, &c.* and *Tzetza* of *Seres texuras pulcherrimas lana operiantur, &c.* The true position of which is not rightly understood at this day, though most take it for *Cathay* part of *Sagathai*, which also is derived from the *Sacæ* and what of old was *Scytho-Sacæ*, by which Name the *Persians* understand all *Scythians*. A Name nevertheless mentioned by *Strabo*, whose Oriental limit is the Ocean. And notwithstanding Geographers have filled their Maps and Globes with the names of *Tenduc*, *Tangutt*, *Tamfur*, *Cando*, *Camul* and other hob-gobling words, obtruded upon the World by those three errant Monks *Haytho*, *Marc Paul* the *Venetian*, and *Vertoman*; who fearing no imputations make strange discoveries as well as descriptions of places; and *inter alia* of *Cambalu* the *Cham's* Metropolis watered by *Polysanga* which also waters *Quinzay* in *China* as most credit; No *Armenian* nor *Jew* (who are doubtless the greatest Travellers in the World, as Merchants) was ever there, or knows such a City that ever yet I met with. I well know that *Cambalu* is taken notice of by *Abulfæda* who gives it 35 degrees North latitude, which should be 53 the figures being inverted; whereas others place it in 60. and *Pantogia* the *Jesuit* in 40 degr. withal supposing 'tis the same others call *Paquin* in

China, fancying withal that *China* is *Cathaya*; by which differing judgments we see there is no certainty of the place, though by long tradition so accepted. For my part, I conceive we are in a deep ignorance as to the truth of those places, as I have already hinted; those nearer Regions which interpose 'twixt *Zagathai* and *Lopp* and the North part of *China* being to us, nay to the civilized Inhabitants about *Kabul* and *Candahor*, little known; other than that the *Tartars* neighbour the *Chinefe* to the North and North-east, as the Sea does to the South, and to the West the *Barman* or *Bracman*: So as I may truly say with *Mercator* in his *Geogr. Table of Tartary*, *Quis enim vastum illud & incognitum Regnum, vere describit?* For that of *Abulfæda* the great *Arabian Cosmographer* is no new discovery, but what we easily believe, How that the Ocean runs far beyond *China* from the East towards the North; but that it circles West about the North coast of *Russia* (as he says,) and takes its course about *Lapland*, and that the Sea fetches a compass about the East and North-east parts of *Asia* and *Europe*, I know he has it onely by speculation: Which nevertheless may serve as a spur to encourage the further discovery of a North-east or North-west passage towards *China* and the East *Indies*. For the same *Arabian* borrowing his light from our Writers, calls the Inhabitants of that part of the *Asian Continent* *Gog* and *Magog*: Which with better consideration is conjectured by *Strabo lib. 1*. That by reason of the vast Desarts, the fierceness of People, noisome Beasts and deep snows, especially near the Mountains *Imaus*, which towards the North surge more and more to an incomprehensible height; so high, as one reports how that after 17 days mounting, he returned, despairing to attain the top: the reason probably being not onely from the height, but withal from the difficulty he had to make way through those deep snows, with which those Mountains are ever covered; *Montes, quorum altitudinem esse incredibilem*, Mountains of an incredible height, *Arist. lib. 1. Meteor.* To penetrate the other Countreys with security is held impossible; the rather, for that (as he says) the People and Languages there are not to be numbred: and yet where known comprehends them under one denomination of *Scythians*: for, *Omnes cognitæ Regionēs versus Septentrionem uno nomine vel Scythæ vel Celto-Scythæ appellantur*. But the Character of what we now found true concerning them, makes them of the same piece with the other *Tartarians*; *Vicinis inter se nulli fines. Agrum non exercent; domus nec tectum habent. Uxores liberósq; secum in plaustis trahunt. Armenta & pecora semper pascentibus & in percultas solitudines vagare solitis; nullum scelus furto gravius. Argentum spernunt; lacte & melle vescuntur, &c.* Which how strange soever it seems now to us, in the infancy of time it was doubtless the course or manner of life which most Nations practised; but found inconsistent with Civil States in after-Ages, when Men assumed their several properties, and incorporating themselves formed a Weal-publique, as we may observe amongst the *Romans* and *Carthaginians*. But fearing this subject has made me wander too far, I shall present the Reader only with the habit of some of them as I took it: And conclude with that of an ancient Writer, *Hoc scito certe ut Abasgi & Alani, & Sacæ & Dacæ, Rhos atq; Soromata, & qui propriè Scythæ, & quicunq; finitima gens flatibus Boreæ, communiter denominantur Scythæ, Scytharum nomine, &c.*



An Ouz-beg man.

Now concerning *Taurus*, if we were to give that Mountain the several Names it bears in the different Countries it runs through, varying indeed according to their sundry Idioms, it would be endless; I shall therefore content my self in taking notice of that part thereof which came in our way, and by the Natives is called *Albors*; a Mountain of great fame, if not infamous rather by reason of that Pyree of Idol-fire, which (if Tradition may be credited) has continued un-extinguished for full fifty generations. Of which place *Strabo* speaks in his *lib. 15.* *Procopius* also *lib. 2.* and *Benjamin-ben-Jonas* in his Journal. The Fane was round, typing out Eternity. In the midst an Altar was raised five steps from the ground, under which within a trench the Fire was placed. The small round top of this Pyree was open, the better to let in the Air which is the Soul of Fire. But this Fire (if they may be believed) was not like our *focalis ignis* fed with Wood, Coal, Turf or like common combustibles; but (as they gave out) a flame so pure and rarified as came nearest to those Celestial Bodies which the *Stoicks* say be real Fires. And as the Element of Fire is supposed to resemble those *Ignes aeterni* or Vestal Fires which *Virgil* mentions in his *2 lib. Aen.* so these have a Cabala that *Zertoost* was their first instructor in that Idolatry: But 'tis probable that *Zoroaster* is the same, the name not varying much; for his opinion it was, That Fire was most worthy Divine esteem seeing that *Omnia ex uno Igne sunt genita.* The Sun and Moon are heavenly Fires, whence their Idol-Fire was by them term'd *Mythra.* And this their God has singular properties: for, Fire is a comfortable creature, distributing both heat and light, helping both against cold and darkness, the two greatest enemies unto Sense, a learned Man well observeth; *Ignis congregat homogenea & segregat heterogenea*: Fire gathers things that be of a like nature, and separates things of a different Nature. Fire (saith *Agathias*) *Elementum est situ altissimum, majestate plenissimum, visu pulcherrimum, natura potentissimum.* So powerful and so insatiable, as all the World, were fire let alone, would not be able to suffice its appetite: that baffle it received by *Canopus* the Egyptian Idol which extinguished it by the Water it held, was but a merry sleight; as *Ruffensis lib. 2. Hist. Eccl.* and

and *Suidas* in *Canopo* acquaint us. Moreover, by *Procopius lib. 2. de bello Persico*, the Pyree at this place is also remembered. *Hic magnum Pyraum est (saith he) quod Persæ Deorum maxime venerantur, ubi Ignem perpetuum Magi custodiant.* These *Magi* or *Flamens* some call *Magusi* and *Magusei* (ironically from their incestuous Marriages,) who lived in great repute until *Abdas* a zealous Christian Bishop of the primitive times prevailed with the Persian King both to discountenance those *Chemarims* and to destroy their Temples. After which the *Pyromantiques* were massacred by *Waceck* whom some call *Uvaceck* the Saracen, as we learn from *Mirconds Tarich* in his *Story of Persia*. From whence we may conclude, That as the Devil is restless in his labours to form his Worship after the best pattern; so the original of this was probably either in allusion to the Types of the Ceremonial Law of the Jews as recorded in *Levit. chap. 9. vers. 24.* or else in imitation of that fire which for a Divine end *Moses* in *Levit. chap. 6. vers. 13.* commanded should neither be extinguished nor profaned: and for preservation whereof, when the Jews were led captives into *Persia*, the Priests took fire from the Altar and hid it privily in a dry and hollow pit; which many years after was by *Nehemiah's* direction at his return from *Persia* to the holy Land drawn out; and though at first sight it appeared like thick water, yet therewith sprinkling the Wood that was upon the Altar, and the Sun at that time reflecting his beams, it became a great fire quickly and consumed the sacrifice. 2 *Macc. 1. 19.* So as by this word *Fire*, whereout *Zoroaster* would have all things produced, God was questionless intended according to *Deut. 3. 24.* and *Heb. 12. 29.* where God is called a consuming fire. So as of Fire we may say what *Plato* (the Divine Philosopher) doth of Light, *Est Umbra Dei: Deus vero est Lumen luminis.* To which I may add this truth, that *Totius rerum Natura Causa & Origo est Deus.*

In these Pyreæ sometimes they not only immolated their Children, but men of more years than discretion. The Ceremony after the dedication usually was first to be anointed by the Jesop, crowned with Garlands, and lastly to be attended by a multitude: then giving the survivors the same reason for that fact *Mandanis* the *Brachman* did *Alexander* upon the like farewell, *Mortem votis expetere, quæ me marcida senio carne liberatum in puriorem melioremq; Vitam immutaret*, then whiles the Musick makes a noise, throws himself into the fire, with which he thinks that he incorporates. From which *Gymnosophists* the *Gowers* and *Persees* differ but little at this day concerning that Tenet. Furthermore, upon this high Mountain it is (say the inhabitants) that *Pischyton* eldest Son to *Gustasp* (who in *Jacobs* days ruled *Persia*) is (in potentia non moriendi ex Hypothesi) endowed with power of not dying, with thirty other immortal *Chyrons* who by *Zertoosts* doom are to continue there till Doom's day; so as if any could find the place, they may (in another sence) if thieves meet them be likewise made immortal.

Here also upon *Quequits* high hill are some reliques of the furious Gyantess *Lamasaque* and of *Arneost* her husband; a Gyant of monstrous shape and proportion: How many cubits he was high is incredible; but armed (as the *Persians* fabulously report) with two horns as big as the tusks of an Elephant; his eyes also were proportionably big, and his tail was like to a Cows: but in fight he was as powerful as *Hercules*. This great Thief and his Wife were nevertheless both slain by *Ham-sha-Honcoir*, such another Souldier as was Saint *Roman* at *Rohan*. But leaving these, let me draw your eyes to our ensuing journey. After many laborious steps we got to a Village called *Ryna*, twelve miles short of *Damoan*; where we beheld a Castle, so built upon the best advantages of Art and Nature that to us it seemed impregnable: For above, it wanted no ground either for peace or War; it had sweet gardens adorned with fruits and flowers, made happy in a Rivolet of pure water which springs there, and thence delightfully streams in many meanders into the bottome; but both by its situation and description may be that of which *Procopius* writes, *Cæli & aquarum salubritate præstat.*

In this place (as a *Persian* of quality travelling in our company told us) not above five and twenty years ago lived *Meleck Bahaman*, who commanded many hills and dales in *Gelack* and *Taurus*; a Prince albeit confined to the middle region, nevertheless forced with cost and care to uphold his dignity both against *Tartar* and *Persian* his great and quarrellsome neighbours: wherein such was his good fortune, and such the mutual love 'twixt him and his subjects, that though often invaded he stood secure; yea, lived to observe the ruine of many his emulous neighbours; his aim only tending to preserve what his predecessors had made him heir unto, and that his gray hairs might go in peace unto an eternal dormitory. Thus thought *Bahaman*, who also added his endeavours to compleat his thoughts. But *Abbas* returning from the conquest of *Mozendram* (having forced *Shalley-mirza* Son of *Abdalla-cawn* to become his pensioner) unhappily looking up towards this part of *Taurus* which seemed to threaten him, resolves to be no longer bearded

bearded by that mountainous King; but according to that Motto of *Tacitus*, *Id equius quod validius*, pretends that from his lofty dwelling he usually pried into his two Kingdoms of *Media* and *Mozendram*, by that having the advantage to ransack his Towns, rob his Carravans, illure his Worms, anticipate his progress to the *Caspian* Sea, and to divert many Rivers into other sources, which springing from *Taurus* itreamed into *Hyrcania* and *Sherwan*, and without whose source those Provinces would become barren, if not useles. *Meleck Bahaman* readily finds his drift; and comparing him with that fable of the Wolf, who drinking at the spring-head, quarrelled with the Lamb for troubling his draught when he was quenching his thirst at the stream below, premeditates what answer to return: Whiles *Abbas* in an impatient delay resolves to try the chance of War, appointing *Methiculibeg* to prosecute his design, and not return without victory.

This could not be so secretly intended but aged *Bahaman* had intelligence. At first it troubled him, in that his gray hairs were more propense to ease than War: Yet, lest his subjects from his example might be discouraged he throws away all dull thoughts and as a common father provides for safety; with Arms and Victuals furnishing his Cittadel for many years siege; yea, omitting nothing that might intitle him a careful and expert Souldier. In each defensive place he plants a Garrison, and other parts lays naked where the enemy might come; that in nothing the Countrey might relieve the *Persian*. That done, he mews himself, his Queen, his two Sons, and ten thousand select men in his Castle; in that posture not fearing any thing they could attempt.

The Persian General in the mean time with thirty thousand men march against him; and at their first ascent find the way dangerous by those many showers of Darts and stones he thundred on them: they first grumbled, and then would have tumbled down, had not *Methiculibeg* by promises and threats encouraged, exposing his own head in the front of danger; so as after some skirmishes he laid close siege to the Castle, where he was told the King and victory was included. Having well viewed this inaccessible Fortrefs, he despaired of taking it; such was the height thereof, and such the perpendicular ascent, two excellent defences Art and Nature had enriched it with. Nevertheless, some attempts he made, but invalidable: to shoot their Arrows at it, was one with aiming at the Moon: Small shot they had, and Lances good store; but of small force to batter Rocks. So that after many tedious assaults and bravadoes (wherein the *Persian* had stones in requital,) the General well knowing, That what strength was not able to do, Ingenuity as the most forcible Engine oft effects, he beat a parley, and with many protestations assured them of friendship: Yea that he might the better shadow pretended truth, presents the aged King with Tulipants, Shamsheers, Pearls, and other gilded baits, mean enough to angle for a Kingdom; intreating him withal to descend and taste a banquet; solemnly swearing by *Mortis-Ally*, the head of *Shaw-Abbas*, Paradise, the eight Orbs, and other usual protestations, that he should come and go with safety; no other reason inducing this invitation but a hearty good will he bore him, and from the hopes he had of coming to some agreement. The peaceful King, un-used to deceit and wars rotten stratagems, swallows the tempting hook, and believes all for truth; albeit his Wife and Sons dissuade, giving him instances of like dissimulation: Credulity is rather a fault than an offence, seeing it hurts none but it self; yet here is proved otherwise. Neither those, nor the tears his men shed to beg his stay vowing their constancy to the last, could avert his destiny: Necessity being governed neither by Law nor power: So down he goes without hostages, where he finds the Crocodile ready to embrace him with tears of joy: but after a short banquet, gives him an iron bed; regarding neither vow, honour, nor ingagement: so as *Bahaman* now too late repents his dotage. The Persian General also thinks all his own, and therefore sends his Sons a message of intreaty but upon a spears point, the substance being, That if they wished their Fathers safety, they should come down and have his word engaged for their safe return; otherwise, he would shew the old man no mercy.

Nature enriches man with reason, but Time with knowledge and experience. Hence, the two gallant youths, regardless of the rodomontadoes of that treacherous Enemy, make this answer; They would believe he was a man of honour and honesty, when according to promise he gave the King their Father his liberty; otherwise he might account them Ideots, breach of faith to their Father being so notorious: and that from equal reason he might demand the Castle and Crown, as them by whom those were preserved. Adding withal, That the King of *Persia's* ill-grounded ambition would never prosper: For, though he had craftily avoided the Epithete of a Tyrant, this would rub afresh his former injustice, yea, anatomize him so as all *Asia* would esteem him ignoble; yea,

yea, the world would tax him of dishonourable avarice, who commanding over many large and fruitful Provinces, could not rest contented without the subjugating a Nation never wronging him, and vassalling a King whose predecessors had in a larger series and for more Ages governed *Larry-foon*, then *Izmaels* posterity had done *Persia*; being withal a Country so cold and barren, that in the conquest more than Title he could not boast of.

Sua retinere privata Domus, de alienis certare regia laus est, says *Tacitus*; whiles private Men think their own enough, Great ones conceive all too little for their ambition; accordingly *Abbas* will not be circumscribed: this being the usual return great Spirits make, *Fus mihi objectas accincto gladio?* So as without further Treaty he invites them from their consolidated cloud to view their Fathers head off. They imagining Innocence a sure guard resolutely bid him do if he durst: but withal call to mind how that murder is inexpressible even in their *Alcoran*. *Methiculibeg* having torn his Foxes skin with overstretching, sees this device prove air, and knows no way now to blow them up, himself being as it were undermined. Yet giving rage a vent, he stormed it; but the besieged made so good defence, that several *Coozelbashaws* there breathed their last; and so many others were maimed that without more adoe they fell into a mutiny, resolving to return whiles they had a possibility; upbraiding the General, that he knew not how to use a Victory, seeing *Bahaman* was theirs, Mount *Taurus* theirs; and doubted not the besieged would do homage if the *Shaw* would accept of it; and that with more credit and less hazard they could oppose the *Turk* or *Indian*. The General in so great a strait knew not well what to do: for on the one side, though he could infuse patience and make them stay, he knew not how to take the Fort; on the other, if he returned without conquest, he as well knew his head should off; *Ferrat-cawn*, *Oliverdi-cawn*, *Kurchichy-cawn* and other Captains for like miscarriage having that Year been so rewarded. Therefore in conclusion he resolves upon this wicked device: He releases *Bahaman*, assuring him his confinement was only to try his temper; that leave was granted him either to go or stay as pleased him, *Abbas* his Master having sent for him; and that he should depart with full satisfaction, could he but see his Sons, whom for their valour he had in high esteem: and that if Articles might be signed, it would fetter him in a thousand engagements.

Bahaman in no wise considering his craft was over-joy'd at this proposition; for never did Musick to dull ears sound more mediouly; so as 'tis thought some spell infatuated him: He believes the *Persian* and dictates a pathetick Letter, and is permitted to shew his joy to his Sons at a distance. A Messenger delivers it, and bewitches the Princes with such *Piscashes* and Presents of worth as were sent; which being accepted, (fearing to irritate so potent a Neighbour, the Queen also provoking them down contrary to the Souldiers, who by many submissive dissuasions presaged their ruin,) they signed the Articles, and relying on the General's words, descended and were straight conducted to their endeared Father, 'twixt whom was expressed as much love and obedience as was possible; the General also seems to bear a part and invites them to a Banquet, where death attended. For when these three were smiling in a mutual consent of love, the General gives the sign: so as at one instant three *Coozelbashaws* with their slicing Scimiters whipt off their heads, all three at one instant being made immortal: And ere this villany was divulged they made themselves masters of the Castle, some receiving quarter, other some destruction. By that wretched policy this late thought indomitable place and Nation was subjected. Such was the miserable end of *Melec Bahaman* and his two hopeful Sons; forgetful of Wars subtilties; and how *Aladeule* their neighbour King of the Black Mountain, for playing fast and loose with *Selim* first Emperour of the *Turq's* by equal credulity gave a like issue to his Life and Kingdom. Opposite to this Castle is erected the Sepulcher of *Bahaman's* beloved Queen, in the high-way as we passed: 'tis of four equilaterals raised above eight yards high, the material stone well squared, and very apparent and comely. The land here was well wooded; for in old times hereabouts grew many lofty Trees, which are rare now in these high places; such as induced the noble Poet *Lucan* in his 3. lib. to remember them.

Deferitur Tauriq; nemus. —

Then Taurus lofty Wood forsaken was.

A long mile from this Sepulcher and higher up into the air is the high peak of *Damoon*, by *Strabo* in his 11. lib. called *Jasonia*, whose top (shaped like a Pyramid) surmounts as some think all other parts of *Taurus*: up which defatigating Hill nevertheless we crambled but with difficulty, and from whence we had an unlimited Horizon: For

we

we could discover thence the *Caspian* Sea, albeit eightscore miles distant, and not so mistakenly as *Alexander*, who upon the prospect judged it to be some out-breaking of *Palus Meotis*. Above it is composed of sulphur, which causes it to sparkle each night like *Ætna*; a pleasant object to the eye, but so offensive to the smell that it requires a nosegay of Garlick in the ascending. Hence most parts of *Persia* and *Chaldea* has their Brimstone. The reason why we rode up, was out of curiosity to see the Baths so generally resorted to; the Springs in this Bath are some hot some cold, yet rising out of the same Mountain: Three of them are more private than the rest, being compassed with Walls of stone; the other two are open; the first be for those of Quality, the other more common: And hither in *August* diseased People flock apace in very great multitudes, who receive notable cures from those Waters, which by their great Vertue and medicinal heat deservedly draw thither that concourse of People, not from several parts of *Persia* onely, but more remote Countreys. The Earth is by Philosophers called *Elementum frigidissimum*, cold and moist; albeit in some places by reason of Minerals it be *siccissimum* and of a combustible quality. For, *Naphta* and others of a bituminous substance are without doubt the efficient cause of hot Springs (such as these here be) and also of subterranean fires, as Experience teaches. These hot Baths questionless receive their vertue from the Mineral veins through which they pass: but what sort of Minerals the Water has either its heat or tincture from, (whether from Sulphur, Vitriol, Steel, or the like?) our short stay would not discover; and I could learn little of the People, for they were ignorant. The Earth (saith *Aristotle lib. de Mundo*) hath within it not onely Fountains of Water, but also of Spirit and of Fire, some of which flow like Water: whence it comes, that the Water it ejects is sometimes boiling hot, and at other times lukewarm and temperate. But the causes and effects of this I leave to such as delight to search into Nature's Curiosities.

How are we tost by Fortune? when we keepe
At Sea, we see the wonders of the Deep,
And tremble at the danger, where we dive
Under the hideous waves. When we arrive
On Land, we think us happy: But e're long
We must to work again, and climb the strong
And craggie Mountains reaching up to Heaven:
Each down-cast look is death, each way uneven
Daunts our thick-panting hearts; lest if we miss
One step, we headlong fall the precipice.
The top (like fierce Vesuvius) Sulphur spits
The mid-way wholesom Baths, which cure all fits
Of Agues, Aches, Palsie, and the Stone;
All Epileptick fumes; as if alone
Nature had chose this place, to plant in these
The Art of Galen and Hippocrates.

Now whether this Mountain derive its Name from the adjacent Town called *Damoan*, or the Town from it, others may better determine than my self: But from the etymon of the word in the original Language or Dialect of these parts, it signifies a Second Plantation. Whence it is that the *Jews* who in great numbers inhabit hereabouts (having as they report been seated there ever since that memorable transplantation from *Canaan* by *Salmanasser A. M. 3220.* mentioned *2 Reg. 17. 6.*) spare not to averr (but from a Cabala or received Tradition from their Ancestors,) that upon this Mountain of *Damoan* Noah's Ark rested. About the place where the Ark rested hath been no small contest among Writers: so as to my apprehension that high place has been so clouded or depressed through variety of conjectures, that it will be a labour of some difficulty to discover it. *Ben-Jonas* places it near the River *Tigris*, where it springs not far from the *Gordian* Mountains: *Inter Armenios & Gordieos in monte Lubaro consedit Arca Noe*, says *Epiphanius*. And in regard there is a Mountain called *Ariarathis* in the lesser *Armenia*, some would fix it in that Region: Nevertheless the most received opinion is, That the Ark after that universal Deluge rested in *Armenia* the greater; for in *Gen. 8. 4.* we read that the Ark stay'd upon the Mountains of *Ararat*; which word some interpret *Armenia*: and running currant with most, probably gave occasion to the Poet *Aratus* in his fourth Book to say, *Armenia celsis instabat montibus Arca*. *Bocattus* and *Haythorn* the *Armenian* are no less positive, that *In toto Orbe Terrarum non est mons altior quam Arath,*

cujus in cacumine *Arca Noë post diluvium stetit*. But where this *Ararat* was has not a little been controverted by Divines and Geographers of the greatest rank. For by *Ararat* most agree is understood *Caucasus* and *Taurus*, which for length and height is reputed the greatest Mountain in the World; stretching from the most Northerly part of *Armenia* as far as *India*, until it be affronted by *Imaus*, which in a contrary course divides *Scythia*: all which tract or ledge of Hills is usually comprehended under these three names *Ararat*, *Taurus* and *Caucasus*; which for the greater half seem to environ the *Mare Caspium*. Nevertheless, the names of these three imperious Hills are lost in many places through length of time and the several Idioms of speech, which vary according to the different Dialect of the sundry Kingdoms and Provinces they pierce through. As for example, where *Ararat* rises in *Armenia*, there the most culminating pyco or top is commonly called *Baris* and *Subaris*; which in the *Coptique* signifies a Ship: *Ingens mons Baris est super Miniadem*, says *Damascen*. And is either a Province in *Armenia* neighbouring *Ararat*, as we find mentioned in the 51 of *Jeremy* 27. or is *Armenia* by leaving out the *Ar*, per *Apherefin*, as *Hispania* for *Spania*, and as we might observe in several other places, for example. This is part of that we properly call the *Gordiean* Hills which some name *Kardu*. In *Media Atropatia* it multiplies into the *Coraxi*, out of which *Araxis* springs, *Moschici*, *Pariedri* and *Baronta*. Where it crosses the most Northerly part of *Parthia* nearest *Media*, *Caspia*, *Jasonii*, *Zagria*, *Gada*. Passing through *Hyrcania* it bears the names of *Sariphi*, *Coatri* famous for trees of marvellous height, *Ethera tangentes sylvas liquere Choatra*, *Plin. lib. 6. c. 7*. *Orontes*, *Coronii*, *Acroceranni*, by which last the *Greeks* sometimes comprehend the whole Province. Through *Aria* and *Paropamisada* 'tis called *Heniochi*, *Pharphariada*, *Bomarai*, *Mandradani*, *Gassarai*, *Oxiatri*, vicinating the River *Oxus*, and then *Caucasus*, where the *Scytho-Sace* live in view of *Imaus*; all which multiplications are comprized in the first three: whence it is that the quest is so obscure; *Taurus*, *Caucasus* and *Ararat* being indeed one and the same Hill: For *Caucasus est pars Tauri*; & totus *Taurus Caucasus nomine intelligi debet*, saith *Philostratus* in his 2. lib. With good consideration therefore that glory of our Nation for Learning Sir *Walter Raleigh* in his Map placed fol. 108 gives those names of *Ararat*, *Taurus* and *Caucasus* promiscuously to the whole Hill in its full extent from *Armenia* to *Mergiana*. So that albeit we read in *Berosus lib. 2*. That *In vertice Gordixi montis Noë quievit post diluvium: Noë tamen Scythæ omnium deorum majorum & minorum Patrem appellaverunt, & humana Gentis authorem & Chaos & semen mundi agnoscant. Tyteam vero Uxorem ejus Aretiam vocant, in quam semen Chaos posuit, & ex qua tanquam ex Terra cuncti homines prodierant, &c.* Yet *Annianus*, *Goropius* and others fix the Ark in that part of *Mergiana* that joyns to *Hyrcania* where it views *Scythia*: And not without reason, seeing some of the most learned in this sort of curiosity judge that the first seminary after *Noah's* descent from the Ark was in *Mergiana*, a luxuriant soil fitted for Grapes and what else might encourage his Plantation: where as we find in *Ptol. septima Tabula Asia* is the City *Nyseæ* or *Noyseæ* in 41 degrees either built by *Noah* or to his memory: and for the Clime, none fitter for Grapes; *Amœnitatis adeo inclytæ, ut in ea Vitem invenire (inquit Strabo) cujus stipitem duorum hominum vix Ulnæ complectantur: racemum vero duorum cubitorum orbem implere*. Which being shewed *Alexander the Great* he admired, and thereupon there built *Alexandria*; and so the *Scythians* branching from the first seminary are properly called *Gens semper Antiquissima*, and preferred before the *Phrygian* and *Egyptian* in their claim concerning Antiquity. Besides, from the concinnity of Name and tradition that *Bacchus* here lived it had the name of *Nyseæ*, which some nevertheless suppose to be *Agra*, a City built upon a branch of *Ganges*, and other some say took its denomination from *Nysa* *Bacchus* his Nurse which with *Jupiters* gave the name of *Dionysæus*, to whose memory a City also was built in *Media* of great esteem for breed of Horse; and another in *Mergiana* near the River *Hydaspes* a branch of *Indus* remembred by *Lucan* in his 6. lib. *Et quæ Nyseus Hydaspes, &c.* From that analogy or resemblance of *Nyseæ* and *Noyseæ*, of *Noacchus* and *Boacchus*, and the delight both took in Vine-planting, it has induced *Goropius* with others to fancy that they were one, and in *India* both of fame at this day: the rather in regard *Noah* made not his peregrination with *Nimrod* and his party who settled in the Vale of *Shinaar* at the confusion of Tongues: For *Elam* (*Sem's* Son) returned the way he came from *Noah*, and seated himself in *Persia*; but *Ophir* and *Havilah* (*Sons of Joktan*) travelled further East, first to *Lahore*, and after into *Bengala*; where, and at and about *Malacca* 'tis found they fixed their Plantation, the Places retaining their Names to many descending generations, as I shall have occasion in due place to speak of more at large; by which and much more I might observe, 'tis apparent that Opinions differ concerning the place where the Ark rested; give me leave therefore to offer my own upon

upon this report of the Jews inhabiting at and about *Damoan*, that this was the place.

First, *Goropius* and others are so far from agreeing with *Haythou*, That *Ararat* is in *Armenia* rather than any other place where the Mountain uninterruptedly runs as far as *Mergiana*, (Easterly to the *Caspian* Sea as *Strabo* and most Geographers place it, albeit mistaken in making it part of *Tartary*; and yet *Ptolomy* in his fifth Table of *Asia* places it between *Media* and *Armenia*, which I marvel at,) and may properly bear that name, That he inclines rather to fix it in the most Southerly part of *Scythia*; which I think too far stretcht; and rather agree with *St. Hierome*, That *Ararat* is not only a hill strictly so called, but in a larger signification a champaign Country near which *Araxis* runs, (over which, albeit *Virgil lib. 8. Æneid.* sayes *Araxis* scorns a Bridge, *Alexander* and *Cesar* built two) not far distant from the foot of *Taurus*: which description brings it very near *Damoan*. *Elmacin* also in his first Book relates how that the Emperour *Heraclius* pursuing *Chorrhoë* the Parthian King into *Hyrcania* was by some then in the Army shewed a high hill which they called *Geudi*, upon which they perswaded him the Ark rested; which *Geudi* says the Author was near unto a Villa at that time called *Themain*: a name differing not much from *Damoan*, the (D) and (Th) being sometimes alike pronounced. *Geographus Nubiensis* hath also some concordance with it, saying *Mons Femanin in qua requievit Navis Nohe, legi debet Themain*: which name upon this occasion sundry Greek Writers commemorate saith *Agathias*. Furthermore, *Vulcanus* in his 4 lib. gives us this further testimony, That upon the high Mountain *Taman* Noahs Ark rested: a name little discrepant from what *Damoan* is now called, the various Dialects of Speech in many places occasioning a greater difference; and for proof may note the different pronunciation of *London*, *Tredagh*, and *Antwerp*, by our transmarine neighbours.

Nor does that of *Procopius* upon *Genesis* weaken but rather fortifie this my conjecture in saying that *Ararat excurrit in medium inter Armenian & Parthiam versus Adiabenam ad aquilonem, non ad orientem Babylon*; seeing that *Damoan*s scituation is 'twixt *Armenia* and *Parthia*. Being also more strengthened from that of the Commentator upon *Berosus*; who perswades his Reader that the Ark rested upon those *Caspian* hills that separate *Armenia* from *Media*: Which description as with a finger to my apprehension directs unto this Mountain of *Damoan*. But having peradventure presumed too far upon this supposition, I leave the disquisition to a more accurate observer: and onely take leave to acquaint you with what the Jews here-about inhabiting report; How that part of the idolatrous Tribes of *Dan*, *Zebulon*, *Asher*, and *Naphthali* were by *Salmanasser* commanded to abide in these parts; *Tiglathpilezar* the Assyrian Monarch having transplanted the half Tribe of *Manasses*, *Rheuben* and *Gad* to *Jaaroon* and other places within this Kingdom of *Larr*, as I have already observed. The Inhabitants of *Damascus* also were removed by that great Prince to *Kyr* in *Media*, 2 Reg. 16. 9. about the River *Cyrus*, which is so pronounced; but the *Chuthites* were removed to *Samaria* in the place of those Jews, 4 Reg. 17. which *Chuthites* (as I gather from *Josephus* in his 9 lib.) were inhabitants of this Region, at that time called by the name of *Chutha*; by which word some mistakenly have understood whole *Persia* albeit more likely to be *Chuthistan* as *Susiana* is oft-times called; a Countrey extending from *Larr* Westward as far as the Altars of *Hercules*, the utmost Cities of which were *Apamea* and *Ctesiphon*. And albeit *Gihon* be a general name for great Rivers, nothing indeed has more puzzled Scholars than to find where *Gozan* run: For although *Ptolomy* make it (if it be that *Gozana* he mentions in his 6 lib. 16 cap.) a branch of *Oxus*; yet forasmuch as at *Hara* which some erroneously take for *Chara* or *Charan* in *Mesopotamia* where the Patriarch *Abraham* sometimes dwelt, and *Hala* and *Gahor* are Cities in *Media* as recorded in the 2 Reg. cap. 18. vers. 11. near the River *Gozan*; it is not probable to be that *Gozan* which mixes with *Oxus*, since no part of *Media* is within three hundred miles of it. *Gozan* then either must be in *Media*, which may be seeing that *Araxis* waters *Armenia* and runs into the West side of the *Caspian* Sea; or else this River here which is of a great breadth, streaming from *Taurus* both into *Media* and *Hyrcania*, and cut in many small Rivolets by the People to draw her many ways to serve their occasions. And the Jews inhabiting here confirm this conjecture, saying also, That when they were brought hither captives they were dispersed into many several places, and here have rested unremoved during many overtures and changes of the Persian Monarchy.

Moreover, albeit the *Israelites* had for the extent of their Dominion what was from the Red-Sea or Wilderness of *Syn* to the River of *Euphrates* and the great Sea, as the *Mediterranean* is called *Exod.* 16. 1. and *Josh.* 1. 4. which was accomplished in *David's* Reign: yet the Territory they inhabited strictly called *Judah* and the portion of the

twelve Tribes, was but small in comparifon, fcarce amounting to the third part of *France*: So as wonderful it is to confider what increafe they had, both by what we read upon numbring the People by *Joab*, and the force they brought when *Afa* out of the two Tribes of *Judah* and *Benjamin* drew into the field againft *Zerah* the *Aethiopian* 580000 men. As alfo by what *Josephus* writes were afsembled in *Jerufalem* when befieged by *Vefpafian* and his Son. Yet fince they were banifhed their own Countrey they have not fince either had King, High-Prieft, Countrey or Town they could call theirs: but like Vagabonds live fattered over the Face of the whole Earth: So as they who once were the chofen People of God, and in confideration of whom all others were of no efteem for fanctity, whose dread was to be upon all the Inhabitants under Heaven, whose fame fhould make the Universe to tremble whiles they obeyed the Lord; for their Apoftafie and Idolatry are now rejected, and that dreadful Prophecy of *Jer.* 24. 9. purfuant to that curfe of *Mofes* pronounced *Deut.* chap. 23. verf. 37. and of *Ezek.* chap. 5. verf. 15. where God threatens to deliver them to be removed into all the Kingdoms of the Earth to their hurt, to be a reproach and a proverb, a by-word and a curfe in all places whither he would drive them, to the full extent we fee accomplished. For indeed, not only what the Christians retort them for their hatred to Chrift, the Prophets and Apoftles; the very Heathen accused them as *Μισάνθρωποι* or enemies of Mankind, towards whom they bore an irreconcilable hatred fay *Diod. Siculus* and *Tacitus* l. 5. being of all Nations the worft, *Amian. de Marco Imp.* and as people that of old time moved fedition, *Ezr.* 4. 15. in fo much as they were termed *Fœtentes*, & *vel fortuito eorum occursum oculis horrebant, animo perſequabantur*, men avoiding the very fight of them if by chance they met them. And though I am perfwaded (by what I have feen) they are at this day the moft numerous of any one People in the world were they drawn together into a body; yet being difperft, they appear as if they were but few. Further, albeit when they were in the promifed Land, of all others they were the moft prone to Idolatry, even when they had light and all the whole World befides fat clouded in darknefs; yet being now under captivity and fevere fubjection where-ever they inhabit, they keep ftrictly to the Tradition of their Anceftors, reading the Pentateuch, and abhorring idols. So that though by reafon of the curfe afore-mentioned and their unbounded avarice they be the moft condemned people upon the earth; yet by us are to be pitied, being the off-fpring of *Abraham* the Friend of God; and forasmuch as that in *Iſaiah* 14. 3. 'tis promifed the Lord will in the end give them reft from their sorrow, and from their fear, and from their hard bondage. For as *Deut.* 30. 4. albeit they fhould be caft out even to the ends of the earth, yet from thence will the Lord gather them, and bring them into their own Land, the Land which their fore-fathers poffeffed. With which agrees *Jer.* 32. 37. That he will gather them out of all the Countreys wherein he hath fattered them in his indignation, and return them to their own land, where he will caufe them to dwell in fafety. Which fome think will be accomplished at their converfion and not before: according to that of *Zecharia* chap. 12. verf. 10. They fhall look upon him whom they have pierced, and fhall exprefs their repentance by lamenting for him as one mourneth for his onely fon; for in that day the Lord will oppoſe himſelf againft all Nations that fhall come againft *Jerufalem*. In the mean time (with grief be it ſpoken) we find them every where, in a moft obdurate condition. But to return.

Eaſt of *Damoans* high peak is a Town called *Nova*, in which were about a hundred Families. A young man Son to *Hodge Suare* or *Aſhuerus* (the *Persian* Merchant that died in *London Anno Dom.* 1625. and Brother to *Mahomet* whom we buried at Sea) hearing of our paſſing by, came out accompanied with feveral of his friends and kindred to invite us to his houſe which was about a mile thence: He was apparelled in a robe of Cloth of Gold, had upon his head a Tulipant of Silk, and was gallantly mounted. His Mein was good, ſo was his Civility: prevailing with the Ambaſſadour to go a little out of his way to accept a Collation, ſuch as the Countrey and ſmall warning could provide, it was with ſuch chearfulneſs as gave his Lordſhip and reſt of the Company good ſatisfaction. Thence we haſted towards *Damoan*: where as we deſcended down a ſteep hill, we paſſed by a black Tent pitched in a pleaſant place near the Road, filled with above thirty Women and Men, who at firſt I thought were ſolemnizing their *Boalia* and *Pagana-lia*, but it proved a Wedding. Staying there a while we ſaw the Bride, about ten years of age, but the Groom was thirty. Many Bride-maids came out to admire us, whom we no leſs wondered at: for their faces, hands and feet were upon that ſolemn occaſion painted in various forms with birds, beaſts, caſtles and flowers; their arms and legs chained with manilio's or voluntary bracelets, or rather fetters of Braſs and Silver, which in their *Moriſco* made them appear not unlike the *Arcadian* Shepherdſſes as deſcribed in Roman-

Romances. Having presented them with a small offering we left them, that night making *Damoan* our manzeil.

Damoan, whether it be the relict of *Ghabor* or *Halab* is uncertain: but by the Jews, in these parts called *Jehuds*, their long captivity and abode here, seems to be one of them. And that the *Ave* and the *Cuthai* were transplanted by order of the *Assyrian* Monarch into *Samaria* from these parts is imagined: It is a Town of good repute amongst the *Persians*: some write it *Damawan*, but I took it according to their pronounciation. The North Pole is there elevated fix. and thirty degrees, twenty minutes; and longitude is eighty eight. It is included by a skirt of *Taurus*, in the *Kaboncharion* Province (part of *Ghelack*) and this was the limit of *Mediato* the North. In old times here lived the *Parasitacene*, mountaineers mentioned by *Strabo* in his 11. and *Herodotus* in his 1 lib. A Town pretty well watered it is, for a branch of *Gozan* refreshes her. *Ben-Jonas* (whose Travels *Arias Montanus* had a good opinion of) draws this *Gozan* all over the *Persian* Dominion, where-ever any *Jews* were planted: but erroneously, for it is restrictive. *Damoan* is peopled most part with *Jews*, who in this place are two hundred Families. The *Buzzar* is built aloft, and scarce worth the climbing to, except it be to buy wine and fruit which is had here in plenty and at easie prices. Two days we stayed in *Damoan* to recreate our wearied bodies; but on the thirteenth of *June* we departed, and that day rode to *Bomabeem* five and twenty miles from *Damoan*.

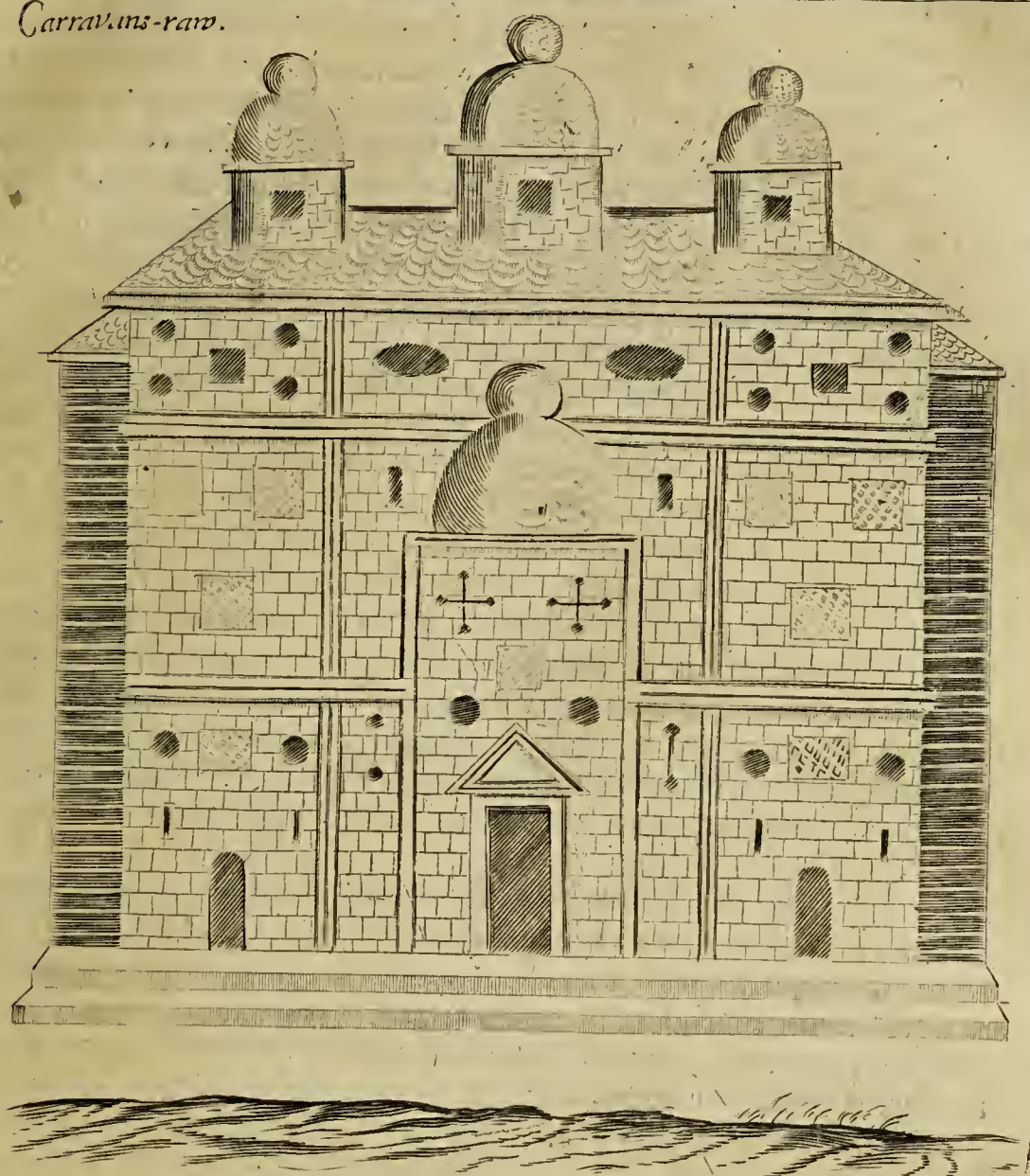
And now we are in *Media*, a word of her. *Media* (saith *Polybius*) is scituated in the center of the greater *Asia*; accounted a rich and noble Countrey. The fictitious *Greeks* perswade that it takes its name from *Medus* Son of *Jason* and *Medea*, *Ætas* unfortunate Daughter. More certain it is that the name is derived from *Madaï* *Japhets* third Son, Son of *Noah*; for the *Medes* and *Persians* before *Cyrus* his time in Scripture as well as profane Stories are ever called *Madaï* or *Medi* and *Elamita*. By the *Greeks* sometimes you find them called *Hara* from a City and River there; by the *Arabs* *Algebal*, by reason it was hilly. And note-worthy it is what *Mela* lib. 4. c. 3. observes concerning the descent of the *Medes* from the *Sarmatian*, (from whence the *Saxons* also;) *Madaï* (saith he) à *Sarmatis*. *Sarmata Medorum sunt soboles. Sermo enim his inter Scythicum & Medum ex utroq; mistus, &c.* And from thence as *Trogus Pomp.* lib. 41. The *Sarmati* are called *Sarmadaï*: a pretty conjecture. It was anciently divided into two, viz. major & minor: the minor was *Atropatia*, (*Tropatena* in *Ptolomy*, *Atropatena* in *Pliny*, from *Atropatus* one of *Alexanders* Captains;) and *Media major* or *Azarka*, at this day *Sheervan* i. e. milky plain where *Ecbatan* the Metropolis once stood.

'Tis divided into *Gheylan* (*Gheyle* in *Ptolomy*, *Cadusia* in *Pliny*,) *Deylan*, *Vaaz-pracan* and *Thezican*, thole are *Atropatia*; in which we might include part of *Armenia*, *Jelphy* or *Chiulful* being there seated, and *Nassivan* (*Artaxata* of old.) *Sheirvan* has *Aderbayon*, *Harran*, *Sultania*, and *Tabriztan*, which are in *Media minor*. To the North it has Mount *Taurus*, *Parthia* to the South, *Bactria* confines it East, and on the West it has the greater *Armenia* and part of *Assyria*. *Pausanias* errs in calling this *Aria*. A rich and puissant Countrey it was in the worlds infancy: but whether by the consuming hand of War, or Gods Justice in revenge of so many holy Christians that *Chozroe* massacred, I cannot say; but now it is a barren and miserable soil, compared with the Phoenix of Isles great *Britain*; who all things considered equals the best compacted pleasures of these Asiatic Provinces: Nevertheless, it has been fruitful you may say, if *Pope Pius*. the second took his information right out of *Strabo*, as that an *Hippobotos* or Horse-pasture here should nourish fifty thousand breeders: of which the *Nysæan* race was most of price; so called from the City *Nisa*, one of *Bacchus* his Towns which *Hydaspes* watered; and concerning which *Lucan* lib. 6. has this remembrance, *Qua rapidus Ganges & qua Nysæus Hydaspes Accedunt pelago.* The Course of which River is much controverted, some placing it in *Assyria*, others in *Media*, but *Plutarch* rightly in *India*, *apud omnes satis constat Hydaspen, fluvium India non Media, &c.* being indeed a Branch of the River *Indus*. Here also *Alexandropolis* was founded by *Alexander*, of which at this day nothing remains. And albeit by the report of Writers this Country was then verdant and pasturable; yet little grass is to be found at this day, not only here, but over most part of the *Persian* Monarchy, save in Valleys and where Rivers are: But in stead thereof Camels abound, who make a shift to live even in Sandy Desarts, and crop the boughs of trees or shrubs which rarely they meet with. The Dromedary and it are of one descent, but vary according to the Countrey they breed in: In *Bactria* and *Persia* they have but one gib or bunch, the *Arabian* being oft-times double. In *Gesner's* History of *Quadrupedes* the *Gyrass* is also mentioned. A spotted Beast with a neck much longer than a Camel, the fore-legs longer than the hinder, begot says he by a Male Camel on a Female

Female panther. But no such Beast in *Persia* either could we see or hear of. The Males in rutting time burn with too much heat, and grow foaming frantick towards copulation; yet as some write, in that distraction will by no means commit incest, nor will they go willingly without their consort: They couple backward, go great ten months, commonly have but one at a birth which they suckle two Years apart from company, not losing their milk by a second conception: They live threescore Years, labour much, feed little; refrain drink three days, but then quench their thirst immeasurably: Their milk is cordial; their flesh rank and lean; yet in *Asia* prefer'd before Beef, Veal or Pork, which I suppose is because that *Mahomet's Alcoran* or rather *Ozman's Parady* commends it. For albeit Camels flesh was of old eaten by the Oriental Nations as *Diodorus* writes, yet *Camelus cibus est insalubris*, says *Galen*. From *Bomaheem* we travelled to *Tyroan*.

TYROAN by her continued greatness, antiquity and station, seems to be that *Rhazunda* which *Strabo* mentions: Seated it is in the midst of a large level or plain; and albeit at a distance it be environed with Hills, yet one way it affords a large horizon. The air is temperate in the morning and towards Sun-set; but in the Sun's meridian we found it very hot. The Houses are of white bricks hardned by the Sun. The City has about three thousand Houses; of which the Duke's and the *Buzzar* are the fairest; yet neither to be admired. The Market is divided into two; some part thereof is open, and other part arched: A Rivolet in two branches streams through the Town, serving withal both Groves and Gardens, who for such a favour return a thankful tribute to the Gardiner. Adjoyning the City, the King has a very large Garden fenced with a high Wall of mud, no less in circuit than the City. The House where we lodged overtopped all the rest; from whose high Terrass (early one morning) I took a prospect both of City and Countrey: I could perceive thence that most of the Masters of Families slept nightly with their *Seraglio's* upon the tops of their Houses, which were spread with Carpets; some (I easily perceived) had three, some six Women about them wrapp'd in *Cambolines* or fine linnen: but this curiosity (or rashness rather) had like to have cost me dearly, the penalty being an Arrow into his brains that dares to do it; which but for the privilege of the place and that I was in my own Countrey habit, had been executed. The Carravans-lodge here for elegance far exceeds the *Meschit*: the Inhabitants are pretty stately, the Women lovely, and both curious in novelties; but the jealousy of the Men confines the temper of the weaker Sex; yet by that little they adventured at, we might see *Vetitis rebus gliscit voluntas*. *Zenal-chan* was Sultan of this City, a Man of little worth in our apprehension: For albeit he had been Ambassadour from *Shaw-Abbas* to *Rodulph* the second the German Emperour, which no doubt instructed him in some punctilio's of good breeding and expressing of civilities to Strangers; nevertheless, whether his late Employment, or his Favour with *Abbas*, or his Wealth or rather his vexation for *Nogdi-beg* his Cousin; all or some of these made him so very discourteous, that albeit our Ambassadour in civility sent to visit him, he returned a sleight thanks without a re-visit, which we thought barbarous. The Pole Arctic is elevated in *Tyroan* thirty five degrees forty minutes; fourscore in longitude. From *Tyroan* we travelled to a Village called *Charah*, an inhospitable place; for it afforded us instead of sustenance, torment; such as the scalding sand and frying Sun could operate: Nevertheless in old times this has been of that repute as gave Name to the Countrey round about it, such time it was called *Kyr* or *Chyr*, but not that mentioned *Amos* 1. 5. *Josephus* places it in *Media superior*, and by him mis-spell'd *Cyrene* or *Kyrene*, by which name the *Persians* also call the River *Cyrus*; and by reason that thither the *Assyrian* Prince *Tiglath-Phillizar* transplanted the Inhabitants of *Damascus* 2 *Reg.* 16. 9. (under-going the like destiny their Neighbours the *Jews* tasted under *Salmanasser*) sometimes by some it has been called *Syro-Media*; mentioned in *Esay* 22. 6. where 'tis said, That *Elam* bare the Quiver and *Kyr* the Shield. This is more likely to be that *Kyr* than *Karizath*, as *Hyrcania* is called by some, as I lately observed. But at this day save this small glimpse nothing remaineth. From hence to *Tauris* is two days riding. The Carravans-raw is thus shaped.

Carravans-raw.



TAURIS, the late *Median* Metropolis is situate in that part of *Media* which of old from one of *Alexander's* great Officers was called *Atropatia*. The *Turk* and *Persian* call it *Taberyz* and *Teneris*: but in the World's adolescence 'twas known by other Names; as of *Achmetha* which we find in *Ezra*; after that *Ecbatana* in the *Apocrypha*; *Ctesias* in his *Persica* calls it *Achbatana*; *Amatha* the LXXII. Interpreters; *Cordina* others; and some *Tigranoama*; who by analogy have mis-placed her in *Syria* from a City there called *Egbatana* converted into *Epiphania* by *Antiochus*: by othersome called *Arsacia* (of which were divers) and *Europus*, which *Ptolomy* mentions and places under thirty seven degr. North. The primier Founder of this noble City is not agreed upon: *Lib. Judith* it is said, That *Arphaxad* built it, he that was slain in the Mountain *Ragan* by *Nabuchodonosor* the great Monarch of *Assyria*; who after he had destroy'd that City returned to *Nineveh*. Othersome *Diocles* the *Mede*; and some say *Dejoces* *An. Mundi* 3296. Others toil brought the Water thither by a deep channel from the Mountain *Orontes*. Howbeit, *Josephus* assures us that it (or rather a Royal Palace for the King) was built by the Prophet *Daniel*. *Ædificavit Daniel Regiam Ecbatanam Media opus elegantissimum & arte minobilitarunt*; A Temple dedicated to *Diana* whom they called *Anaya*, whose pillars were over-laid with gold, as was the roof, and the pavement was *Mosaick* Marble of various colours; so excellent as gave occasion to *Polybius* lib. 10. to say, *Urbes omnes alias Ecbatana opibus & magnificentia longe superasset*. In that Temple the great *Artaxerxes* sequestred the fair *Aspasia* whose Beauty made him and his Son competitors, as *Plutarch* in the Life of *Artaxerxes*. To return: By the name of *Ecbatan* she was best known, and had then her most magnificence; for saith *Strabo*, it was fifteen *Italian* miles about, having Walls strong and stately, seventy cubits high and fifty broad, beautified with many lofty Towers and Battlements; and the like we have in *Judith*: Within were numbred many noble Palaces; but that which *Daniel* built (the *Mausoleum* afterwards of the *Median* Kings) was

was most magnificent, which remained entire and undemolish'd in *Josephus* his time; and some whiles after: That built by *Darius* was no less splendid; for most part was of Cedar-wood, the roof being studded and plaited with burnished gold; of both which nothing now remains save memory; and I can hardly say memory, since some (but frivolously) make question whether *Tauryz* be old *Ecbatan*; and whether it be in *Media* or no. But if to be under *Baronta*, if to be 36 degr. 50 minutes, if to shew the ruins of *Tobias* his Grave, if to be the Burial-place of Kings, if to be the Metropolis time out of mind, if to be the City from *Jerusalem* N. E. four hundred farsangs can make it *Ecbatan*; or if the authority of *Ananias*, *Petrus de la valle*, *Leunclavius*, *Teixera* and *Ortelius* will serve, it will then appear to be *Ecbatan* in *Media*; and the rather from this additional authority out of *Polybius*, *Media sita in mediterraneo Asia Regio est opulentissima, cujus Caput est Ecbatana*: Upon whose destruction by the *Assyrians*, *Rages* (mentioned *lib. Tobit* and called *Ara* formerly) became the head City of *Media*: but *Ecbatan* afterwards recovered its liberty though not former glory. *Pliny* also hath this note, *Ecbatana* (meaning *Ecbatana*) *condita est à Seleuco Nicanor Rege distans à Caspiis portis 20000 passus*. So as *Ptolomy's* conceit of *Tabryz* (mistaken in the *Tau*, a *Gamma* being printed erroneously for it) to be in *Assyria*, of *Cedrenus* and *Haithon* in *Armenia*, of *Chalcondytes* in *Persia*, of *Niger* in *Pers-Armenia*, and of *Paulus Venetus* in *Parthia*; what were these conjectures but taking rise from the Monarchique Titles of *Assyrian*, *Armenian*, or *Parthian* as they swayed then, and the rest made Provinces; but chiefly from the mistake how *Armenia* was divided; part of *Armenia* extending South from *Araxis* into *Atropatia*, *Artaxata* being the Metropolis, and from whence the Name *Pers-Armenia* was compounded: which is not above 36 degrees though *Ptolomy* makes it 40. for by *Abulfeda*, *Ulughbeg* and other Geographers of those parts, the latitude of *Taurys* best agrees with the situation of *Ecbatan*.

Tabriz then is a City both great and populous, famous for an in-land Trade; and so well governed, that it is no terror to such as repair to buy and sell there, for all it is a Garrison. The situation is near the Mountain *Orontes* or rather *Baronta*, which is a part of *Taurus*. It is compassed with a mud-wall five miles about: the Houses after the common mode are flat at top; their material Sun-dried bricks. The *Buzzar* large, the Gardens lovely: That to the South-east was planted by King *Tamas* and much spoken of; but the *Turks* Horses have lately grazed there. It hath but a small supply of fresh Water; yet what it lacks in that, fire and flame supply; the Sun, Wars rage, and civil broils having more than sufficiently parched her. To pass by the revolutions of the Empire, the *Turks* first passage six hundred Years since, *Tamurlanes* rage and the like; remember we onely those irreconcilable Factions, the *Envicaydarlai* and *Namidlai* that for three hundred Years so persecuted one another with implacable wrath, as they engaged in their quarrel nine other Provinces, who at length grew so engaged amongst themselves, that not onely this City but *Media* and *Armenia* became well-nigh depopulated: the *Gibelyns* nor *Roses* parties or factions out-matching them: so as in fine they made an easie entrance to any invader. *Selym* the Grand Seignior was the first espied it; and to become an eye-sore to *Tamas* Son of *Izmael* their inveterate adversary, sends a *Bashaw* thither with an Army who ransacked it *An. Dom. 1514. Heg. 894.* without much resistance. And *An. 1530. Solyman* seconded it with so much fury that it flamed many dayes; the insatiate *Turks* pillaging without mercy, turning topsie-turvie all they met with, and into a Chaos those elaborate Walks and Gardens which *Shaw-Tamas* so much delighted in. Reviving again, it again was made prostrate to *Ebrahim Bassa's* luxury, sent by *Solyman* at the instigation of *Ulemus* a *Persian* Traytor, albeit Brother-in-law to the King: at which time *An. 1534. Heg. 914.* the *Turks* plundered it. But *An. 1585. Heg. 965.* it groaned under the greatest suffering, when *Ozman* the wrathful *Bassa* slave to *Amurat* the third subduing it, perpetrated all manner of hostile cruelty: till thirty Years after by that incomparable Prince *Emyr-hamze-myrza* (elder Brother to *Shaw-Abbas*) it was re-gained, re-built, and fortified against the future insolence of those Barbarians. For 'twixt this City and *Ardaveil* he gave the *Turks* a notable defeat: and after that, *Abbas* himself *An. 1619.* near the same place did the like; which for the future has quieted it under the *Persian* Government. *Tauris* is distant from *Cazbyn* seven days easie journey; from the *Mare Caspium* as many; from *Araz* (a City of good Commerce in Silks, and through which *Araxis* streams) six; from *Derbent* eight; from *Spahayn* seventeen; from *Shyrax* thirty; from *Ormus* fifty; from *Jerusalem* fifty; from *Aleppo* thirty, and from *Babylon* thirty or thereabouts.

Three days journey from hence is *Sumachy*, which some pronounce *Shamakie*; a Town consisting of four thousand Houses or thereabouts; well peopled and of good resort by Merchants

Merchants from *Russia* and *Armenia*, being thence the road-way to *Cazbyn*. The North Pole is here elevated 39 degr. scituate it is in that part of *Media* called *Atropatia* by old Writers, and pretends that it had its foundation laid by *Shamuc Zeddaule An. Dom. 990. Heg. 370.* from whom probably it took its Name having some coherence with it. The ground is good in which 'tis feated, and watered by a pretty River, so as it bears both Corn and Grapes in plenty: and though the place be level, it nevertheless has a large and delightful prospect towards the North-west; but of most remark is a Fountain or Spring near the Town, which instead of sweet Water sends forth a Stygian liquor, thick and clammy; both in colour and taste resembling Tar; and not unlike that bituminous liquid substance at *Hait* upon *Euphrates*, in the High-way as Travellers pass from *Bagdat* to *Aleppo*: This onely is in much less quantity, and not put to like uses. *Tauris* was the Royal Seat of several Kings, the last of which was *Obdolo-chawn*, who died and was here buried *An. Dom. 1566. Heg. 946.* leaving behind him a Son called *Syrvan-Sha*, who finding himself unable to sway a Scepter so near to *Abbas* the *Persian* King, prudentially submitted his Royalty, and enrolled himself a Tributary Prince under his Empire. Now albeit the City is commonly reputed of good defence, yet it was unable to keep out the *Turkish* Army at such time as that old fretful wretch *Mustapha* with fire and Sword invaded those parts and turned most of the Towns and Villages into ashes; this place especially parching by the heat of his wrath, and the Inhabitants suffering under the edge of his merciless Sword, the heads of so many of the besieged being upon the surrender whipt off as raised a Monumental-pillar, which served as a Trophy to express his savage fancy.

Next night we made our Manzeil at *Sangurrabaut*, a Town consisting of an hundred Cottages. In this place we buried a civil Gentleman Mr. *Welfit* our Camarade and Countrey-man under a broad-spreading Chenoar-tree, and fixed a brazen scrole over him which spake his Name and Nation. This was the utmost we could do in that posture we were: Nevertheless, *Ut Te postremo donarem munere mortis*, give me leave to add this Distich to his memory.

*We have deplor'd thy death: th'ensuing Tears
Thy Kin will pay thee Tribute with their tears.*

*Mors tua non careat fletu; linquamus Amicis
Mœrorem ut celebrent funera cum lachrymis.*

From *Tabriz* we travel through *Sultany* to *Cazbyn*, the Hills *Zagri* and *Coatri* interposing. And,

Next night slept in the open Fields under a bespangled Canopy, the Firmament; the next in *Shaw-De*, i.e. the King's Town, his Purgatory rather; if a conspiracy of loose and scalding sand, burning Sun, and mean Cottages could make one; for the Houses there differ little in shape or closeness from Ovens; so as the People all day bake themselves in them in stead of Caves and Grots, which serve well to abate the extreme ardour of the Sun: a People so discourteous, that our misery nothing afflicted them. Now, in regard that the heat derived from the Sun arises from the reflexion of his beams darted upon the surface of the Earth, where the Sun casts his beams perpendicular, (which is onely within the torrid Zone) the heat where the reflex is most, must by consequence be greatest. But that the heat should so exceed here at such a distance from the Tropick, was doubtless from the quality of the Earth and inflam'd air that render it so intemperate to us, though better endured by the Natives, who from their cradles are inured to it. Custom is a second Nature. In probability this was the Land of *Nod*, i.e. banishment, into which *Cain* wandered after he departed from the presence of the Lord; for this Countrey is East from *Eden*. And whereas he built *Enoch* the City, albeit it has lost the Name, the Mountains *Enochi* nevertheless are not far distant hence being part of *Taurus* and neighbouring the *Bactrians*; albeit that name is found also near *Pontus* and *Albania*, as some have placed them. From that hateful Town we halted, and next night got into *Cazbyn*.

CAZBYN (or *Kazvin* after the lisp of *Persia*) is that same City which was known to ancient Topographers by the name of *Arsacia* or *Arsifaca* which *Strabo* mentions; so named from *Arsaces* that valiant *Persian* who ruled here *An. M. 3720.* and from whom the ensuing Kings *honoris gratia* were stiled *Arsacide*. This was two hundred and fifty Years before the Incarnation of our Saviour *CHRIST*; and is accounted the first that made *Media* an Empire in despite of that *Seleuchus* who was Son to the great Monarch of *Syria* *Antiochus* surnamed *Theos*. By command of *Nycanor* it was afterwards called *Europus*; but lost that Name when it bended under the next conquest. It is likely this was that *Rages* (a City in *Media* as appears in *Tobit*) whither the Angel went from

Ecbatan to receive the ten Talents (of our money about three thousand pounds) *Tobias* was to receive from *Gabael* son to *Gabrias* his kinsman. Their Talent of Silver contained 3000 Shekels, i. e. 375 pounds; the Greek Talent being but 175 pounds sterling: but a Talent of Gold was twelve times as much. I am not ignorant that some make *Ediffa* in *Mesopotamia* to be *Rages*: but that is unlikely; for then what business had they from *Niniveh* to go to *Ecbatan*? (in the way no doubt or not far deviate to *Rages*) a contrary way leading to *Ediffa* which was situated 'twixt *Tigris* and *Euphrates*: besides, it is said in the Apocrypha that *Rages* was in *Media*, which *Ediffa* is not; and whereas no part of *Media* is nearer than a thousand miles from the holy City, *Ediffa* is not above five hundred. In one Author I find it called *Hispian* meaning *Hispahan*; and if so, he is much mistaken, that City being two hundred and seventy miles from *Casbyn*. Whence the Word *Casbyn* is fetcht I could not learn: but I suppose from *Cowz-van* i. e. a Vale of Barley; as *Sheir-van* is a Vale of Milk, &c. or else from King *Cazvan* as they call *Acem-beg* the *Armenian*: or may it not be the reliet of *Casbira* an old City which *Strabo* placed here? for if I should deduce it from *Chazbi* as the seventy interpreters translate it in *Gen.* 38. 5. or from *Casiphia* whence several of the *Levites* and *Jews* transplanted by *Salmanassar* and by order of *Artaxerxes* were led back to build the Temple at *Jerusalem*, as in *Ezra* 8. 17. or otherwise from *Casapa* in *Hyrkania*, as some have fancied, it would relish of too much affectation. The signification of *Exile* is unknown by interpretation or occasion to the Inhabitants, except the broacher of that conceit had recourse to the Idiom of the old *Parthians*. *Heylin* in his Geography makes this City and *Spahawn* one, in which conjecture he is mistaken.

The North Pole is here elevated 36 degrees and 15 minutes, longitude 85 degrees 30 minutes. By King *Tamas* (Son of *Ismael*) it was made the Metropolis of this Monarchy the better to affront the *Ottomans*. The Kingdom it stands in is *Media*, the Province *Sheirvan*, that part which is called *Deylan*: removed from *Tabryz* a hundred and eighty miles English: from *Hamadan* (the Sepulture of Queen *Ester* and *Mordchai*) a hundred and ten. Now concerning the derivation of *Hamadan*, it is obscure; so that whether built or named in the memory of *Hamdan* the son of *Disan* the son of *Seir* the *Horhite* mentioned *Gen.* 36. I know not; but famous it is at this day, especially for being the burial-place of *Avicenna* (born at *Samarchand*) a man in his time of incomparable Learning and Industry as to Nature; as may appear by near a hundred books he wrote concerning Physick and Philosophy, as also a Dictionary of Stones and Herbs, Poems concerning the Soul, &c. From *Sultany* (the residence of six Sultans) 'tis ninety, some say fifty; from *Ardavyl* (the Seignior of the *Abasians*) eighty; from *Gheylan* seventy; from *Ferrabaut* two hundred; from *Samarchand* five hundred; from *Ormuz* eight hundred; from *Babylon* five hundred; from *Jerusalem* a thousand; from *Spahawn* two hundred and seventy; from *Shyrax* four hundred and ninety; from *Kandahor* five hundred and fifty miles English, or thereupon.

Casbyn is at this day for multitude of buildings and inhabitants, the chief in *Media*, and equal for Grandeur to any other City in the *Persian* Empire, *Spahawn* excepted. It is seated in a very large and fair even plain, no hill of note in thirty miles compass over-looking her: a champaign it is yielding grain and grapes, but little Wood saw I growing there. Here *Ephestion* (*Alexanders* Favourite) was buried: but the Monument upon which the Macedonian Conqueror expended twelve thousand Talents is not now to be seen, for Time has devoured it. It has a small stream flowing from *Abonda* (*Baronta* of old) which gives the thirsty drink and mellows the Gardens: from whence by its refreshment and the Peoples industry they have abundance of fruits, rice, roots and flowers in variety. I think the reason why we saw no great Rivers in any Place, is from their forcing it into Sluces and Channels under the Earth (as *Cyrus* did the deep River *Gyndes*, which a great Scholiast wrests for *Ganges* instead of *Gybon*) to bring it by subterranean passages to such Towns as have none but by that kind of Derivative: inso much that if *Indus*, *Euphrates* and *Ganges* were amongst them (I mean where the Countrey is most peopled) doubtless they would make them kiss the Sea in five hundred ostiums or branches. Such fruits as I remember we saw here were Grapes, Oranges, Lymes, Lemons, Pomcitrons, Musk and water Melons, Plums, Cherries, Peaches, Apricocks, Figs, Goose-berries, Pears, Apples, Pistachoes, Filberds, Haselnuts, Walnuts, Almonds and excellent Pomgranads; Dates there were also, but such as came from *Laristan*. And several Gardens we saw here very pleasant; for being furnished with Trees of several sorts and watered with fresh springs, they become replenished with fruits and flowers of several kinds besides those lately mentioned; which together with the warbling birds that are numerous there, render the place extraordinary delightful.

Casbyn is circled with a wall, but of little force against an adversary; the compass is about seven miles; families are towards twenty thousand, and the people not fewer than two hundred thousand that live there. The Buzzars are large and pleasant, but inferior to some about her. The Mydan is uniform and beautiful, the Kings Palace and Haram are nigh the great Market; low it is, built of raw bricks, varnished after the mode of Paynim painting, in blew, red and yellow tinctures, mixed with Arabick knots and letters of azure and gold. The Windows are large, trellized and neatly carved. Within it is of usual splendor; most of the rooms be arched, the roofs and sides neatly painted in grotesque: the ground was also richly spread with Carpets of Silk and Gold, than which no Potentate in the world has more or better. And here 'tis worth the remembering what *Mortis-Ally* (*Omers General*) took from *Jezdgird* the *Persian King* when he was vanquished; a Carpet that was sixty cubits square, very curiously wrought with figures and precious stones of several colours resembling flowers: whose border had the representation of the Earth, beautified with herbs and flowers as in the spring; and the materials with which it was woven were Silk, Silver, Gold and Stones of inestimable value: By which it appears, that this excellent Art of Carpet-making was anciently practised in *Persia*.

Near the Palace Gate is a great Tank or Magazin of water made at the common charge, and almost finished at our being here. The Hummums (or sweating-places) are many, and resplendent in the azure pargetting and tiling wherewith they are ceruleated: the vulgar buildings also content the Inhabitants, but to a discerning eye yield little admiration. The Gardens are many and large; but with those in *Spahawn* and *Shyrax* not to be compared. The *Meschits* are not two thirds so many as *John of Persia* computed long ago to be above 600; nor those so fastidious in pyramidical aspirings, nor curious in architecture, nor in-side glory, as in many lesser Towns. So as I cannot enlarge her praise, save that in Spring and Autumn I believe it may be a temperate and inticing climate: but in Summer and Winter extreme in contraries; the Sun frying them with his oblique flaming glances, and *Hyems* a while no less benumbing them with his icicles.

Here we met the Pot-shaw again who got into *Casbyn* two dayes before us: And at his entrance into the Seat-royal instead of distributing the accustomed Royal Benevolence of giving a crown piece to all the women at his return after a long progress, (which the Ancient Kings of *Persia* ever used and *Alexander* doubled to those that were with Child, and for omitting which *Ochus* is taxed,) *Abbas* exercised his severity. For it seems that forty Camels entring loaden with Tobacco out of *India*, (the drivers being ignorant of a late prohibition, the King sometimes commanding and restraining as reason of State invited,) *Mamet Ally-beg* the Favourite (wanting his piscard) commanded the penalty be executed, which was to crop their ears and snip their noses; offering withal to his angry Justice a dismal sacrifice of forty load of Tobacco which was put into a deep hole that served as a pipe, and being inflamed, in a black vapour gave the Citizens gratis for two whole days and nights an unpleasing incense.

After some stay, Sir *Dodmore Cotton* to quicken his dispatch visited *Mahomet Ally-beg*; who according to his education entertained the Ambassador with a supercilious look, advising him to trust his secrets to his Cabinet, wherein as he would have him to understand the Mysteries of the whole State were locked; the King by reason of other great affairs expressing a willingness that it should be so. The Ambassador in any other place than *Persia* might have sleighted his proposition: but perceiving no other remedy, and desiring to haste home, imparted so much as he saw necessary. In answer to which, he soon perceived that touching Sir *Robert Sherley* he was to expect no further satisfaction, his adversary being dead and at the *Caspian Sea* the King having sufficiently honoured him: but to speak truly, the Pot-shaugh had then no affection for him, when probably by reason of his old-age he was disabled to do him further service; adding (but out of an enemies mouth) that his Ambassies to the Princes of Christendom were but complements of ordinary moment. But when our Ambassador objected, he was in person there to justify his Commission; that he had the Kings Letter of credence, sign'd and stamp'd by the Shaugh himself; and that it had been a dangerous presumption for Sir *Robert Sherley* to look *Shaw-Abbas* in the face had he been an Impostor; the Favourite was convinced we thought, for he had no further objection, save That so our Ambassadors pleased to lend him that Phirman Sir *Robert Sherley* brought for his justification, he would return it him next day, with his Masters sence concerning it.

It was no small vexation to our Ambassadors to treat in this sort by proxy: but *Necessitas cogit ad turpia* is an old saying: and three dayes passed ere *Mahomet Ally-beg* would either vouchsafe to return the Letter or give that satisfaction he promised. Howbeit,

at length he came in person and told the Ambassador, That the King had look'd upon it, denied it to be his, and in passion burnt it; and that Sir Robert Sherley had liberty to depart. Now albeit our Ambassadour very well knew this undue practice, yet it was in vain to challenge the Pragmatick Pagan; nor knew he any recourse by Justice to ease himself, such was the constitution of that time and place: and by the enquiry then made, it was very well understood, how that he never shewed it the King, nor had made further scrutiny concerning it. The truth is, he was brib'd, but by whom is not necessary to be mentioned: for *Abbas* by this got the worst, seeing in this transaction he was dishonoured; otherwise his justice and prudence would have appeared more to Sir Robert's Vindication: Besides, the discontent he expressed against *Nogdibeg* (as noted) and *Ebrahim-chan* his Son, who durst not appear at Court whiles Sir Robert Sherley was there, nor many months after till *Synal-chan* had mediated his peace (albeit not he but his Father had offended) made it as apparent as the Sun, that there was jugling. The truth is, the wicked practice of these parts is such, that when any are super-annuated, according to the Proverb, seeing they can do no more Work they are to expect no more Wages; and accordingly Sir Robert Sherley through old-age being disabled to serve the *Persians*, that made them both sleight his person, and retrench his pension; even then when he most expected subsistence and merited their best acknowledgments. But this bad requital of good service is no new thing in *Persia*: witness that which *Plutarch in vita Artaxerx.* relates concerning *Antalcidas* a noble *Spartan*; who whiles that State was paramount, no man in the *Persian* Court was more regarded: but suffering an eclipse at the battel of *Leuctra* (attributed to the good conduct of *Epaminondas*) the *Spartans* dispatched *Antalcidas* to the *Persian* King for supplies; whose reception was then as sleight as formerly it was honourable. And hence came those discontents, nay that Arrow of Death that arrested him: for upon the thirteenth of July (in less than a fortnight after our entring *Casbyn*) He gave this transitory world an *ultimum vale* in his great climacterick. A Family of so good antiquity, that the naming serves to illustrate it without any Hyperbole. This Gentleman made good the old Proverb, That 'tis better to die honourably than to live with obloquy. And (wanting a fitter place for burial) we laid him under the threshold of his door without much noise or other ceremony. He was Brother to two gallant Gentlemen Sir *Anthony* and Sir *Thomas Sherley*; deservedly ranked amongst the greatest Travellers of their times, and (by their great experience) qualified for most eminent services both Civil and Martial. So as in the due Encomium of such, give me leave to apply what learned *Casaubon* has observed upon *Strabo*, *Etenim Poete prudentissimos Heroum pronunciant eos, qui multis peregrinationibus usi sunt & varia loca pervagati, Multorum vidisse Hominum cum moribus Urbes.* Together with that of *Ecclesiasticus* 34. 9. where (in the old Translation) 'tis said, *A man that hath travelled understandeth much; and he that hath good experience talketh of wisdom: but he that hath no experience knoweth little. When I travelled to and fro, I saw many things, and my understanding was greater than I was able to express; oft-times was I in danger of death, but by those things I had deliverance.* In some measure verified in these Brethren; who in passing through strange Countreys escaped many dangers, wherein nevertheless they reaped much honour, and in which variety this Gentleman had his share; and no less tasted of sundry Princes favours: For, by *Rodolph* the second he was created a Palatine of the Empire; by Pope *Paul.* 3. an Earl of the Sacred Palace of *Lateran* from whence he was impowred to legitimate the *Indian* Bastards; and from the *Persian* Monarch he received several honourable Commands, and for whom he performed some memorable services: but when he most expected thanks, found least, in his old-age, even when he best deserved. Yet in that not unlike *Bellisarius*. Which I speak not by report. And therefore seeing he wants gilded Trophies to adorn his Sepulchre (albeit his Vertue can out-brave those bubbles of vanity) till some will do it better, accept this *Ultima amoris expressio* from him who so long travelled in his company, and so much honoured him.

En ego qui varios Terræq; Marisq; labores
Sustinui, fessum jam tenet Urna Senem.
Me Comitum Imperii dixit Germania; Roma
Jus dedit ut facerem barbara rura Cives.
Bella, Viros, Habitus, diversas nomine Gentes
Contemplans, placuit sic novitatis amor.
Ad Persas tandem per amoenaq; regna Sabæum
Fungar ut officiis, sorte vocante, feror.

Lo here, the limits to whose restless brain
No Travels set, this Urn doth now contain.
A German Count I was; the Papal State
Impower'd me th' Indians to legitimate.
Men, Manners, Countreys to observe and see
Was my Ambition and Felicitie.
The Persians last I view'd, with full desire
To purge my Fame, blurr'd by a Pagan's ire:

Which

Which done, Death stopt my passage. Thus the Mind
Which reacht the Poles, is by this Porch confin'd.
Reader! live happy still in home contents,
Since outward hopes are but rich banishments.

After Land-sweats and many a storm by Sea,
This Hillock aged Sherleys rest must be.
He well had view'd Arms, Men, and fashions strange
In divers Lands. Desire so make us range.
But turning course, whilst the Persian Tyrant he,
With well-dispatched charge, hop'd glad would be;
See Fortunes scorn! Under this Door he lies,
Who living, had no place to rest his eyes.
With what sad thoughts Mans mind long hopes do twine,
Learn by anothers loss, but not by thine.

Sed gressum Mors dira vetat; sub limine conder,
Viventi nullus cui modo Limes erat.
Lector abi, talem nec te quæstiveris extra,
Summa (scias) parva gaudia sede frui.

Post extant latos Terræq; Marisq; labores,
Parvula Sherleyum nunc tenet urna senem.
Arma, Viros, Habitus, diversas nomine Gentes
Contemplans; placuit sic novitatis amor.
Deinde retro relegens cursum mandata Tyranno
Undiq; Persarum, dum placitura refert.
Ludibrium fati! tegitur sub limine tecti,
Viventi nullus cui modo limes erat.
Quam deplorandis spes longas inchoat ausis
Mens hominum; exemplo sed sine disce tuo.

Let it not seem impertinent if I add somewhat to the deserving memory of his Wife, that thrice worthy and heroick Lady, *Teresia*. The Countrey she first drew breath in was *Cyrcaſhia*, that which *Pomponius Mela* calls *Sargacia*, near *Palus Maotis*, adjoyning *Georgia*, and 'twixt the Northerly parts of the Black and *Caspian* Seas. She was of *Christian* Parentage, and honourable descent. Her first relation to the Court was by being sent up to attend the *Sultana*, and by that means became sequestred to the *Haram*; where are many hundred Virgins admitted whom the King seldom or never sees; and for ought I could hear, to the King she was no otherwise related: He nevertheless has power to dispose of such of them as he pleases to his Officers, who esteem it no small honour to receive a Wife from his Royal Hands. According to which custom the Emperour of *Persia* presented her to Sir *Robert Sherley* as a testimony of his respect: which Lady was a constant Companion to him in all his fortunes until death.

Such time as her beloved Lord lay dead, and she half dead through a long dysentery, to add to her affliction one *John* a *Dutchman* (rather a *Jew*) a Painter, regarding neither her Sex, Profession nor disconsolate condition, complots with *Mamet-Ally-beg* her Husbands enemy to ruine her; pretending an engagement her Husband was in to one *Crole* a *Flemming*; and knowing he was dead, referr'd himself to the testimony of the defunct to Witnels it, having no other evidence it seems to prove the debt. She might have paid them by like Sophistry, That if the dead Man would affirm it she would satisfie it. But the pretended Creditors haste to the Cawſee for a Warrant to attach her goods. Howbeit, a faithful honest Gentleman of our Company Mr. *Robert Hedges* by name, happily having notice, hastens to her House and advises her to make quick conveyance of her goods, which the poor Lady readily hearkens to, and forthwith tears the Satten-quilt she lay upon, shewing that vertue a stronger could not have bettered; and taking thence a Cabinet which contained some Jewels of value, being indeed the all was left her, intreats that worthy Gentleman to safeguard them till the danger was over. He readily obeys: and was no sooner departed, when *John* the Boor enters with his Catchpoles; who (without any Apology for their rudeness, or pity to her distress) broke-ope her Chests, and plundered her of what was valuable: for some rich Vests, costly Turbants and a Dagger of great price they took away; but finding no Jewels (such they had seen him wear, and the rich Ostrich-feather also, which they had woored in their Ostrich-appetite) they were madded at that disappointment, and made her Horses, Camels and Asses, (being all the personal Estate they could then come by) bear them company, not caring if the Lady starved. The Gentleman so soon as the storm was past returned, and besides words of comfort gladdened her heart in delivering her her Jewels again; of double value by that escape: without which I am perswaded her other fortune reached not to fifty pounds. A small provision for so noble a Lady; especially seeing Money is so useful in those uncharitable Regions. But God provided better for her and beyond expectation: having as I hear since placed her in *Rome*, where of late Years she lived with more freedom and outward happiness.

Omnia quæ de Terra sunt in Terram convertentur, we learn from *Ecclus.* 40. 11. And in order thereto, like discontents, long conflict with adverse dispositions, and fourteen days consuming of a flux, (occasioned as I thought by eating too much fruit or sucking in too much chill air upon *Taurus*) brought that Religious Gentleman Sir *Dodmore Cotton* our Ambassadour to an immortal home: the 23 of *July* (eleven days after Sir *Robert Sherley*'s death) he bade this World *Adieu*. Our duty commanding us to see him buried in the best
fort

fort we could, we obtained a Dormitory for him amongst the *Armenian* Graves; who also with their Priests and People very civilly assisted the Ceremony. His Horse (which was led before) had a Velvet Saddle and Cloth upon his back: his Coffin was covered with a crimson Satten-quilt (black they account not of) lined with purple Taffata; upon his Coffin were laid his Bible, Sword, and Hat: Mr. *Hedges*, Mr. *Stodart*, Mr. *Emmery*, Mr. *Molam*, *Dick* the Interpreter and such others of his followers as were healthy, attended the Corps; and Doctor *Goch* his Lordship's Chaplain buried him: where his Body rests in hope till the Resurrection.

Now, although his singular Vertue and Memory will not perish, seeing 'tis acknowledged that *Evehit ad Æthera Virtus*; I wish nevertheless with all my heart that he had a Monument more befitting him, as some more eminent Memorial. For I may truly say he was *Vivum omnis Virtutis exemplar*; and therefore wish I could better express that *Supremum officium Amoris* I owe than by decking his Herse with these impolished *Epicadia*.

Quod procul à Patriis jacet hic qui conditur oris,
Nullum crede nefas illum pepulisse, Viator.
Regis amor Populq; fuit, pietate colenda,
Quorum jussa tulit per mille pericula Persis
Legatus: sed Fata premunt, nec foedera curant.
Si Virtus, si prisca fides, si gratia morum
Ossa beant, Tumulus sacer est. Quid tenderis ultra?
Mecha filet, Divum resonat Cazbena Britannum.

En! procul à Patriis situs est Cottonius oris,
Anglus in Assyria contumulatus humo.
Præstitit hæc Patriæ, jussisq; potentibus almi
Principis, obsequiis officiosus amor.
Excute mollitiem, quicumq; pericula lentus
Causaris, Cœlo par fit ubiq; via.

Lo! Noble Cotton far from home hath found
A resting place in the Assyrian Ground.
His Countreys love, and Duty to his King
So far, a willing heart from home did bring.
Harden thy tenderneß; no danger fear:
The way to Heaven, alike is every where.

The Burial of our three Ambassadors (you cannot otherwise imagine) was no small discouragement to the progress of our Travel being as a Body without a head. For though the *Pot-shaugh* seem'd to commiserate us as Persons left desolate in a strange Country (as an assurance of his respect having sent each of us two Vests of cloth of Gold) yet were we convinced, That he may well call himself a miserable Man, whose welfare depends upon the smiles of *Persia*. We prepared therefore to be gone; but could not till *Mahomet Ally-beg* gave his consent. Long attendance we danced e're we could procure a *Phirman* for our safe Travel, and that Letter we desired from *Shaw-Abbas* to our most gracious Sovereign: but at length importunity prevailed; so as we got it wrapp'd up in a piece of cloth of Gold, fastned with a silken-string, with a stamp of *Arabick* Letters curiously gilded upon paper very sleek and chamletted with red and blew, agreeable to the mode of *Persia*.

The King's *Phirman* was thus interpreted.

THE High and Mighty Star, whose Head is covered with the Sun; whose Motion is comparable to the Firmament; whose Imperial Majesty is come from *Asharaff*, and hath dispatched the Lord Ambassador of the English King, &c. The Command of the Great King is, That his Followers be conducted from our Palace of *Cazbyn* to *Saway*, by the *Daraguod* of *Saway* to the City of *Coom*, and by the Sultan of *Coom* to the City of *Cashan*, &c. through all my Territories. Fail not my Command. I also command them a safe travel.

July

Bahmen

Heg. 1008.

After

After thirty days stay in *Cazbyn*, about the midst of *July* we willingly bad fare-well to the *Persian* Court. But e're we go far let me give *Mahomet Ally-beg* our small friend his reward, that others may know him. His Birth-place was *Parthia* (from *Parah* which signifies to fructifie;) his *Almuten* calculated, the aspect was found happy: and in him the *Machiavellian* Motto verified, That a drachm of good Fortune is better than a pound of Vertue. In a happy minute *Abbas* by accident casting his eye upon him, Magick infusion it had it seems; for from a very mean condition he was called to Court, robed in gold, and quickly made the Magnet of *Persia*. So that we see there is no Soul so base, but is capable in some degree of exalted Vertue; as appears in this example: For by being a Favourite he quickly became *Regis aures & oculi*: and of such reputation that he was acknowledged the Idol of the time, intrusted by the King, and in a short space acquainted not onely with the Intrigues of State, but quickly learned to steer the Helm of *Persia*. His yearly in-come at our being there by many was estimated *viis & modis* upwards of 100000 pounds *Sterling*: which may well be, seeing scarce any *Mirza*, *Cawn*, *Sultan* or *Beglerbeg* that depended on the *Pot-shaugh's* smiles, but in an awful complement had no other way to make him their Friend but by some annual piscash or other. His Wealth and Favour with the King made him vain-glorious, and with delight beheld himself in a false glass, which represented him much greater than he was: An humour (as one well observes) so poysonous, that it usually swells the bladder of Vanity with so much wind of Ambition as makes Men conceive they shall evermore be Fortune's darling; But Fortune not seldom in sport, like the Eagle with the Tortoise, raises them aloft, on purpose to make their descent the greater. A Favourite therefore in the height of his prosperity, ought in prudence to contemplate his slippery standing; and how that Fortune is in nothing so constant as Inconstancy. His presence was comely; his countenance pleasant, made the more amiable by many complemental smiles: He was of a big full Body; large eyes and nose he had, and mustachoes in excess: at this time aged about forty, a third of which he had been Fortune's Minion. But no sooner was old *Abbas* by impartial Death struck from the Helm of *Persia*, and young *Soffee* made the Royal Steer-man, when *Mahomet's* supercilious looks were humbled; yea, his splendor (in the setting of his Master) quickly darkned: so as we see that true which sayes, That ordinarily Advancement and Honour change Mens minds from better to worse; *Solus Vespasianus* (sayes the Historian) *mutatus in melius*. For *Mahomet-Ally-beg* his imperious disposition and avarice heaped most Mens contempt upon him, insomuch as any now dares brand him with becoming *Epithetes*; and his Estate being so vast, the very weight threatned to press him to ruin. In this we also see, That Vertue is the best basis for Nobility: An ornament that gives Princes Courts the best lustre; albeit Favourites and great Officers seldom trace her steps, as if inglorious; but such rather as suit with their ambition, and have a tendency to delight and advantage. This makes the People sigh, beholding the wicked in authority, *Proverbs* 29. 2. Of all others the *Shyrazian Dynast* most affrighted him when he darted him frowns of death: But (*non semper feriet quodcumque minabitur*) a black mist of unexpected destruction fuming from young *Soffees* brows (of the right stock) sent *Emangoly* first to an untimely grave, and soon after the *Beglerbeg* his Son to bear him company: neither to be descended of loyal and Princely Sires, to have *Abbas* his Oath of safety, to be Protector of *Persia* during the nonage of the Infant-King, to have famed the Crown by many heroick services, nor to be *Emangoly-cawn* could repel the deadly shaft of jealousy; but in the meridian of his course and glory, in the extreme of his hopes, and when so long a fare-well was least thought on, he and his are hewn down, making good that of the *Satyrical Poet*, *Ad generum Cereris sine cade & vulnere pauci Descendunt Tyranni*; His pride amongst the Natives, perfidy to the *English*, his cruelty at *Ormus* in *Arabia*, crying for revenge. In which examples we see fulfilled, That as nothing is more proud, so nothing is more miserable than Man. Whiles *Mahomet-Ally-beg* shakes off his rags of discontent, and afresh ingratiates himself; at this day moving in a sphere of greatness.

Abbas the *Persian* Emperour was of stature low, of a quick aspect, his eyes small and flaming, without any *palpebra* or hair over them: he had a low forehead, but a high and hawked nose, sharp chin, and after the mode of *Persia* was upon the chin beardless; his mustachoes were exceeding long and thick, and turned downwards. He was born in the Year of *Mahomet* 938. King of *Hery* fifty Years, Emperour of *Persia*, &c. forty three, died aged seventy in the Year of our account 1628. of their *Era* 1008. in *Cazbeen*. His Heart, Bowels and Carcass were parted and buried in *Ally-Mosched*, in *Cazbyn*, in *Ardaveil*, or at *Coom* some say; so as few it seems know the certainty of this distribution.



The Eastern Monarchs at this day continue the custom of their Predecessors ; who delight more in Epithetes of Vertue than in Titles of Kingdoms. They accounted it an effeminate vain-glory to stuff their Letters or when they sent their Ambassadors abroad to forreign States to guild their greatness by accumulation of Names of Provinces : In which respect the German Emperour got little in the late Letter he sent *Abbas* ; the beginning of which was so filled with Titles of his Empire, that after he had heard half a dozen he had no patience to stay the reading of the rest. Which also is the reason that the Muscovite (unless necessity enforce) seldome or never sends thither his Ambassadors. Nevertheless, the prolixity of Titles and Epithetes is no less redundant in another kind, adorning his Letters and Dispatches with Hyperboles of his resemblance to the Sun ; his affinity to the Stars ; and agreement with the sweetest and rarest sorts of fruits, flowers, gems, &c. As also with the Epithetes of wise, famous, sweet, victorious, merciful, just, beautiful, courageous, &c. Howbeit, the Titles of the Persian Monarch may be these.

A B B A S Emperour, or Pot-shaw of 1 *Persia*, 2 *Parthia*, 3 *Media*, 4 *Bactria*, 5 *Ortispans*, 6 *Chorasán*, and 7 *Aria* ; King of the *Ouzbeg* 8 *Tartar*, 9 *Hyrcania*, 10 *Draconia*, 11 *Evergeta*, 12 *Parmenia*, 13 *Hydaspia*, 14 *Sogdiana*, 15 *Paropamisá*, 16 *Drangiana*, 17 *Arachosia*, 18 *Mergiana*, 19 *Carmania*, 20 *Gedrosia*, and as far as 21 *Indus*. Sultan of 22 *Ormus*, 23 *Chorra*, 24 *Arabia*, 25 *Susiana*, 26 *Chaldaea*, 27 *Mesopotamia*, 28 *Georgia*, 29 *Armenia*, 30 *Iberia*, 31 *Mengrellia*. Mirza or Prince of the Imperious Mountains of 32 *Ararat*, 33 *Taurus*, 34 *Caucasus*,

1 *Pharsy*, 2 *Arac*, 3 *Shervan*, 4 *Sablestan*, 5 *Candahor*, 6 *Trocharistan*, 7 *Erey*, 8 *Zagathai*, 9 *Mozendram*, 10 *Turquestan*, 11 *Syrgian*, 12 *Phargan*, 13 *Thalecan*, 14 *Maurenahar*, 15 *Kalsistan*, 16 *Sigistan*, 17 *Maqueron*, 18 *Istigiaz*, 19 *Kyrman*, 20 *Laristan & Cizcan*, 21 *Syndè*, 22 *Aimusia*, 23 *Larr*, 24 *Jaziry*, 25 *Chusistan*, and

and 35 *Periardo*. Commander of all Creatures from the 36 *Caspian* Sea to the 37 Gulph of *Persia*. Lord of the four Rivers of Paradise, 38 *Euphrates*, 39 *Tigris*, 40 *Araxis*, and 41 *Indus*: Of true descent from *Mortis-ally*: Governour of all Sultans, Emperour of Mussulmen, Bud of Honour, Mirrour of Vertue, Rose of delight, &c.

26 Keldan, 27 Diarbec, 28 George, 29 Armeny, 30 Karkash, 31 Vaspracan, 32 Aramnoh, 33 Tauracow, 34 Naugracott, 35 Jarval, 36 Deriob-korasan, 37 Deriob-Farfee, 38 Phrat, 39 Diglah, 40 Araff, 41 Synde.

And although to the modest Reader a great deal of ostentation appear in these blustering Titles, yet will they seem but small when we parallel them with Kings of old and at this day in other places. For such was the amplitude of *Nebuchadnezzars* Kingdom that in *Dan. 2. 39.* 'tis recorded, wheresoever the Children of Men dwelt, beasts of the field or fowls of the air, he gave under *Nebuchadnezzars* hands. To *Ahashuerus*, *Omnem Terram, & omnes Maris Insulas fecit tributarias*, *Hest. 10.* To *Cyrus* the Lord God of Heaven gave all the Kingdoms of the Earth, *Ezra 1.* And by Monarchs of the then known world, *Xerxes* (as *Æschines* writes) in his Letters proclaims *Se esse Dominum omnium Hominum ab oriente Sole usque ad occidentem*, Sovereign Lord of all Men from the rising of the Sun to the going down thereof. *Domitian* (like *Pharaoh*, proudly scoffing, *Who is the Lord?*) in his Proclamations thus, Your Lord God *Domitian*. And *Caligula* blasphemously intituled himself *Deus opt. max. & Jupiter Latialis*. Now if he could have satisfied his Atheism with the title of an earthly God or of *Jove*, *Menander* and *Tzetza* had defended him, saying from *Homer*, *Rex est viva Dei imago in terris, & Reges omnes olim vocaverunt Joves, & Reges pro Diis habebant, &c.* *Sapores* Son to *Misdates* the *Persian*, *Anno Dom. 315.* also began his Letter to *Constantius* the Emperour in this sort (as *lib. 17. Marcellini*) I *Sapores* King of Kings, equal to the Stars, and Brother to the Sun and Moon. Which kindred to the Sun was also claimed by *Mark Anthony* that noble *Roman*, who called the two Children he had by *Cleopatra Sol & Luna*: both which nevertheless were led captive by *Augustus*, and to the end it might thereby be inferred, that both Sun and Moon were his inferiours. *Cozrhoes* also (*Ormisdas*'s Son) in the year of Grace 620. (the first of the Mahometan Accompt) scorning those of *Deus Terrenus* or of *Homo à Deo secundus*, blows himself up in this blaspheming proeme to *Mauritius* the Emperour: *Cozrhoes* great King of Kings, Lord of Lords, Ruler of Nations, Prince of peace, Salvation of men; among Gods, a man good and ever, among men, a God most glorious: the great Conquerer, arising with the Sun, giving eyes or lustre to the night, a Heroe in descent. From which affected pride those idolatrous slaves were induced to worship and to clamour out, *Tu es nostra Salus & in te credimus*. And whence the Poet to illustrate his Bees, sings

*Ægypt nor Lydia do their Kings obey,
Nor Medes nor Parthians half so much as they.*

*Præterea Regem non sic Ægyptus & ingens
Lydia, nec populi Parthorum, aut Medus Hydaspes
Observant, &c.*

From which examples others in later times have arrogated to themselves no less supereminency. For *Solyman Tsaccus* (that wrathful Turk) proclaim'd himself King of Kings, Lord of Lords, Emperour of *Constantinople* and *Trepizond*; Ruler of *Europe*, *Africa*, and *Asia*; Commander of the Ocean, and Conquerour of *Assyria*, *Arabia*, &c. Also *Amurat* his Grand-son stiled himself God of the Earth, Captain of the Universe, sacred Angel, *Mahomets* beloved, &c. At length the home-bred *Chynois* but th'other day sending his Ambassador to *Abbas* with an Epistle directed, To his slave the *Sophy* of *Persia*, the undaunted Emperour of the World (a well read man) sends greeting: Neither the Ambassadors brags that his Master had six hundred great Cities, two thousand walled Towns, a thousand Castles, sixty millions of Slaves, and a hundred and twenty thousand millions of Crowns yearly revenue could make his King there to be admired; or privilege his Ambassadors from dirty welcome: the haughty *Persian* spurning him back again, to assure his Master they neither believed him to be the Beauty of the Earth, nor (as he writes himself) Heir apparant to the Sun. His next neighbour and he being at odds for Title, the *Tartar* I mean (vulgarly the great *Cham*) A *Cham* indeed in his mistaken genealogy: For as some have writ, forgetting that his great Grandfire *Cingis-Cham* was a Black-smith, he blasphemously proclaims himself Son to the highest God, and quintessence of the purest Spirits: whence (as some Travellers merrily report) is ingendred that fanatick custome, some dayes after dinner to have his Herald by sound of Trumpet echo out to the other Potentates of the World that he has din'd, so

as then they have the liberty to go to dinner. What may we then think of the Peguan Monarch, of him of *Mattacala* and *Manicongo*, who nourish so high a conceit of their radiancy that Heathen Ambassadors and others are required to creep like Worms and hide their Faces, lest their eyes should be blear'd in gazing on such a lustre? Or of that fastidious *Monomotaphan*, who seldom goes abroad or shews himself, in compassion to his people, lest they should be struck blind in eying him, a curtain weakening the beams that otherwise would issue from his face; but are permitted to use their Ears to admire his champs when he eats and the gulps when he drinks: but pay soundly for it, at every gulp and cough (he coughs sometimes you may suppose of purpose) they shout for joy, and *Stentor*-like make the place to ring again. And seeing like pride appears in the Papal Prince *Boniface* 8. we find in *Fasc. Temp.* that not content with the Title of Universal Bishop, he intitled himself Lord of the whole World; but *Sextus* 4. his Successor soar'd a strain above him in that Panegyrick upon the triumphal Arch as he first entred *Rome* being writ, *In Terris, crederis esse Deus*. Therefore we may less wonder that *Prefter John* (*Neguz* they call him having never read *Saint Cyprian ad Quir. In nullo gloriandum est, nam nostrum nihil est,*) adorns his Myter with fifteen Provincial Titles, adding, That he is head of the Church, the Favourite of God, the Pillar of Faith; issued from *Solomon, David, Judah, and Abraham*; *Sions* prop, extract from the Virgins hand, Son of *Saint Peter* and *Saint Paul* by the Spirit, and of *Nahu* by the flesh; In these, more vagrant than his other restless motions; in vain secluding himself from the view of man by a thin lawn, since in his swelling imposthumes his Pourtrait is discovered: A Canker also spreading North as far the other way, to that other kind of Heathen Christian by name *Ivan Vasilowich* a Tyrannick *Muscovite*, whose Coronation *Anno Domini* 1584. was celebrated with wonderful magnificence, besides his Furs loading himself with two and thirty bubbles of ostentation. All which considered, we may say, Wellfare *Aurelius, Saladin, and Tamberlane*, Heroes as great, as victorious, and as terrible to the world as any of these we have lately named; who so detested flattery that they blushed at their deserved praises; and some at their burials causing their winding sheet to be displayed as an epitome of all they merited; proclaimed aloud, *Pulvis & Umbra sumus, &c.* But to return; let us now proceed on in our journey.

We left *Cazbyn* about ten at night, thereby avoiding the Suns too much warmth: and at his first discovery from the Antipodes got into *Perissophoon*: a small Town, but memorable in the sweet cool water we had there to quench our thirst with; an Element more useful than Fire in Sun-burnt *Asia*. Our next Manzeil was at *Asaph*. At *Begun* our next; observable in a royal Carravans-raw or Hospital of Charity, erected at the cost and care of *Tahamas* late King of *Persia*: And, did the water (which is blackish and unhealthy there) but correspond with other delights it has, it might merit better commendation. To *Saway* we got next night; a Town both great and fruitful: But that it is the ruine of old *Tygranocerta* i. e. *Tigrani civitas* (as *Bonacciolus* guesses) I cannot credit, seeing most place that City in *Media Superior* or *Artropatia* neighbouring *Armenia*. But that it was *Messabatha* or *Artacana* I more easily believe. The Pole is here raised 35 degrees, 7 minutes. A City I may call it, pleasantly upon a rising hill giving ground to twelve hundred houses, a sweet Rivolet from the Mountain *Baronta* refreshing it; from which and the peoples industry, the thankful earth retributes a Tribute in variety of choice fruits and grain, as Wheat, Rice, Barley, Figs, Pomgranads, Olives and Honey; the seven, the promised Land in the 8 *Deut.* 8. is commended for. I am sure of this, no place I ever came in more delighted me for aerial Musick; and of all the Quire, the Nightingale, twenty together (here call'd *Bulbuls*) claiming the preheminance; refreshment very acceptable to weary Travellers: a Bird whose excellency the second best of Roman Poets thus celebrates,

Scribere me voces avium Philomela coegit,
 Quæ cantu cunctas exuperat volucres.
 Dulcis amica veni! noctis solatia præstans,
 Inter aves etenim nulla tibi similis.
 Tu Philomela potes vocum discrimina mille;
 Mille potes varios ipsa referre modos.
 Nam quamvis aliæ volucres modulamina tentent,
 Nulla potest modulis æquivalere tuis.
 Insuper est avium spatiis garrire diurnis,
 Tu cantare simul nocte dieq; potes.

I must salute the curious Philomel,
 Which all the Birds in singing doth excel.
 Come pretty friend! my solace in the night,
 In all the Grove I find no such delight.
 A thousand warbling Notes thy throat displays;
 Which thy sweet musick chants as many ways.
 The vulgar Birds may strive to equal thee,
 Yet never can attain like harmonie.
 Their mirth doth last no longer than the day,
 But thine doth chase the silent night away.

Our next nights travel was over large plains, raised a little in many places by artificial
 mounts,

mounts, and here and there cut into trenches: notable no doubt in many gallant encampings; and memorable in *Lucullus* his captivating *Mithridates* that learned King of *Pontus*: But what that grand Epicure fortunately got, *Marcus Crassus* the covetous and richest Roman lost, after his impious sacrilege at *Jerusalem*, ravishing thence the holy reliques and so much treasure as out-valued six Tun of Gold: puffed up with so much wealth and his victories amongst the *Jews*, he resolves with fifty thousand men to forrage *Persia*; but *Herodes* (Son of *Mithridat* the third) courageously opposed him heereabouts, and following his Army into *Mesopotamia* near *Charras* the Romans were overthrown, and the avaricious Consul by *Spurnia* the General made his prisoner; yea, to glut his thirst (divine vengeance so ordering) as *Tomyris* did to *Cyrus*, the *Parthian* served *Crassus* so, forcing him to quaff a health to Death in pouring down his throat molten Gold: *Charras* formerly was called *Charran*, *Act. 7.* and *Haran* in *Esa. 37. 12.* and was situate near unto *Eden* in which God planted that Famous Garden we call Paradise; the place where *Abraham* once dwelt before his remove from *Ur* in *Chaldea*, where *Terah* was a Fire-idolater: called *Urche*, and by some Authors *Orche* and *Orcho*, near the Desart *Arabia*. In *Gen. chap. 10.* 'tis called *Calne*; in *Ezek. chap. 27.* *Carneh*: And after that *Calanneh* as *Appian* supposes; albeit some think the great City *Seleucia* upon *Tigris* not far distant thence to be it. The Countrey about it and part of *Arabia* was inhabited by the *Schenites*. But to return. By this overthrow given *Crassus*, the Roman power was exterminate in *Parthia*, fifty three years before the Death of Christ. Yet long the Romans sorrowed not; for *Mark Anthony* five years after by his General affronted them with better success; when the *Parthians* flight nor fight at that time helped them, their Prince *Pacorus* by his death disanimating them: affrighted in greater measure when *Phraartes* (*Mezentius* some name the parricide) deposed the valiant *Orodes* from Crown and Life, treason (the Devils vertue) perpetrating that the Romans could not do by generous conflict. Yet *Anthony* attempts revenge, but adverse Fortune suffered him not to thrive; such was the resistance he found by the *Satrapeni* (inhabiting *Media*) and the Armenian forces led by *Tigranes* a Captain that formerly worsted *Lucullus*. Howbeit, *Augustus* (in whose Reign our blessed Saviour became flesh; and *Janus* Temple was opened) by Treaty easily effected what his predecessors could not do by force; prevailing with *Phraartes* to vail bonnet to the Roman Diadem. But two hundred and thirty years after, one *Artaxerxes* a native *Persian* and royally descended; shakes off that servitude; not onely outbraving the Roman, but by a three dayes fight and victory over *Artabanus* revived the *Persian* name, which for full five hundred years had been subject to *Parthia*.

Alexander Severus (from *Julius Cesar* the four and twentieth Emperour) succeeding *Heliogabalus* the lustful receives a pragmatick Letter from the new King to restore what anciently adorned the Crown of *Persia*. This repugn'd the Roman Majesty, and thereupon marches to give him an account: but in careless passing over *Euphrates*, the Army was so suddenly charged by *Artaxerxes* that the Roman Emperour was routed totally: his bad luck not ending there; for *Maximinus* the *Thracian* soon after bereaved him of his Empire and the *German* assassinated of his life; his vertuous Mother *Mammaea* (*Origens* Profelyte) associating the Emperour in his death as she had formerly in his glory. *Licinius Valerianus* surnamed *Colobus* undertook then to rule the Empire, and took upon him to over-rule the rising *Persian*: but neither his eloquence which was notable, nor Army which was great, could do what a Supreme Judge had decreed otherwise; for *Sapores* with an undaunted party denied him entrance; and in the trial the Romans were defeated; but which was worse, *Valerian* himself being taken prisoner was to his dying-day (and to the astonishment of all Tyrants) made a foot-stool for *Sapores* to tread upon whenever he mounted: the Justice of God herein being singularly manifested, by compensating the Emperour in this singular abasement and odious servitude for his cruelty and extreme rigour extended to the Orthodox Christians, many thousands of which he had martyr'd, and amongst the rest Saint *Lawrence* that noble witness, who upon a grid-iron was in a most horrid and inhumane manner broiled to Death. But have I not wandred too far in reviving the memory of *Parthia*? For by this we are entred *Coom*: where having refreshed our scorched and wearied bodies three dayes, of so noble a place I could not chuse but make this following observation.

C O O M (in the latitude of 34 degrees 40 minutes) is a City at this day of special note in *Parthia*; placed in the mid-way betwixt those two royal Cities *Cazbyn* and *Spahayn*: A City which (if fame say true) for Antiquity and quondam greatness gives place to no other in *Persia*; whether considered in the Name *Ganna* (a name it once bore and by assimilation thought by some to be that *Guriana* which in old times was a Town of singular note; but erroneously as I conceive, seeing that was under five degrees further latitude

and by *Ptolomy* placed in *Mergiana*: Or in the name *Arbaſta*, ſo called from *Arbaces* the *Mede* who in the year from the Creation 3146. laid the foundation or rather new-impoſed the name ſoon after the deſtruction of *Nineveh*, to whoſe overthrow he moſt contributed: Or in *Coama*, which is a name I find recorded in *Ptolomy* and *Diodore*; and being then of that eminency as gave the adjacent part of that province the name *Coama*, & *Regio Cominſana*, as I find in *Strabo lib. 11.* and alſo in *Ptolomy*. Notwithſtanding, ſome there be and that of approved authority, who take this City rather than *Spahawn* to be that which by reaſon of its hundred gates the *Grecians* termed *Hecatompulos*; and may be granted ſeeing the latitude is the ſame which *Ptolomy* gives it.

Nor was this place leſs conſiderable for magnitude than antiquity: for *ἡ πόλις* by *Arabian* Geographers it is one of the four beſt Cities that Empire had; and the Inhabitants have a tradition, That for bulk it was once comparable unto *Babylon*. Friar *Odoricus de Friuli* alſo reports it to have been full fifty miles in circumference, and that for greatneſs it gave not place to any other City in *Aſia*. Howbeit, the circuit it then had cannot by any marks now extant be diſcovered: but that it was a large Town is diſcernable both by the ruubiſh appearing in ſeveral places, the foundation of Temples, and other publick Structures. Now ſeeing ſome Travellers have vouchſafed this City ſo immense a body, it gives me the invitation to take a retroſpect of other great and famous Cities; which if it be a vanity, I have no better excuſe than by remembring that *S. Auguſtin* made it one of his three wiſhes, To have ſeen *Rome* in its glory.

The greateſt Cities that ever were, without all peradventure were *Babylon* and *Rome*, (with which I might rank *Nineveh*;) Emperial during ſuch times as thoſe Monarchs ſwayed their Scepters over the Univerſe. That hyperbole mentioned at *Shyrax*, which deriſively term *Cairo* and *Damaſcus* Villages, I willingly pretermit; for ſince their fall, new *Babylon* and new *Rome*, that is to ſay *El-Cairo* and *Conſtantinople*, are by moſt ranked amongſt the greateſt Cities of the World. Concerning *Babylon*, being now ſo near the place, I ſhall here onely note her circuit: *Solinus* (who gives the largeſt meaſure) reports it to be four hundred and eighty furlongs, which according to our admeaſurement is about threeſcore *Engliſh* miles. And *Rome* (in *Nero's* time at full growth) had fifty: of which laſt, the extent may beſt be imagined by the number of thoſe free Denizons enrolled into Cenſe that were able to bear Arms, which as *Lipſius* and others relate were 463000. and could not exceed one third of the whole, Women, Children and Servants comprehended. And if we ſhould allow old *Rome* in its flouriſhing ſtate to have been fifty *Italian* or *Engliſh* miles about, which is a vaſt circuit; yet cannot we grant that it was ſo thick built, nor with Houſes ſo large for habitation or ſo high as are now in *Paris* and *London*; theirs ſeldom exceeding 2 ſtories, I mean the common ſort of Buildings; but granting that the Houſes in old *Rome* might exceed for number, yet were they not ſo fill'd with Inhabitants. *Rofinus* in his *Antiquit. Romæ* divides old *Rome* into 13 Provinces, each Province contained a hundred Houſes, called Regions by *Romulus* at the foundation: But the greatneſs of *Rome* was principally increaſt by the many publick Structures and Temples it had. *Quod magnitudinem Romæ adauxit fuerant Tempia & multifaria ſacrorum locorum, ubi ſigna & ſtatua deorum, hominum & animalium, ponuntur.* Thus enumerated: *Hippodromos, Equiria, Circos, Theatra, Amphitheatra ludorum & Naumachiorum fora, Cœnacula, Curia, Baſilicas, Regias, Obeliſcos, Comitia, Septa, Caſtra, & alia publica Ædificia, Nymphaea, Thermae, Lavacra, Mauſolea, Sepulchra, 1055 Lacus, ſeptem Campos, Hortos amplos & quamplurimos, iſtos præſertim Domitii & Getæ Imper. (as Strabo lib. 5.) Fontes, Vineta, & plurima vacua ſpacia, & quidem late patentia, in quibus nulle Ædes conſpiciabantur:* which put together, muſt needs take up a great part of the City. But that it was fifty miles about is to be queſtioned: *Quamvis ex Vopifci verbis depravatâ putant ambitum Romæ fuiſſe quinquaginta milliaria, tamen ex Rufo & Victore qui poſt Conſtantinum Imperat. vixerunt, circuitum Romæ non fuiſſe ampliorem quam nunc antiqua mœnia complectantur: Bozius de ſtatu Italia fol. 284.* Now whereas I named *Cairo* and *Conſtantinople* as the greateſt Cities of recent times, it was partly for their being adopted into the names of thoſe two former; and ſome Travellers as yet continue that repute concerning them, although I am of another opinion: For, *Cairo* is well known to be a long and narrow ſcattering piece, or rather pieces of Towns patcht together, and falls much ſhort of that grandeur ſome report it: *Affectus ſum admiratione (ſaith Ludovicus Rom. Patricius, being at Cairo) reperta eſt iſta Civitas fama longe inferior. Tanta enim non eſt inventa, quanta erat rumor. Neque Urbe Roma ambitu major eſt, licet multò frequentior; longe plures habens indigenas, vicis etiam quamplurimis diſpergitur:* albeit *Villamont* report it otherwiſe; and *Albicius Stemmata Chriſtianorum Principum*, who have it by report onely, the other being an Eye-witneſs. And concerning *Conſtantinople*, it is a great and populous City; yet has not

not above twelve *English* miles compass, the Houses very mean and low built, and within the Walls are many Gardens and wast places: but were their circumvallations treble to what they are, they would fall short of what old *Rome* and *Babylon* are reported. Those also, when I consider the many and great Gardens and Orchards they then probably had, (for without doubt that high raised Garden which *Nebuchadnezzar* erected upon arched pillars was for admiration and prospect over the City which was founded upon a level ground, rather than that there wanted Garden-room in *Babylon*;) as at this day *Constantinople* and *Cairo* have, and according to the recent mode of *Spahawn*, *Agray*, and other the greatest and noblest Cities of the Orient, (for as to the greatness of those of *China* I give little credit;) I am perswaded that those vacant and pleasurable places took up well-nigh half the ground within those Cities. So as by what I have considered and observed, I am not afraid to say, That it is probable some of our *European* Cities are not less numerous in Houses and fixed Inhabitants, than those I named. For albeit in *Spain*, *Italy*, *Germany*, and the *Netherlands* there are very many large and beautiful Cities; yet there find I none that for greatness and populousness are comparable to *Paris* and *London*; which two, like the reflex of the two great Luminaries, appear the greatest: and of those, to which the precedency should be given, is work for a more accurate observer. Nevertheless, though by the vogue of most Travellers I well know that *Paris* has the first place attributed; I grant it is so increased since I was there, being upwards of 20 Years, that I am not qualified to give a judgement: But on the other side, *London* is also increased since then, even to admiration: so that were the length of *London* drawn into a circle (the shape that *Paris* bears) taking in all that Building which is contiguous, it is believed the diameter would equal if not exceed *Paris*. And as to number of Inhabitants, the addition it has from the Sea by People from *exotique* places, gives it a capacity above *Paris*, and as by the Weekly-Bills of Mortality is presumed. Moreover, the number of Gardens, Cemeteries and like places adjoining Religious Houses and Churches, Colledges in the University, besides those belonging to the King, Princes and other of the Nobility there, with the great number of Tennis-Courts in *Paris*, take up much more spare place than *London* doth, which especially within the Walls is most compact and thronged with Houses, with few Gardens or like vacant places interjecting. But supposing that the narrow Lanes where Coaches, and Alleys where Men can hardly pass (which also are good Buildings) were expatiated and extended to an equal breadth with the broadest Street, doubtless either of those Cities would then swell beyond the compass either of *Babylon* or *Rome*, or any other; which nevertheless is submitted. This digression I have the rather adventured, observing how that foreign Writers either out of ignorance or envy speak sparingly of our Metropolis; and in rank, place it amongst Cities that be but of a second or third magnitude. Therefore to return.

The Name this City now bears has been variously pronounced, according to the different Dialect of Nations: Some call it *Coim*; others *Kom*, and *Kome*: *Oderic* calls it *Como*; but the *Arabian* Geographers *Comm*. The situation nevertheless is unanimously agreed to be in a large and delightful Plain; the Countrey for some miles about very fruitful in its soil, and the air exceeding sweet, seldom clouded with fogs or parched with heat, save when the Sun passes from the Vernal *Æquinox* to the Northern Tropick: the breezes also seldom fail them which allays the heat; likewise abated by those fruitful Gardens they have, whose Trees are their best umbrella's for refreshment as well as shade, bearing store of delicious fruits, namely Grapes, Pomgranates, Melons of all sorts, Pomcitrons, Apricocks, Plums, Pears, Pistachio's, Almonds, Apples, Quinces, Cherries, Figs, Wall-nuts, Small-nuts, Berries, and the best Wheat in *Persia* (*Gumbazellello* excepted:) the Peach or *Mala Persica* is also here abounding; a fruit and leaf so much resembling man's heart and tongue, that the *Ægyptick* Priests dedicated it to their Goddess *Isis* as the hieroglyphick of affection: probably that which *Virgil* in his *Georg* refers to,

*Media yields pleasant Apple of harsh juice;
'Gainst step-dames poyson nothing more in use.*

The City has about two thousand Houses, most of them of more than common structure; well built, well formed, well furnished: the Streets are spacious; the *Buzzar* beautiful; but the City is now unwall'd, according to the usual mode of Cities in *Asia*. The *Mosque* is famous and Venerable, having been richly and beautifully adorned by enshrining the Body of once amiable *Fatyma*, *Mortis-Ally's* Wife, Daughter and Heir to their Prophet *Mahomet*. The *Mesquit* is of *epirotique* form; the Tomb raised three yards

yards high covered with Velvet, and the ascent by three or four steps of refined Silver. And more than this, there is *Nullum memorabile nomen* that I could light upon; for *Shaw-Soffee* who succeeded *Abbas* was here since buried.

Such time as *Tamberlang* the Victorious *Tartar* (so I may well stile him, since in eight Years he conquered more than the warlike *Romans* could in eight hundred, as his acts writ by *Albacen* the *Arab* and translated by *John de Bec* Abbot of *Mortimer* testifie,) returned loaden with spoils of war, having hammered the brazen face of the *Turkish* insolence, *An. Dom.* 1397. *Heg.* 777. this poor *Coom* (amongst others) parched in the heat of his fury; not from any eye of rage or envy he darted, but from an imprudent provocation and affront which *Hoharo-mirza* (called *B'heder-cawn*) causlessly jealous put upon the triumphant *Tartar*; so ill resented, that no less than the loss both of his Life and Crown would expiate, making also many Men and Towns sharers in his misery; this place especially, (which but for the *Ardaveilian Syet* his requesting mercy had been levelled with the Earth, plough'd up and salted:) But in the fable weed she is now apparelled: For great *Coom* is now onely *Magni nominis umbra*. So as we see Towns die as well as Men, and may sigh with melancholy *Statius*,

Quicquid habet ortus, finem timet, ibimus omnes,
Ibimus. —————

————— Death is the common Friend!
For what e're had beginning, shall have end.

From *Coom* we rode to *Zenzen*, of old *Zoara*; and thence to *Cashan*, *Cassaim Cluverius* mis-spells it: a City from *Coom* removed six and thirty miles; the way easie and plain, albeit sandy.

CASHAN, where the Artick elevation is 34 degr. 7 minutes, longitude 86 degr. may worthily be reputed the second Town in *Parthia* for grandeur, wealth and beauty: distant North from *Spahawn* sixty long *English* miles: and from *Cazbyn* South two hundred and ten or thereabouts. Whence the Name derives it self, the illiterate *Cashanians* could not tell; but my conjecture is that 'tis borrow'd either from *Cushan*, which in the *Syriack* signifieth heat or blackness; or from *Cassan-Mirza* Son to *Hocen* Son of *Ally*; or else from *Shaw-Cashan* (Son to *Axan*, begot by *Tangrolipix* *An. Heg.* 582. of our account 1202.) subjected by the *Great Cham*; or (which best pleases me, if ancient enough) from *Ushan-Cashan* the *Armenian*, (*Acen* or *Cassan-beg* some call him) who in the Year of our Lord 1470. of *Mahomet's* flight from *Mecca* 850. vanquished *Malaontres* (whom some call *Abdulla-chawn*) the last of *Tamerlang's* progeny that ruled *Persia*.

At this day it is a City both great and lovely, and ancient too; for *Oderic* intitles it a noble and renowned City in his time: and as now it is well seated, comely built, and abundantly peopled; over-topt by no Hill, unseasoned by no Marishes, nor watered by any great Stream; which chiefly augments the heat when *Sol* approaches *Cancer*: But which rages there in no less violence is *Scorpio*; not that in the *Zodiack*, but real *Scorpions* which in numbers engender here. A little Serpent of a finger long, (which makes me marvel at *Cedrenus* who sayes there are *Scorpions* 2 cubits long in the *Brachmans* Countrey, *i. e.* *India*;) like but less than our Cray-fish; and is the onely creature that stings with his tail, some flies excepted: Of great terrour in the sting; and so inflaming, as with their invenomed arrow some die, few avoid madness, at least for a whole day; the sting proving most dangerous when the season is hottest, which is when the *Dog-Star* rages. And as it was said of another, *Una eademq; manus fert vulnus opemque*: so in this malady is no such remedy as by applying the oyl of *Scorpions*. The Poet so advifes,

Quæ nocuit serpens, fertur caput illius apte
Vulneribus jungi, fanat quæ sauciat ipsa.
Ut Larissæa curatus Telaphus hasta.

The Serpent's head joyn'd to the wounded part
Fitly is said to heal th' infected smart.
Like Telaphus cur'd by Achilles Dart.

The execration is, *May a Scorpion of Cashan sting thee*. But which is more remarkable, and agreeable to what *Pliny* in his *Natural History* reports of the *Scorpions* in *Mesopotamia*; they say, and we found it true; some of them creeping into our Rugs as we slept, they seldom or never hurt a Stranger. *Holler* affirms how that one who exceedingly loved the smell of Basil, being dead had a *Scorpion* found in his brains: howbeit, the *Ethiops* say, That to eat Basil is an Antidote. But *Maimonides* the learned Jew in his *Conn. Ethici*, sayes, *Contra ictum Scorpii urina filii est propinanda quadraginta dierum, ad mensuram quatuor ovorum*: the quantity of 4 egg-shells full of a Child's urine drunk forty dayes cures the sting of a *Scorpion*: But what *Pliny* reports, That *Crabs* having their claws

claws broke off and buried in the Earth, will become Scorpions, *fit fides penes Authorem*. The *Africans* report, That 'tis a present cure to anoint with garlick. And *Pontanus* writes, how that one stung with a Scorpion was helped by drinking Frankincense with the sculpture of a Scorpion resolved into powder. Howbeit, the *Persians* usual remedy is to bleed and bathe the affected part with Scorpions oyl; or otherwise to hold it over the head of the Scorpion, first being soundly bruised.

This noble City is in compass not less than *York* or *Norwich*, about four thousand Families being accounted in her. The Houses are fairly built, many of which are pargetted without and painted; the *Mosques* and *Hummums* are in their cupoloes curiously ceruleated with a feigned Turquoise: the *Buzzar* is spacious and uniform; furnished with Silks, Damasks and Carpets of silks, silk and gold, and of course thum-d-wool; no part of the World having better or better coloured. Here are also store of Spices and other Merchandize. Besides, the People here (the fruit of Industry) be more civil, no less active, and as trim and rich in their attire as I could observe in any other part: and by reason they allow few to be idle, here are full Manufactures of Silks, Sattens and cloth of gold curiously wrought and coloured, no better in the World; and in such plenty that one *Cartwright* an *English* Merchant who was there about the Year 1600. spares not to averr, That there was then more Silk brought in one Year into *Cafhan*, than broad Cloaths are into *London*. Here also they have a singular Art in dying or colouring of Silks, and staining of Linnen-cloth like the *Indian-Pantadoes*. They also make very curious lively flowers and knots, and in beautiful colours upon Leather which are very lasting and for several uses. In a word, a more industrious and civil People, or a Town better governed *Persia* elsewhere has not. Here is no want of pleasure neither, abounding in Gardens, Fruits, and Corn, by the elaborate *Tymars* made to fructifie, which being cultivated, retribute a gainful acknowledgment. The *Carravans'-raw* in this City is very noble, nay I may say an unparallel'd Fabrick of that kind, by many degrees preceding all other *Carravans'-raws* we saw in *Persia*; this being both large enough and fit enough to lodge the Court of the greatest Potentate in *Asia*. A Royal foundation it is, being built by *Abbas* for Travellers to repose in *gratis*, and to express his magnificence as well as charity. The whole Building is grounded with Marble, rising from the ground six foot; the residue is brick arified in the Sun, pargetted and adorned with knots and fancies of *Arabic* Characters, in azure, red, and white colours laid in Oyl, after the mode of *Persia*. It is a perfect quadrant; for each angle from one another are two hundred paces, the whole eight hundred. In the umbilic of this Court is a square Tank filled (by an *Aquæ-duct*) with crystallin water. This royal Inne has also adjoining it such Gardens as rather exceed than want to display the founders munificence. Here is not any other memorable Antiquity that I could hear of, save that *Nycador-Og-lan* the Usurper who died frantick was buried here *Anno Heg. 655.* and he scarce worth the Memory. More than which I have not to say concerning this City, other than that several conjectures by learned men have passed, Whence the Wise-men came that presented our blessed Saviour with their offerings, who were without doubt the first-fruits and called of the Gentiles; waiting the accomplishment of *Balaams* Prophecie mentioned in *Numb. 24. 17.* *There shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy the Children of Seth:* which was gathered more from this of their Prophet than any other Astrologic computation. Now that they were Gentiles is evident; that they came from the East, undeniable: But from what City or Province no less disputable than the place of their burial. The word *Magus* is proper to *Persia*, *Persia* is East from *Bethlehem*; so as some are of opinion they came from hence; others say from *Shushan* where then flourished an Academy. Nevertheless, the people here have a Tradition, That those three Wise-men or Kings went hence; which some say were intombed in *Cullen*. Howbeit, *Melchior* perswades us they came from *Sheba* in *Sabea*: and *Ex orientali Arabia regione, Reges ad colendum Christum venerunt*, saith *Postellus*, The Kings came from the East part of *Arabia* to worship Christ. Others labour no less to bring them from the *Omerits* in *Æthiopia* South. From *Babylon* othersome think they came: from *Ormus* some would have them; a conjecture as likely as it was Paradise. *Ceyloon* and *Taproban* have been thought their Countrey: But if you please to trust *Friar Oderic* of *Friuli*, *Cafhan* was it. And his conjecture is not amiss, seeing that *Theophylact* and other ancient writers, as also *Saint Chrysostom* in his 6. *Hom.* upon *Saint Matthew* affirms, that the *Magi* who came to worship Christ, were *Persian* Princes. But seeing this is a work of such difficulty, let me rather busie my brains in quest of what a *Magus* was, since *Simon Magus* through his black Art has in common acceptation rendred the name odious; and under which Title, Witches, Sorcerers, Enchanters,

chanters, Fortune-tellers, or pretending Calculators of Nativities, Hydromantiques, Pyromantiques, and other Diaboliques have cloaked their trumperies; altogether unworthy the name of the *Persian Magi* which was an honourable Epithete, and peculiar to *Persia*. Such as excell'd in Philosophy and Piety, *Suidas* terms them *Philosophi & Philothei*. Which nevertheless has been attributed though under other names to such as amongst other Nations were studious in Philosophy and the Liberal Sciences; such as after the Dialect of their Countreys were called *Gymnosophisti*, *Brachmanni*, *Tallapoy*, *Chaldei*, *Druides*, *Bardhi*, &c. who in their times were contemplative and studious in the secrets of Nature, which in the worst sense and vulgarly as commonly accepted is called Magick; but Judicial and Natural Astrology in a more favourable, and by the most learned: And in which, our most ancient Philosophers the *Druides* (long before the *Saxons* entrance) were excellent, as I might prove by many instances; but that one out of *Pliny's* Natural History *Plin. lib. 30. c. 1.* may serve, That the *Britains* were so addicted unto Magick as in that Art they were the first that instructed the *Persians*; an Authority that serves well to reprove *Tully*, who rashly intitles the *Britains* barbarous; albeit I suppose he did it upon the general account as they usually stiled all those Nations, *Quibus nec linguam nec legem Romani dederint*, who derived neither their Laws nor Language from the *Romans*. And in that the *Greeks* were even with them, when they comprehended the *Romans* under that attribute. Now the difference twixt the *Magi* and *Pseudo-Magi* are these. Common custom (saith *S. Hierom*) apprehends that *Magicians* are no better than *Enchanters*; such as impostors now a days are rightly termed, who usually delude their customers with fallacious words and species, or otherwise practise an unlawful correspondence with *Satan* in his black Arts, like those *Jannes* and *Jambres* who resisted *Moses*, and either by a *deceptio visus* or diabolical enchantments imitated *Moses*, until by a supreme vindictive hand upon themselves by that plague of Lice they were constrained to acknowledge the Omnipotency of God, and that *digito Dei* those wonders were performed by his Servant *Moses*, which they were not able to counterfeit, *Exod. 8. 19.* In which rank were *Elymas*, i. e. the *Persian Sorcerer* mentioned *Act. 13. 8.* and *Simon* first-damed *Magus* his Con-disciple, both which used infernal Arts, and were accordingly discovered and punished by the *Apostles*. Whereas contrarily, it may be presumed by the character given the right *Magi* (such as those were who come with their offerings to *Christ*,) that theirs was lawful: For, saith *Peter Martyr*, By the word *Magi* we understand Wise and Honest Men; and is the more credible, seeing that the definition of *Magia*, is no other than an elevated Wisdom and Science of the Harmony and consents of Universals in Nature, in which the *Magi* took an unexpressible delight. Now it will not be denied that the pleasures of the Intellect do far exceed those of the Affections; for in pleasure there is satiety, which is not attained to in knowledge; Satisfaction and Appetite (saith the Lord *Verulam*) being perpetually interchangeable. And *Apuleius* withall in his *Apol.* tell us, That *Persarum lingua Magus est, qui nostra, Sacerdos*: Which is probable, seeing that the *Jews* themselves had it in such estimation as it was a rule, how that in *Gemara-lege non adscisci in Sanhedrim Magia non ignaros, & 70 linguarum peritos*. With which agrees that of another; *Is Magus est qui Divinorum erat cultor & interpret*. And *Peucerus lib. de Divinit. Præ-erant Magi religioni Persicæ ut in populo Dei Levitæ, studiisq; veræ Philosophiæ erant dediti; nec usquam Rex Persarum poterat esse, qui non antea Magorum disciplinam scientiamq; percepisset*. Which we may the better credit, seeing *Cyrus* in that memorable conspiracy he made against his Brother *Artaxerxes*, perswading the *Greeks* to confederate with him, amongst other praises vainly arrogated to himself, one was, That he was more capable of Rule than his Brother for that he was the greater Magician; intending thereby *Bonas Artes & Munera Lingua, Stellarumq; vias & magni Sydera Cæli*, his proficiency in the Liberal Arts, Languages and Astrology. *Plutarch* also in the Life of *Themistocles* acquaints us, that of so high esteem were the *Magi* with the *Persian* Kings, as they frequently and delightfully heard their Lectures touching Philosophy and Art Magick. *Mantuan* also very rightly thus defines them,

Ille penes Persas Magus est, qui Sydera novit,
Qui sciat Herbarum vires, cultusq; Deorum.
Persæpolis facit ista Magos, prudentia triplex.

A Persian Magus call'd he is,
Who knows Herbs, Stars, and Deities,
All three learn'd in Persæpolis.

So as upon the whole it appears that the *Magi* were so called from their laborious scrutiny into hidden causes; by their practice and experience in Astronomy improving the theory as well as practice part. For by their careful observing the celestial motions, they comprehend their probable influences; and from thence divined many strange and notable

notable events in Nature, as Earthquakes, Inundations, Eclipses, distemperature in Weather, Revolutions of State and the like: but which was most considerable, by their contemplating the wonderful order, harmony and providence by which the Creature is made and governed, they duly magnified and admired the Creator; and from their customary diving into occult causes of Nature, were thence called Magical; albeit no other than a connexion of Agents and Patients in Nature, respecting each other; and by learned men, discovered to produce such effects, as to such as are ignorant of their causes appear strange and wonderful. But after this digression, I proceed upon our Travel.

The 23 of *August* we came to a Village called *Bizdebode*, which was about eighteen miles from *Cashan*: There we rested but one day. The next night we got to *Natane*, which some call *Tane*, and in probability takes name from *Nanea*; for *Diana* was there so called and worshipped. There goes a Tradition likewise, that the last unfortunate *Darius* there breathed his last, through the treachery of that perfidious Bactrian *Bessus*, A. M. 3635. Which if so, then I may make this observation, The Village and Lodge ashamed of such a barbarism, seems to hide it self betwixt two lofty hills, so as until near the place 'tis hardly to be discerned. Nevertheless from the top of either of those hills we had a delightful prospect; for from thence we could see several Countrey Villages, watered by small Rivolets. That Nights Travel was full thirty Miles. The next night we got to *Reig*: but more than that it was one and twenty miles from *Natane*, not worth remembring; and that from *Spahawn* it is distant three farsangs; but from *Cazbyn* two hundred and sixty or thereabouts. Whence to *Bagdat*, the first day is to *Corranda*, and then successively to *Deacow*, *Miscarroon*, *Corryn*, *Laccary*, *Corbet*, *Nazarcil*, *Sabbercawn*, (near which is *Pully-shaw* and *Caromon-shahoon* formerly called *Coon-sha*, where was decided that famous contest for the *Persian* Crown 'twixt *Artaxerxes* and *Cyrus* recorded by *Xenophon*, and in memory whereof in the concave of the adjacent Mountain is engraven Pourtraits resembling those I mentioned of *Rustan* near the ruins of *Persepolis*; onely here are added the figures of Elephants and other Beasts, such as are well worth a Travellers observing.) *Bagdat* is next to *Sabbercawn*, whence is but one days journey to *Bagdat* upon *Tigris*, the total being a hundred and thirty farsangs. Howbeit, from *Spahawn* there is another road; first travelling to *Golpichan* which is forty farsangs; thence to *Tossarchan* forty more; to *Mando* fifty, to *Hemoometzar* seven, and then by *Baroe* to *Bagdat* seven more; in all a hundred forty four farsangs; the passage more easie, though of greater distance and therefore more travelled, especially by Carravan: Of which City old and new, suffer me to give a brief description. And first of *Babylon*.

B A B Y L O N was of old a City in that Countrey which in *Gen.* 11. 2. is named *Shinaar*, a Vale watered by the River *Euphrates*, one of those that streamed through Paradise: The Countrey afterwards was called *Caldea* (*Keldan* and *Arcalder* by *Berosus*, but the Land of *Nimrod* in *Mic.* 5. 6.) and after that *Babylonia*. To the East it had *Susiana*; to the West *Mesopotamia*; and to the South part of the *Persian* Gulph. The name was imposed upon that memorable confusion of speech happening there about a hundred and twenty years after the Flood, which defeated that design the race of *Cham* (for *Hebers* Family would not joyn with *Nimrod* in that attempt) had hatcht to secure themselves from a second Deluge. The promoting which impious work is attributed principally to that *Nimrod* who in *Gen.* 10. 9. is stiled *The mighty Hunter*; such, as his Tyranny became a Proverb: By *Berosus* called *Nimbroth*; who with his confederates intended such a pyle the top whereof should reach into Heaven, *Ædificemus nobis Urbem & Turrim, cujus caput sit in Cœlis*, *Gen.* 11. 4. *Berosus* adds, *ad altitudinem & magnitudinem Montium*. And accordingly *multorum manibus* (there being as good Authors report no less than five hundred thousand men) by full thirty years incessant labour that stupendious work whose basis was nine miles about, had its superstructure advanced to a proportionable height; five thousand paces say some, which make 25730 foot: a height hardly to be believed, when we consider how that wonder of the world the greatest of the *Ægyptian* Pyramids exceeds not a thousand foot sayes *Heylin*; five hundred foot save one sayes *Greaves*; whose report is most to be credited seeing he measured it; which Pyramid if but five hundred foot, equals the height of *Pauls* when the Pyramidal Spire stood upon the Steeple. Yet *Herodotus* reports this Tower was in height four thousand paces; *S. Hierome* exceeds him making it sixteen thousand: but seeing the Stair or passage to ascend by was circular, and of that breadth also (if we may credit *Verstegan*) as afforded scope sufficient for Horse and Carts to turn 'tis probable the paces mentioned by *St. Hierom* and *Herodotus* rather relate to the compass than to the perpendicular. Which consideration can best qualifie that Jewish hyperbole we meet with in the *Jalcut*, averring that it was seven and twenty miles high: An edifice (let the height be what it will) so wonderful as

gave occasion to a Heathen Poet to feign his *Gyganto-machia*; *montes montibus superponere, ut Jovem de sua sede detruderent.*

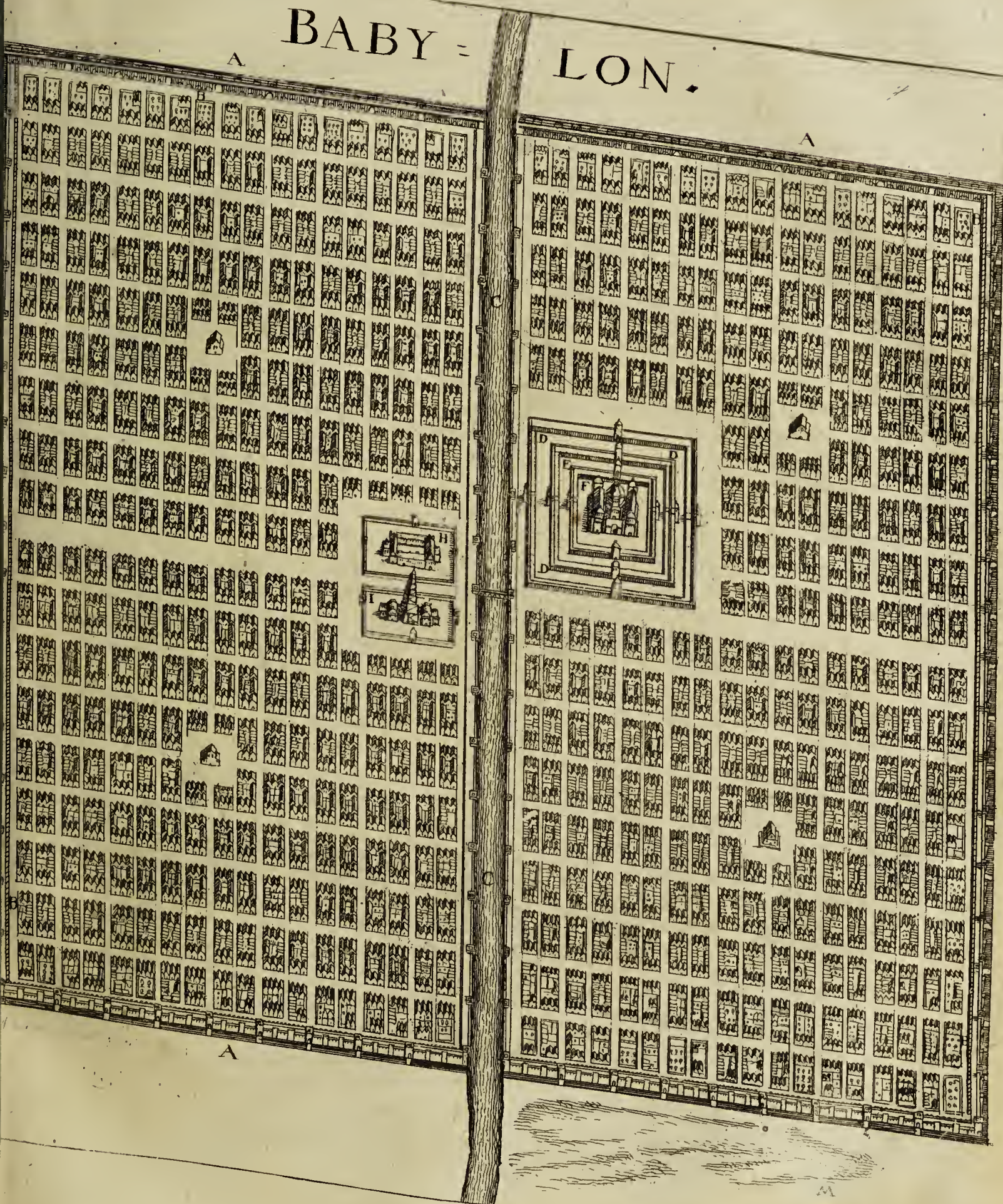
Affecisse ferunt regnum cœleste Gigantes,
Altâq; congestos struxisse ad fydere montes.

The Heavens look'd pale with wonder, to behold
With what attempts and rage the Gyants bold
Sought to affront the Gods, by raising high
Mount upon Mount, to inhabit in the Skie.

But he who from his supreme seat beheld their arrogance, to check the progress of that impious design confounds their Language, from one which was the Hebrew (*Ex quo fonte Orientales & Meridionales linguæ dimanant*, saith *Postellus*) unto seventy two saith *Goropius*; by that cause of separation, *Naturale idioma & primum à Parente rerum naturæ Deo munus concessum, illic erat mutatum*; dispersing them into several parts, the better to plant the World.

Now albeit the Tower was never finished (for it was as one sayes well *Opus ultione divina incompletum* (although *Alexander* by wonderful expence and labour of men many hundred years in vain attempted it, and before him *Semiramis* say the Fabulous Greeks, or rather *Nabuchadnezzar*;) the City nevertheless swell'd into a vast extent: For *Nimrod* living there six and fifty years increased its buildings, was the first that soveraignized over men and that taught them Idolatry; so as dying they deified him by the name of *Sudormyn*, which the Romans after converted into *Saturn*. *Arphaxad* (*Sems* Son) planting *Caldæa* and *Elam* his Brother *Persia*, *Belus* surnamed *Jupiter Babylonicus* succeeded at *Babylon An. Mundi 1800*. By some he is called *Baal* and *Bel*; whose Son *Ninus* (called *Amraphel*) having conquered *Libya*, *Arabia*, *Media*, and *Bactria*, is accounted the first Monarch of the Earth; and the more to express his magnificence, built or rather enlarged (for in *Gen. 10. 11. Ashur* or *Nimrod* is said to build) *Nineveh* the great upon *Tigris* formerly called *Nysib* and *Reuhaboth*, and since *Mosul*, being indeed rather the ruins of *Seleucia*: by *Nebuchadnezzar* afterwards made the Capital City of *Assyria*, which yet gave the preheminance to *Babylon*. After two and fifty years rule over-ruled by that Virago *Semiramis* He was buried in the Temple he himself had built and dedicated to *Belus* his Father, *Juno* his Mother, and *Rhea* his Grandmother; whose Golden Statua's he erected in the middle of the City to be worshipped: agreeable to what we find mentioned *lib. Sapientie cap. 14. v. 14. Acerbo enim luctu dolens pater, cito sibi rapti filii fecit imaginem; & illum qui tunc quasi homo mortuus fuerat, nunc tanquam Deum colere cepit; & constituit inter servos suos sacra & sacrificia. Deinde, interveniente tempore convalescente iniqua consuetudine, hic Error tanquam lex custoditus est ut Tyrannorum imperio signenta colebantur*, When a Father mourned grievously for his Son that was suddenly taken away, he then made an Image for him that was a dead man, whom forthwith he worshipped as a God; and amongst his servants ordained ceremonies and sacrifices: So as in process of time, that wicked custome prevailed and was observed as a Law; and Idols by the Commandement of Tyrants became to be adored. *Et hos quos in palam homines honorare non poterant propter hoc quod longe essent à longinquo, figura eorum allata evidentem imaginem Regis quem honorare volebant, fecerunt; ut illum qui aberat tanquam presentem sua sollicitudine colerent*, And for such as were so remote that they could not worship them presently, they counterfeited the visage, and made the gorgious Image of a King whom they honoured, flattering him that was absent, as if he had been present. *Omnes tamen non fuerant in pari honore & auctoritate, verum in certos ordines & classes distributi. Alios majorum gentium, alios minorum*. Howbeit the Heathen Gods were not all had in equal honour and power, but distributed into certain orders or classes, some being accounted the greater and others lesser Gods of Nations. *Varro, in duas classes, certos & incertos. And Cicero in 2 lib. Nomothesia, ranks them into three distinct orders or degrees; Unum eorum qui semper Cœlestes habiti sunt, ut Jupiter, Mars, Apollo, &c. Ii dii cœlestes vel majorum gentium appellantur; alterum eorum, quos in cœlum merita vocarint, semidei & dii terrestres, ut Hercules, Bacchus, Belus, Romulus, &c. nominantur; tertium propter quos datur hominibus ascensus in Cœlum*. The first was those who inhabited the Heavenly Places, call'd the greater Gods of Nations. The next, those Heroes whose deserts transferred them thither; and the last *dii infimi* or *mediastini*; such who for their esteem amongst men, were by them canonized. *Principes quia justi erant* (saith *Fab. Pictor 1 part.*) & *religionibus dediti, Dei dicuntur*, Princes also because they were just were termed Gods, but not so much for Justice as Power was *Ninus* idolized; and in adulation, by the *Assyrians* surnamed *Jupiter*, by others *Amraphel*; and imagined that same King whom *Abraham* vanquished after his departure from *Ur* (so called because there the Fire was worshipped)

BABYLON.



- A. The Walls 365 stadia, 50 cubits high, 150
 B. The Gardens.
 C. Euphrates.
 D. The Kings Pallace 60 stadia about.
 E. The inner circuit or square 40 stadia.
 F. The innermost square 30 stadia.

[Towers.]

- G. The Bridge.
 H. The lesser Pallace.
 I. Temple of Belus.
 K. The Tower in Belus's Temple.
 L. The Chappel at the top of the Tower.
 M. The Marishes.

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to *Haran* to avoid Idolatry ; which place was betwixt *Babylon* and *Nineveh*, where before the Flood was the terrestrial Paradise. But by the *Caldeans* this *Ninus* was called *Hercules*, for *Hercules plures fuerant*. *Diod. Sic. l. 5.* names 3. *Cicero* 6. and *Varro* 24.

This active Princess reigned forty years ; during which, she enlarged the Empire in *Ethiopia* to *India* : Of that high courage as news being brought when she was dressing her head how that *Babylon* was revolted, she presently vowed never to perfect her dress till the City was reduced. *Semiramis* as she enlarged the Empire by her forces, so did she her fame by fundry great and memorable acts : For besides the elegant Gardens she made in *Media*, at *Babylon* likewise upon many high pillars of stone she made a Garden which for the manner and curiosity thereof was accounted one of the Wonders of the World, and by a deep channel brought Water thither from the River *Orontes* to express her puissance, saith *Diod. Sic. l. 4. c. 7.* or rather to *Ecbathan*, after that cutting the *Caspian*-Strait ; contracting *Euphrates*, and building over it the noblest Bridge any story ever mentioned ; raising two Obelisks in *Babylon* the least of which was a hundred and thirty foot high and five and twenty in thickness, hewn and brought thither down *Tygris* from *Ararat* ; She also erected two incomparable Palaces on either side *Euphrates*, one towards the East, the other towards the West end of *Babylon* ; the first extending thirty, the other sixty furlongs ; and each compassed with a stately Wall. But transcending those, in the center or middle of the City she raised the noblest building in the world : It was a square Tower of black polished Marble, every side being a thousand paces (entred by four Gates of burnished Brass,) the height of the first was a quarter of a mile : Eight Towers rose one upon another, gradually diminishing : nine furlongs high and ten broad saith *Diod.* in little imitated by that *Mausoleum Augusti* which was built many Ages after in *Rome* 'twixt the *Tyber* and *Via Flaminia*, thought to resemble that which *Artemisia* dedicated to the *Carian* King. At the culmen or top was a Chappel, wherein was a sumptuous Bed and Table of Gold, and in which were placed three Golden Images representing *Jupiter*, *Ops*, and *Juno*, i. e. her Father-in-law *Belus*, her Husband *Ninus* and her self : Statues twelve cubits high, of pure massie Gold, continuing amongst those Idolaters for many succeeding generations the most revered Idols in the World : that of *Jupiter* weighed 1000 *Babylonian* Talents, that of *Ops* the like, that of *Juno* 800 : there were also placed two standing Cups weighing thirty Talents ; two perfuming pots, and three other large Vessels all of pure Gold, one of which weighed 1200 Talents : those Pots were of use there, for (as saith *Herodotus*) in that Temple was yearly consumed in Frankincense to the value of 100000 Talents : a Temple un-defaced, until about the year from the beginning of the World 3490 in a frantick fit it was demolished by *Xerxes* after his beating by *Leonidas* and *Themistocles* the Grecian Land and Sea Generals. This Grand Idol had for many Ages been had in divine veneration ; so as the Reformation had been commendable had it proceeded from a better principle. From the top of the highest Tower, and by reason of the continual serenity of the Sky, the *Caldean* Astrologers (whose skill in that Art they say was practised 3600 years before *Alexanders* conquests, which if true, reaches to *Enochs* time) precisely observed the Planetary motions ; and though they could not hear their rowling harmony, yet thence they had the exact light and magnitude of the Stars, their heliacal acronical matutine and vespertine motions, rise and fall ; the progress of the Sun ; the constellations, aspects and influence of the Planets, &c. for in that Art during those times they had the greatest Knowledge of any Astrologers.

Now though the heart of *Semiramis* was put into an orb of Gold above, yet her body was interred below. And as *Xerxes* ransacking for treasure above, in lieu thereof having opened the place where *Belus* (a great Astrologer as well as King) was interred, he onely found a large vessel of glass which contained his body in swimming oyl which for 1600 years had it seems continued in that condition ; so *Darius* afterwards in like hopes of wealth violating her tomb below, discovered her Coffin ; upon the opening of which, such a pestilential smell vapoured thereout as not onely killed some that were spectators but infected the greatest part of *Asia*. The like memorable example happened *Anno Dom. 170.* upon a mans forcing open a Shrine of Gold in the Temple of *Apollo* ; whence instead of the treasure that avaricious wretch expected, there issued forth such an infectious breath as first killed the man, then infected the whole City, and soon after overspread such a vast space of the earth, as it is thought half mankind died of that pestilence ; which ceased not till it had un-peopled the greatest part of the Universe. But concerning this great Empress accept that short character *Berosus* gives her, *Hec Virago, militia, triumphis, divitiis, Victoriis & Imperio, omnes mortales antecessit ; Nemo etenim huic foemina comparandus est.* And as to the City, albeit *Nimrod* begun, it was

exceedingly beautify'd and enlarged by *Semiramis*: concerning whom *dicitur altam—Coctilibus muris cinxisse Semiramis Urbem*. And another Poet; *Persarum statuit Babylona Semiramis Urbem*. Not onely compassing it with a Wall, but such a Wall as worthily was accounted principal of the World's seven Wonders: for as *Solinus* reports, it was four hundred and fourscore furlongs about, which make threescore of our miles. *Diod. Siculus*, three hundred sixty five; for each day one furlong. *Qu. Curt.* three hundred fifty eight; the height and thickness holding proportion. The height say the same Authors was two hundred cubits (the common cubit is the length of the Arm from the elbow to the longest fingers end, which is half a Yard; the holy Cubit was a Yard; the Geometrical Cubit three) Fifty Cubits of the largest measure, saith another; and the thickness was forty foot: fifty Cubits say others; so broad that six Chariots could well drive together at the top, and so battlemented that they could not fall. A broad graff or trench it also had filled with Water that went round the Wall; which was entred by a hundred gates of Brasse. And what made this Wall no less beautiful than strong, was, that it was arched, so as under a Piazza Men might walk as in a shade. *Semiramis* begun, but finished it was for the recreation of *Amyrtis* the Wife of *Nabuchodonosor* the Great, or as some say by *Nitocris* his Daughter, who as *Josephus ex Beroso lib. 1. contra Appion.* and *Herodotus lib. 1.* say emulated *Semiramis*. Seconded by such a Palace, as gaining even his own admiration, extorted from him that impious boast, *Is not this Great Babel that I have built?* A City so strong, that albeit *Cyrus* by that success obtained at *Borsyppa* had the opportunity to wreath his brow with the *Median* Diadem, yet was he unable to master it untill he turned *Euphrates* another way (as *Semiramis* had done when she built the Bridge) by which he made his happy approach, whilst *Belshazzar* (not perceiving danger so near at hand) was carousing amongst the Princes of his Empire and fell asleep; a perpetual sleep as called in *Jeremiah* 51. 57. being (after that dreadful apparition upon the Wall) that night slain by *Darius*, as recorded in *Daniel* 5. 30. A City so great, that (as *Aristotle* reports) one part in three days (hours says one) after it was taken knew not that the Enemy was entred: but that one Post should run to meet another to shew the King of *Babylon* that his City was taken at one end, we read in the Prophet *Jeremiah* 51. 31. and that at the noise of the winning of *Babel* the Earth was moved, and the cry heard amongst the Nations, *Jer.* 50. 46. A City so Imperial, that for many generations it was the usual place of residence for the Monarchs of the whole World; honoured with the Court of nine and forty Emperours from *Nimrod* to *Belshazzar* for about 1600 Years; for the Empire terminating in that Prince, was transferred to *Darius*, and after to *Cyrus* by the Victory he obtained over *Astyages* his Grand-father *An.M.* 3400. A City so beautiful and so stately, as *Pausanias* in *Assyr.* avers, that *Babylon*, *Omnium quas unquam Sol aspexit Urbium erat maxima & splendidissima, &c.* *Babylon* was the greatest and the most glorious of all the Cities that ever the Sun beheld: For which cause by way of excellency in the 14. Chap. of *Esay* 4. Verse, it is called the Golden City. So that besides the superlative praises prophane Writers give, Holy Writ stiles her the Princess and glory of Kingdoms, *Isa.* 47. and the praise of the whole Earth, *Jer.* 51. 41. Now, where could the wit of Man find out a better to inhabit than that local place which *Adam* in his Innocency enjoy'd? in which *Babylon* was situated: so rich that *Alexander* when he became master of this Place found treasured there two hundred thousand Talents of gold, every Talent being in ours 4500 *l.* and what fitter place could that great Monarch choose to bid farewell to the World than in what was *Epitome Universi* as one calls it: and at a time when Ambassadors from all parts of the Universe attended to acknowledge him Sovereign; and where a *Parliament* of the whole World was assembling to consult how to preserve what his victorious Arm had purchased? But to shew the incertainty of this World's glory (being indeed but a *Μηχ οὐρανίου*) this great Victor in the meridian of his splendor and strength, quaffing some say too great a draught of Ox blood (as the richest Wines there were called) to *Hercules* his emulated Progenitor, departs with this Epithete given by an envious Critique, *Terrarum fatale malum & sydus iniquum Gentibus*; having disturbed the World about twelve Years; whose Spirit how heroick soever it was, is nevertheless censured by a *Roman* Historian in these words: *Nihil aliud quam bene ausus est vana contemnere*. Now according to natural motion as all things when at the highest descend, so this triumphant City by the revolution of succeeding times unable to resist the uncontrollable decree of Heaven signified by the greater Prophets, had this judgement pronounced, The proud walls of *Babylon* shall be utterly broken, and her high gates be burnt with fire, she shall become a heap, a dwelling place for Dragons; and that it should be said, How is *Babylon* become an astonishment? a hissing and a desolation amongst all Nations? *Jer.* 50. 51. And as in the Old, so in the New; in

Rev. 17. the like judgment is denounced against mystical *Babylon* (for the Old was then destroy'd) *Babylon the great is fallen, is fallen, and become the habitation of Devils, &c.* of that astonishment both to the Kings and Merchants of the Earth, that standing a far off they weep and wail, saying, Alas! alas! for that great City; but the Righteous do rejoyce, seeing that in her was found the Blood of the Prophets and of the Saints, and of all that were slain upon the Earth; which how far applicable unto this, I intermeddle not: Nor concerning her have more to say, than that the utter desolation of this Great City may well serve as a Mirror for all others of that kind to view their destiny: for even the greatest Cities die and have their periods. Give me leave therefore onely in her present ruins to erect a Monumental Pillar to her memory, whereon in Capital Letters I may affix this Elegiac Inscription,

B A B Y L O N
Nil nisi N O M E N habet.

Nevertheless as was her rise, her fall was not at one time, but languished by degrees. The greatest blow given was by *Seleuchus Nicanor A. M. 3645.* who about 360 Years before the Incarnation of our Saviour, in that very place where *Coch* once stood built a City, at the place where *Tigris* and *Euphrates* meet, for some space making one Channel; and after his own Name called it *Seleucia*: but before that was named *Calanne* and *Chalne*, one of those four Cities over which *Nimrod* ruled, mentioned in *Gen. 10. 10.* being fifty miles to the North of *Babylon*; by the diminution of the one, the other increasing: For, partly by perswasions, but principally by menaces, that great Prince forced six hundred thousand Souls out of *Babylon* to people *Seleucia*. Agreeable to the Prophecie of *Jeremiah* 51. 45. which says that the People should go out after her. *Strabo* also lib. 16. in brief remembers as much; *Babylonis partem Persæ diruerunt, partem consumpsit Tempus, partem negligentia Macedonum, præsertim postquam Seleucus Nicanor condidit Seleuciam ad Tigrim, stadiis tantum 300 à Babylone distans, &c.* The *Parthians* afterwards did the like to *Seleucia* when they built *Ctesiphon* about a league further upon the River; and that new City in the like sort was made desolate upon the building of *Vologocerta* by *Vologeses* the *Parthian* King about a hundred Years after the first *Cæsar*; the ruins of which great Cities oft amuse and probably misguide Travellers, when they view their ruins for the finding out old *Babylon* or *Nimrod's* Tower: notwithstanding all the light held forth by ancient Writers, or the traditional reports of the present Inhabitants who speak onely by hear-say and pure ignorance: And by reason of Voisinage *Seleucia* also is (but erroneously) by some taken for *Babylon* rather than *Bagdath*. That *Babylon* which is in *Ægypt* was built by *Cambyses* the *Persian* King Son to *Cyrus*, but since named *El-Cairo* by *Gehoar* Lieutenant to *El-Cair* the *Babylonian* *Chalyph*, *Caire* in *Syriack* and *Brittish* signifying a City. Where, note that *Memphis* and *Latopolis* stood there or very near that place, as *Leo* in his History of *Africk* acquaints us.

BAGDAT (raised out of old *Babel's* ruins) is in 36 degrees 20 minutes North; in 82 of longitude: built in that part of *Mesopotamia* the *Persians* call *Trakein*, the *Turks* *Dyarbec*, the *Arabs* *Fazirey*, the *Armenians* *Meredin*; albeit some place it in *Susiana* about 25 miles North of *Babylon*. The Name *Bagdat* (I suppose) is either from *Bag-Deb*, i. e. a Lordly City; or from *Bawt-dat*, i. e. a Princely Garden; for *Bagdaden*, i. e. *Hortus Eden*, others fancy it. Howbeit, some say from *Bugiafer* the *Babylonian* *Kalyph*, who disbursed two millions of gold to re-edifie it after that devastation which was made there by *Almerick* King of *Jewry*. But long she enjoy'd not that splendor; for *Chyta* a *Tartarian* Prince by order from *Alako* his Brother, not onely sack'd it with a barbarous rage, but withal cruelly tortured the then Lord *Chalyph Mustacd-zem*. Howbeit in the Year of our Lord 762. of the *Heg.* 142. *Almansor* (or *Abviapher* as some name him) the three and twentieth *Chalyph*, by Art Magick observing a precise time when by a good influence of the heavens it might in future times be fortunate begun to rear her up again; and as a peculiar act testifying his devotion builded the *Mosque* in that place where one *Bagdet* an *Eremit* had made his *Hermitage*, and from whose memory probably it took the denomination. *Almansor* nevertheless (as *Mircond* the *Persian* Historian sayes) gave it another name; viz. *Medina Isalem*, i. e. the City of Peace: or according to *Ben-Casen*, *Deer-Affala*, i. e. the Church of Peace. I suppose that great *Almansor* who every month to alter his gray hairs to black, was at the charge of two thousand drachms of Musk.

An

An evil Spirit it seems predominated in this place: For she no sooner began to take breath and deck her self in a Summer-livery, when another cold Northern blast benumbed her; *Tangrolipix* or *Sadoc* Lord of the *Zelzuccian* Family and Father of the *Ottomans*, in despite of the *Arab* and *Persian An. Dom.* 1031. *Heg.* 411. for some time forcing her to bow under the yoke of *Turkish* bondage. Howbeit, once more an *Arabian Chalyph Negmeddin-Fidal-Ally* by name Son to *Emyr-Elmummim*, set her at liberty. After whom *Addae-daul* and *Siet Saife-Deddaul* enlarged her; and to them (according to *Acmad-Abu-beker*) followed *Almostacer-bilah* Son to *Almoctadibila*, who ruled there *A. D.* 1100. *Heg.* 480. Which several *Chalyphs* as they were excessively rich, so they spared neither cost nor pains to redintegrate her memory. After which, *Ismael-Sophy* conquered it from *Bajazeth*; but *Solyman* his Successor regained it from *Shaw-Tahamas* his Son. From *Solyman* the *Persian* King *Mahomet* (Son to *Tahamas*) recovered it again *An. Dom.* 1566. *Heg.* 946. entering unsuspected in the disguise of a Merchant, fifteen hundred of his Men in like habit driving into *Bagdat*, a *Carravan* of three thousand Camels; and giving the Watch-word, immediately threw off their disguise and brandished their glittering blades in the eyes of the astonished *Garison*. The *Persians* by that stratagem kept it till the Year of our Lord 1605. *Heg.* 985. when it again reverted to *Turkish* thralldom: Howbeit *Shaw-Abbas* the *Persian An. Dom.* 1625. *Heg.* 1005. by pure force beat the *Turks* thence, as also their confederates the *Tartars* from *Van* in *Armenia*: Since which the *Turks* by a like stratagem have regained it, and at this present hold it: Such and so many have been the vicissitudes of that important place. Let us now into the Town.

Bagdat at this day scarce equals *Bristol* either for bulk or beauty; albeit the circuit may be three miles, including about fifteen thousand Families. Watered it is by *Tigris*, which there is somewhat broader than the *Thames* at *London*, but not so navigable nor gentle. *Scaliger* supposes this to be *Seleucia*; but is mistaken; for *Seleucia* was 50 miles lower upon *Tigris*. The greatest part of the Building was by *Muctafer* the 52th *Chalyph An. Heg.* 520. removed to the Eastern side of the River.

In the City is little more worthy of observation than the Bridge, the *Mosque*, the *Sultan's* Palace, the *Coho-House*, the *Buzzar* and the Gardens. The Bridge resembles that at *Rohan* in *Normandy*; having passage over thirty long Boats which are boarded and chained one to another and made to separate at pleasure. The *Mosque* builded in the West side of the City is large, round, and pleasantly raised of white Free-stone, brought down *Tigris* from *Mosul*. The *Sultan's* House that adjoyns the *Buzzar* or great Market is large, but low; and near it are some brass Pieces which the *Turks* brought thither or from *Ormus* when it was taken by the *Persians*. A little Chappel also *Panch-Ally* by name is memorable by reason of that impression of five fingers which *Mortis-Ally* (*quis hoc credat*) made in the solid stone there. *Coho-Houses* are Houses of good-fellowship, where towards evening most commonly many *Mussulmen* ordinarily assemble to sip Coffee: a *Stygian* liquor, black, thick, and bitter; brew'd out of Bunchie or Bunnuberryes; more reputed of, if they hold to the old custom recorded by *Herodotus*, how that not a Woman here but once in her life time sat in *Venus* Temple: but most esteem'd from a tradition they have that *Mahomet* sipt no other broth save this which was invented by *Gabriel*: In the *Coho-house* they also inebriate themselves with *Arac* and *Tobacco*. The *Buzzar* is pretty large and square, the Houses comely, and the Gardens sweet: yet all put together, are no way comparable to many late upstart Towns about her. Nevertheless by having the stamp of great *Babylon* impress upon her, is by Travellers very much honoured; and the memory of the old City gains this new one a due observance from all places of the Universe.

Twelve miles lower towards *Euphrates* a confused Mount is seen, which some imagine the rubbish of *Nimrod's* Tower; the rather because slimy bricks and mortar may be digged out of it. I rather imagine this to be the ruine of that great and memorable Temple lately mentioned erected by *Semiramis* in honour of *Bel* or *Jupiter Belus*. At a distance it is better perceived than when nearer hand; the insensible rising all the way may occasion it. What more or more properly can I apply than that of *Ausonius* in one of his *Epig.*

Miramur periisse homines? Monumenta fatiscunt,
Interitus Saxi Nominibusq; venit.

Why wonder we that People die? since Monuments decay:
Yea, flinty Stones with Mens great Names Death's tyranny obey.

Bagdat is distant from *Aleppo* forty dayes journey by Carravan, of which above two thirds of the way be through the Deserts: but by water it may be done in fewer. For in one day we pass from thence to *Felugia*; in sixteen days more to *Birrha*; from whence in two days to *Aleppo* in *Syria*: From *Aleppo* by Carravan to *Tripoly* (under mount *Libanus*) in seven dayes. *Aleppo* is twenty leagues from *Antioch*. But to see old *Shushan* is neither unworthy our labour, nor out of our way; for it gave name to *Susiana* which has *Affyria* to the North, the Gulph South, *Persia* East, and to the West *Babylon*.

SHUSHAN every where famous, was one of the three Royal Palaces the Median Monarchs so much gloried and delighted in, viz. *Babylon*, *Shushan* and *Ecbatan*. *Xenophon* thus distributes the Court-motion, viz. Three Spring-months in *Susa*, two Summer-monthes in *Ecbatan*, and seven Winter-monthes the King spent in *Babylon*, meaning when the Sun was remotest: for their Winter is equal to our Summer in heat, when the Sun rises to his Meridian. This was built by *Darius* Son of *Hystaspis* Anno Mundi 3444. as *Pliny* in his 6 lib. c. 28. who rather beautified it with many Palaces, as *Eliau*. 13 lib. Some say *Laomedon* built it, such time as *Thola* judged *Israel*. Others make *Cyrus* first Founder of *Pisogard* (called so from *Pison* a branch of *Hiddekel*) to be the Architector in memory of his good success obtained in that very place against *Astyages* the Median. It is spoken of in the first Chapter of *Hester*, That there, *Ahashuerus* Anno Mundi 3500. feasted his Lieutenants over an hundred twenty and seven Provinces, a hundred and eighty days. But *Nehemiah* and *Daniel* (whose burial-place it is) call it *Susis castrum in Elam regione*, thereby making *Susiana* part of *Persia*, or rather a Province. And notwithstanding the many mutations and miseries it suffered, yet was it able to smile upon *Alexander* when he extracted thence to pay his Soldats and fill his Bags with fifty thousand Talents in Bullion and nine millions of coined Gold. And well may be, since *Cassiodore* in his 7. lib. 15. Epist. reports for truth, That *Memnon* (Son to *Tithon*, reckoned by *Herodotus* lib. 1. the first founder and to have called it *Memnonia*) so gloried in his work, that he cemented the stones with Gold; which made *Aristagoras* proclaim unto his men of War, That if they could but master it, every Souldier there might then compare with *Jove* for wealth.

The name *Shushan* is much controverted. *Athenaeus* defines it from plenty of Lilies; but whence fetcht I cannot apprehend, the *Arabic* or *Persian* having no such etymon or signification: As well I might say from *Suzan* or *Shuzan* which in the *Persic* Tongue signifies a needle or a glass-bottle: but rather believe it is derived from *Chus* (*Noahs* Grand-son,) *Susiana* from him being called *Chusiana*, and at this day not much discrepant in the name *Chusistan*, and not *Elharan* as some have fancied. More probable, in that *Chus* (*Chams* Son) planted a Colony here ere he removed into *Aethiopia* (a mistake which made the Septuagints imagine *Nyle* one of those four streamings from Paradise,) his Sons also hereabouts inhabiting, viz. *Nimrod* in *Chaldea*, *Seba* in *Arabia*, *Havilah* in *Susiana*, (the other *Havilah* the Son of *Joktan* removed into *India*,) *Raamah* into *Arabia* first and after that into *Carmania*, &c.

At this day 'tis called *Vatdac*, or *Baldach* as *Paulus Venetus*, and not far from the Gulph; and watered by *Chozes* or *Choaspes*; which some incongruously take for *Hydaspes*, and from this *Choses* the *Cossae* or *Cuthae* were which removed to *Samaria*. Which arising from the *Jaaroonian* Mountains streams very pleasantly to this place, and not far from *Balsorac* participates with the Gulph of *Persia*; where also *Euphrates* (called *Phrat* and *Almalcher*) from *Libanus* some say, from Mount *Abo* in *Armenia* say others; and *Tigris* (now called *Diglat*, *Tegil* and *Hiddekel*) from *Taurus* (or *Nyphates*, part of *Taurus*) imbowel themselves: A River of such account with the *Persian* Emperours, that no water but this of *Choaspes*, no bread but from *Affos* in *Phrygia*, no wine but the *Chalybonian* in *Syria*, no Salt but what they had from *Memphis* in *Aegypt* could please their pallats. *Daniel* calls it *Ulai*; *Pliny*, *Euleus*; now *Tirtir*; an anti-stream of which glides to *Shyraz*: in lacum quendam conflunt *Tigris*, *Euleus* & *Choaspes*, atq; ex eo inde in mare exeunt, saith *Strabo*. Sunt etiam qui affirmant omnia flumina quae *Susiam* pervadunt, in unum *Tigridis* alveum illabi, saith the same Author, and by comparing the 8 of *Dan*. 2. with the 10. c. 4. v. may be supposed *Tigris*.

Shushan is under thirty degrees, *Ptolomy* makes it four more; in compass an hundred and twenty stades or furlongs; so *Strabo*. *Polycletus* numbers two hundred, which is above twenty miles English. The Wall about it was quadrangular. In building, walls, houses, and Temples in little it resembled great *Babylon*. The Royal Palace here some say was built by *Mordecai*; and of that magnificence, that it was not inferior to that other which *Daniel* formerly built at *Ecbatan*. The out-side and the pavement of this were

were Mosaick or small pieces of checquer'd Marble; arched also and supported by pillars richly gilded and set with stones of lustre: The roof was painted after the resemblance of the Starry Firmament; and in all parts so beautiful in the Art and so rich in the material as sufficiently expressed the Founders greatness as well as the Architects ingenuity. By *Cyrus* it was made choice of for the delight of his most beautiful *Panthea*; a Lady celebrated by Writers in those times, and on whom *Cyrus* the great passionately doted. *Xenophon* also ennobles this City from the plenty it had of Springs and pure water streaming into *Choaspes*; which for the delight the *Persian* Monarchs took to drink of occasioned the Poet *Tibullus* to observe that

—— Ubi Regia lymphæ Choaspes
Profluit ——

—— Where Choaspes Springs,
Which once was stiled, the Delight of Kings.

for no Subject was permitted to drink thereof, being wholly appropriated to the Kings use and his Children, by the Law of *Persia*, *Herodotus* l. 1. *Strabo* l. 15. *Geogr. ch. ult.* in which regard it was called *aurea aqua*, *aqua Regia*, &c. famous also for that Bitumen which some call *Naphta*, an oylie liquid substance like clay; but set on fire inflames the very air: shewed *Alexander* near *Ecbatane* as one of the rarities of *Asia*. The like is at *Hait* a hundred sixty nine miles from *Bagdat* upon *Euphrates* in the way to *Aleppo*. From *Babylon*, *Ecbatan* and *Shushan* it had equidistancy.

Valdac had form and beauty till *Moses* surnamed *Askar* (*Omars* kinsman) *Anno Dom.* 641. *Heg.* 21. depopulated it. It has now a resemblance of *Mosul* or *Niniveh*; nothing but ruins covering her. Of which, and other such noble and now desolate Cities I may say with King *David*, *Psal.* 46. *Come and behold the Works of the Lord, what desolations he hath made in all the earth!* And seeing we are so near the old local place of Paradise, can I pass by without a view and some remembrance?

PARADISE or the place of the terrestrial Garden of *Eden* (*Hogea-del-Holan* the *Indians* name it, *Gan-Eden* the *Hebrews*, *Geserta* now, wherein God placed *Adam*) is much controverted; and where it was, no less doubted: some making it an Allegory, others a local place. Strange it is to consider the variety. Some say it was in the middle Region of the Air, whence they draw those four great streams that water Paradise: Some place it in the Mountains of the Moon; other some in the circle of the Moon, and others under the circle; supposing that thence the four Rivers flow under large and deep Seas into Paradise. Nevertheless, some there be that think the four Rivers signifie four Cardinal Vertues, the word Paradise being a metaphor of delight; mans fall the banishment; and the torrid Zone the fiery Sword: fanatick fancies, such as made the brain-sick *Hermians* and *Seleucians* averr, there never was a Paradise. But some (and those of the soberest judgment) imagine that it was ten miles about, that the Province was *Mesopotamia*, the place *Eden* to this day retaining both name and memory. *St. Augustine* judges it was in the happy *Arabia*: Amongst the *Tartars* dreams *Goropius* (in *Holland* he might as well have said;) under the North Pole thinks *Postellus*; in *Syria* *Beroaldus*, upon the banks of *Tygris* *Xenophon*; Every where before *Adam* sinned thinks *Ortelius*. Some say it comprehended *Mesopotamia* (that part called *Padan* or *Padan-Aram* and *Aram-Naharaim* i. e. *Syria fluvii*) *Armenia*, Mount *Taurus*, incircling *Shynaar*. Others carry it further, as that it included *Nilus* and *Ganges*; a too great limit for a Garden! for *Nile* arising from *Zair* in *Afric* empties it self into the mid-land Sea; and *Ganges* from *Syba* near *Imaus* in *Scythia* into the *Bengalan* Gulph. The Inhabitants in *Ceyloon* say Paradise was there; and for proof shew *Adams* foot-steps, *Eves* tears, &c. Other some it was in *Agypt*, *Syria* and *Judea*: that the tree of knowledge grew on Mount *Calvary*, the second *Adam* suffering where the first *Adam* offended. Some also dream that it is in a Mountain above the skie, where *Enoch* and *Elias* are reserved till this World be destroyed.

The most probable is, That *Nile* nor *Ganges* had no being there: the *Septuagints* mistake arising from their supposition that *Pison* was *Ganges* and *Gihon* *Nile*. *Mesopotamia* no doubt was East from *Arabia* where *Moses* (the first that ever wrote History) about the year from the Creation 2430. compleated his *Pentateuch*. And as questionless, the Garden of *Eden* was watered with *Euphrates* and *Tygris*; who in their several fluxes, one from *Periardo* in *Armenia*, the other from *Libanus* divide themselves into four branches; *Pison* one (streaming through *Piso-gard* in *Persia* and call'd *Piso-Tygris*;) *Gihon* the other which after became a proper name for all great Rivers in *Persia* (commixing with *Choaspes*) both run into the Gulph at *Balsora*. For, whereas it is said, *Pison* compasses the

Land

Land of *Havilah* we must not imagine it to be that *Havilah* which is in *India*; but that rather in *Susiana* where *Havilah* Son of *Chus* planted before he removed into South *Afric*. Or if that will not content, make Mount *Taurus* a Wall unto it East and North; and *Euphrates*, *Tigris*, *Araxis* (or *Gozan* if you please,) and *Indus* the four Rivers to water it, will be a sufficient extendure and in the adolescence of the World (as the name imports) most delicious and till *Noahs* Flood (most think) un-defaced.

Can I choose a better place to seat your patience than here? After the Death of some Gentlemen, my course came next, though not to die, yet to put my feet into the Grave. Whether through cold I got on Mount *Taurus* (where I wantonly suck'd in too much cool air;) or that I played the Epicure too largely upon fruit; or that diversity of *Meridians*, or so long quaffing variety of waters might be the cause, I cannot say: but some or all of these (by Gods Appointment) upon our descent into *Media* put me into a violent dysentery; so as by continuance in that disease I was like a Skeleton, and reduced to such weakness that I may be bold to say scarce could any man be more infebled. I wanted not the advice and help of the Archi-ater, the Kings Doctor; who albeit he was doubtless a very skilful Physician, yet did me little good, so malignant was my distemper; albeit I took what he prescribed, (part of which I well remember were Pomgranad pills, Barberries, Sloes in broth, rice and sundry other things) and returned what he expected: so that it was hard to judge whether my spirits or Gold decayed faster. In this sad condition and misery I was forced to travel three hundred miles hanging upon the side of a Camel in a cage resembling a cradle.

Morod the *Æsculapius* of *Persia* seeing I would rather dye than part with more fees, (for when it was gone I knew not where to borrow, Merchants were strangers to me, and I had above thirteen thousand miles home by the South-west of *Afric*;) limited my life to five days existence: But he that sits on high, in comparison of whose wisdom all humane knowledge is meer folly, in four and twenty hours after (as it were by miracle) prov'd this Oraculizer mistaken in his crisis. For I had then attending me an *Armenian* called *Magar* and a Tartarian woman who (fore against my will) would for my recovery be often invoking her heathenish Deities; but finding they had no power, whether to accelerate *Morods* sentence or to possess my linnen and apparel (of which I had good store) I know not; but no doubt well knowing that Wine was by the Doctor forbidden me, she nevertheless in an agony of thirst presents me with a Viol full of intoxicating Wine, which both looked and relished curiously, and I poured down no less insensibly without wit or measure: but (as if *Opium* had been steeped in it) it quickly banished my senses and put me for four and twenty hours into a trance; so as in that time (had not a friend and servant resisted) I had been buried alive, they thinking I was dead, *Nam nec calor, nec sanguis, nec sensus, nec vox superesset*, as was said of another in like condition. But through Gods mercy, this desperate Potion recovered me: For after I had disgorged abundantly I fell into a dead sleep, (Natures nurse, and as one aptly terms it the parenthesis of all our cares) not having done so for a month before, the people admiring the operation; so that by the benefit of that little rest, and binding quality of the Wine, but chiefly through Gods mercy towards me, that body which was reduced to such weakness and like a crazy rotten vessel leaky on all sides, was through mercy as it were new careened, launched out into the World again, and in few months become strong and perfectly recovered. Howbeit, my desperate Doctress (whiles my other servants wept) when she thought me dead, opened my trunks and robbed me of my Linen and Moneys: For all which I would not pursue her, the Law is so strict there against Felony, especially in behalf of strangers. I will therefore say with *David*, Psalm 71. O! what troubles and adversities hast thou shewed me? and yet didst thou turn and refresh me; yea and broughtest me from the deeps of the Earth again! For which I render Praises unto thee. And seeing thou hast delivered my Soul from death, wilt thou not also deliver my Feet from falling? Oh! that I might walk before thee in the light of the living. Psal. 56. 13.

NOW concerning the Kings and other Princes ruling over this Empire in the first and second Monarchies of the World, it would require a volume to proceed in the method of an Historian: but seeing the Chorography of those parts is what I chiefly aim at, I will onely present the Reader with a Summary of their Successions, inter-woven with such publick matters as I conceive may specially relate unto the places observed in our Travel; and in that I shall trace it to the first original.

God perceiving that the wickedness of Man was great in the Earth, and that all the imaginations of the thoughts of his heart were continually evil, repented that he had made man, *Gen. 6. 5.* so as by the flood of waters he destroyed every thing in whose Nostrils the Spirit of life did breath, whatsoever were in the dry Land: *Noah* onely finding grace in the Eyes of the Lord escaped in the Ark, together with his Wife, their three Sons and their Wives, being in all, eight persons. The face of the Earth was covered with water one hundred and fifty days, fifteen cubits above the highest Mountains. In the seventh month the Ark rested upon the Mountain of *Ararat*. In the tenth month the tops of the Mountains were discovered. Forty days after, *Noah* opened the Window of the Ark; after which, in the end of the second month, *Noah* and all that were there (preserved as seed to replenish the earth) issued out; and in thankfulness to the Lord and as an evidence of his faith he built an Altar, and of every clean Beast and Fowl offered a burnt-offering thereon unto the Lord. God blessed *Noah* and his Sons, bad them bring forth fruit, multiply and replenish the earth: the Sons of *Noah* were *Sem*, *Ham*, and *Japhet*; of whom the whole earth was over-spread. *Noah* began to be an Husbandman, planted a Vineyard, and lived after the Flood 350. years, the whole course of his life was 950. years and then dyed, *A. M. 2006.* Concerning *Ararat*, and the place of *Noah's* Plantation after he forsook the Ark, I have else-where spoken.

In the space of a hundred and thirty Years after the Flood *Noah*, who is called *Noacchus*, and *Shisubrus* in *Abidenus*, having peopled the Orient, to the end the middle and more Western parts might be likewise planted and the World distributed amongst his Children, he gave several of them their mission; who accordingly travelling from the East came into the Vale of *Shynaar* (as far as the great River *Euphrates*,) where they rested: for they found that place fit for plantation. After which, as well to get themselves a Name as for their better association, (or as some imagine, for the better securing themselves from a second Cataclism,) *Nimrod* by thirty Years incessant labour of that great Company built a City and Tower whose top they intended should reach Heaven, *Gen. 11. 4.* But the Highest perceiving their impious design, descended, and by confounding their Language (for till then they were *Populus unius labii*) made them desist, and from thence scattered them abroad upon the face of the whole Earth: By which multiplication of that original Idiom of speech the place was called *Babel*, in *Hebrew* and most other Tongues, signifying Confusion. Now albeit this was miraculous, it might be well worth our labour to consider, whether *Speech* proceed from Art or Nature. The most Learned agree that *Arte humana & non Natura loquela & nomina rerum sunt imposita*, but I do not think that subject fit for this place. Soon after the Creation, *Adam* and his Children planted the World from *Eden*, reputed the Navel or Center of the Earth; albeit *Strabo* by his story of the two Eagles which begun their flight from East to West and met at *Pytho* in *Phocis*, would have that the *Meditullium*; so *Noah's* Children near the same place commenced theirs, thence dispersing themselves into the most remote places. *Sem's* posterity chose *Asia* the great; *Chams* *Africk*; and *Japhets* *Europe*: Albeit the *Juchosin* or *Liber de generatione* published scarce two hundred Years since by *Abraham Zacut* a Jewish Cabalist tells us (but not his authority,) That the five Sons of *Noah* first planted all that part of the greater *Asia* which is betwixt *Euphrates* and the *Indian* Sea, as far as *Ganges*. But of more certainty 'tis, that in *Phaleg's* time about three hundred Years after the Flood the World was set out into partition: and as their number increased, so were Colonies dispersed for better and more universal plantation.

Nimrod, whether by reason of his more than ordinary stature and strength or (for *Berosus* reports him to be ten common cubits high, which make 15. foot) from the eminency of his birth, or else by consent of his brethren, usurpt a Sovereignty over, is diversely conjectured, but as an Eminent Writer observes, *Is primus erat qui cepit regnare super homines, ignem quoque adorare*, the first noted Idolater, and that presumed to Lord it over his Brethren. *Cyril* nevertheless contra *Julian. 1. 4.* ascribes it to *Belus* or *Arbelus* his Son, *Arbelus vir arrogans, primus dicitur à subditis accepisse nomen Deitatis*; Howbeit in sacred and prophane story he is acknowledged the first Monarch of the earth. For

as the first Foundation of *Babel* is attributed to him, so is the first Kingdome; as appears by *Gen. 10. 10.* where 'tis said, *The beginning of his Kingdom was Babylon, Erech, Accad and Calneh in the Land of Shinaar.* And out of that Land *Ashur* (or as some Translations, *Nimrod*) went forth and builded *Nineveh* and *Calah*, which is a great City. This is he whose name derived from the *Hebrew Marad*, renders him *Rebellis contra Deum & Naturam*: He, who by reason of his Tyranny became a Proverb, *Quasi Nimrod robustus Venator coram Domino.* By *Berosus* called *Nymbroth*; by others *Saturnus Babylonicus*; whose Father was *Chush* or *Jupiter Belus*; and his Father *Cham* called *Jupiter Chamon*; agreeable to that of *Tzetzæ*, *Reges omnes olim vocaverunt Joves, &c.* And after five and twenty years rule as King, died about the year of the World 1844. his body being buried at *Babylon* say most; albeit one Author I meet with finds some part of him at *Persepolis*.

To *Nimrod* succeeded *Belus* his Son, stiled *Jupiter Babylonicus*, *Baal*, and *Bel*, which in *Caldee* signifie the Son, or Sovereign Lord. This Prince at the age of threescore years gave place to *Ninus*; who imitating his great Ancestors, added to his Empire *Arabia*, *Armenia*, and those Countreys that verge upon *Bactria*: and to deifie his Father *Belus* erected his Statua in Gold, which he commanded to be worshipped. This is the first Idolatry any Storie mentions. After fifty years, *Semiramis* (the Daughter of *Decretæ* an *Ascalonite*, her Father not known in History) being made his Wife, so captivated his reason, then in dotage, as prevailing that she might command the Empire five days, made such use of her power as within that time the King was sent to his long home; so as then she swayed the Scepter without control: and being of a masculine spirit so greatly enlarged the *Assyrian* Empire that she not only added *Æthiopia* and *Bactria*; but also the *East-Indies*, *Quo præter illam & Alexandrum nemo intravit*, saith an old Historian: but of that last had little reason to boast, seeing that she was (though unwillingly) forced to a retreat over *Indus* by *Staurobates*; in passing which, all but twenty of that great body of thirty hundred thousand Foot, and ten hundred thousand Horse, with near a hundred thousand Chariots of War (as *Ctesias* writes) miserably perished. Nevertheless, to recount the wonderful things together with the memorable conquests she effected both at *Babylon* and other places, would be to repeat what is spoken concerning this *Virago* in the late description of *Babylon* and other parts. Her Death (after forty two years rule) is variously reported; some affirming that she was slain by her Son *Ninus* in his Fathers vindication; others, that she died a natural death; or was metamorphosed into a Dove, which in her memory the *Babylonian* Princes bore afterwards in their royal Banner or Ensign.

Ninus her Successor, by some Writers called *Ninias*, and by othersome *Zaneis*, *Mars* and *Amraphel*, is supposed to be that Prince whom *Abraham* overthrew with *Chedorlaomer* the Persian King near *Damascus* in the rescue of his Nephew *Lot*, as recorded in *Gen. 14. 1.* *Chedorlaomer* King of *Elam*, i. e. *Persia*, whether that was his proper name or given him from the Regal Tire or Garment he wore upon his head which was termed *Chedar* or *Cydaris*, or that he was called *Kedar* from his duskie complexion, is doubtful: But more certain, he is that same whom the *Tarich* calls *Cheyomarras*, Father to *Siamech*; to whom in order succeeded *Owchang*, *Jamsheat*, *Zoac*, *Freydhun*, *Manucher*, *Nawder*, *Afraciab*, (whom some suppose *Achemenes*), *Bazab*, *Kaycobad*, *Shelomo*, *Chozrao*, *Lorazpes*, &c. But being as yet in quest of the *Assyrian* line, return we to *Ninus*, who begun his Reign *A. M. 2000.* and finished it after thirty eight years Rule, being succeeded by *Arius*, by some called *Thuras*; after whom followed seven and thirty Emperours, the last of whom was *Sardanapalus* who begun his Reign over that great Monarchy *A. M. 3124.* but by all Historians said to be a Prince so degenerating from the warlike Spirit of his great Ancestors, that he is stiled *Vir, muliere corruptior*; and not without reason, seeing he was so effeminate, that he not onely wholly sequestred himself from men, but gave himself up to the society of his Wives and Concubines, both in habit and exercise imitating them: A Prince that wanted *Plato* for his Tutor, who was so far from *Sardanapalus* his opinion that *Gratias egit quod mas fuit non femina*, thanked God that he was a man and not a woman. So as it was not without difficulty that *Arbactus* his Median Lieutenant obtained admission into his Palace at *Nineveh*; where he found the Emperour most delicately attired not with an *Ornamentum Virile* but in a Ladies dress bespangled with rich Jewels and spinning of Silk amongst the females. Nevertheless, after due reverence saluting him with a *Salve Domine Imperator*, the Emperour returned him this puling answer, *Ne me dic Dominum precor, ego enim sum Domina*: At which, astonished, the General withdrew; but so dissatisfied, that so vast a Monarchy and so many Sons of *Mars* should be subjected under so pusillanimous a Prince, as he immediately founded the Trumpet of Rebellion,

and drew *Belochus* the *Babylonian* Governour into his conspiracy. Whiles *Sardanapalus* was handling his Distaff, the two Generals brandished their Swords and marched up with all their force against *Nineveh* the great; so called in *Jonus* chap. 3. vers. 11. a City of three dayes journey, 480 furlongs in compass saith the Historian, which if true, was a hundred furlongs more than *Babylon*. *Diod. Sic.* places *Nineveh* upon *Euphrates*, contrary to all other Historians: threescore miles about saith *Herodotus*; and so gallantly seated upon *Tigris*, that by the Prophet *Zephany* chap. 2. vers. 15. she is stiled *gloriosa Civitas, habitans in confidentia, dicens in corde suo, Ego sum, & extra me non est alia amplius*; a glorious City, saying in her heart, I am, and besides me there is none, (or none greater :) but withal *Civitas sanguinum*, which hastened its destruction.

The Rebels quickened their march thinking to surprize the City, which (notwithstanding the Kings neglect) was so well fore-seen, victualled and man'd, but which was most, commanded by so faithful a Governour, that it not only bad defiance to the besiegers, but issuing out at convenient times, forced them sundry times to retreat to a further distance: The City by this means held out upwards of two years; insomuch as the conspirators despaired of taking it; had not a superiour Power who sets periods to all Dominions so disposed, that by the over-flowing of *Tigris* (as foretold by the Prophet *Nahum* 1. 8. and 2. 6.) near twenty furlongs of the Wall fell (a Wall that was a hundred foot high, and withal so broad, that upon the Rampire three Chariots might pass on breast, adorned with 1500 Turrets,) that great and unexpected breach giving the Enemy desired entrance. The miserable Emperour then in despair, retired to his Palace, and inviting his Women into the place where his Jewels and Treasure lay sets fire to it, whereby all was quickly consumed, himself for company. Such was the woful *Exit* of that great Prince, who as *Justin* observes, *Hoc solo imitatus est Virum*, in this onely Act exprest his manhood. The Coin then melted in that Flame is by consent of Writers computed One hundred millions of Talents in Gold, and one thousand millions of Talents in Silver; which in ours amounts unto Twenty thousand and five hundred millions of pounds: a sum not parallel'd in any story, and incredible, did not the greatness of that Empire, and the long time his frugal predecessors had been amassing it, convince towards it.

- Thus this great Monarchy which had continued gloriously commanding the World about 1350 years, had its first though not ultimate period in a succession from *Nimrod*: And being divided between the two great Captains, agreeable to their former Governments *Arbactus* arrogated to himself *Media* and *Persia* with the adjacent Provinces; (albeit some give *Persia* to *Achemenes* Son of *Perses*, who contributed a considerable assistance to the two other conspirators in this great enterprize, and from whose loins *Cyrus* the great descended, who afterwards subjected the Assyrian and Median Empires under that of *Persia*;) but *Belochus* took for his share *Babylon* and the East of *Assyria*, *Nineveh* included.

Arbactus (who in some Authors is also called *Arbaces*) by this fall of *Sardanapalus* raised to himself the Sovereignty of *Media*; and dying, was succeeded by *Mandanes*: but some omitting him say *Sosarmus*, who after thirty years gave place to *Medidus*; and he after five and twenty says *Heylin*, forty says *Raleigh*, did the like to *Cardias*; who after thirteen years rule bequeathed the Royal Scepter to *Diocles*, as Sir *Walter Raleigh* calls him, *Dejoces Heylin*: the difference concerning the time of whose Reign is no less, the one giving him seventeen, the other fifty three years in Government. This *Dejoces* first founded *Ecbatan*, says *Heylin*; by Doctor *Usher* the reverend Primate reputed *Arphaxad* whom *Nabuchodonosor* slew in the Mountains of *Ragan*, lib. *Judith* c. 1. v. 15. Nevertheless, I find that the distance of time between *Dejoces* and *Nabuchodonosor* to be upwards of eighty years: So that how to make *Dejoces* and *Arphaxad* one, is more difficult than to agree the Foundation of the Town, seeing *Arphaxad* is not said to build the Town, but the Walls and Towers thereof, vers. 14. Now albeit the City was sadly plundered and defaced or demolished by the Assyrian Emperour; nevertheless it was repaired in his time if it be true what good Authors report that *Daniel* the Prophet re-edified a Royal Palace for the King, which for elegancy of structure and value of materials was comparable to any other then extant. *Dejoces* dying A. M. 3291. was succeeded by *Phraartes* a Prince of great courage and success, who died before the Walls of *Nineveh*, leaving the Median Crown unto *Cyaxares* his Son. Who during his forty years rule prosecuted the Assyrian War, and laid close siege to *Nineveh*; but was forced to withdraw, having notice that a great body of *Scythian* Horle had invaded his Country, and there rested: This was an un-expected chance of War, and as *Herodotus* lib. 1. reports, had no other way to recover his right, than by inviting the most considerable

Field-Officers of the Scythians to a banquet, and picking a quarrel with some in their cups, upon a signal given by *Cyaxares* all their throats were cut; which was of that dread to the other *Scythians*, that they willingly found the way back again into their own Country, with this character from *Justin lib. 1. Scythæ magis ebrietate quam bello vincuntur.* *Astyages* his Son upon his Fathers death was proclaimed, and with all due ceremony crowned King. *Astyages* is mentioned in that *Apocryphal* story of *Bel* and the Dragon; and by some supposed to be that great Prince *Abashuerus* who married *Hester* the Jew, but the ground of that conjecture I neither find nor credit; seeing that by the best Authors either *Darius Hystapis*, or *Artaxerxes* by the *Greeks* called *Macrochyr*, one of them was undoubtedly that Prince: Besides, the distance of time betwixt those two Kings is not less than an hundred twenty nine years. Of this *Astyages* little is recorded, save that for the richness of his Apparel none ever excelled him. His Daughter *Mandane* whom he had by *Ariana* his Wife, he gave in marriage to *Cambyses* the *Persian*, Father of *Cyrus* the great. *Astyages* first dreamed, That his Daughter made so much Water as drowned all *Asia*; and another time, that the Sun being under his feet, thrice he proffered to embrace it, but still it avoided him: Which upon the Astrologers acquainting him that it related to his Grandson *Cyrus* which signified the Sun, he endeavoured (but in vain) the Childs destruction. To him succeeded *Cyaxares* by some called *Darius* the *Mede*; whom *Cyrus* succeeded *A. M.* 3406.

To *Belochus* (now settled in the Assyrian Empire about the year of the World 3146.) succeeded *Pul Assur*, called *Tiglath Pilezar*; who in 2 *Reg.* 15. 29. is recorded to have ruined *Galilee*, one of the three principal Provinces of *Canaan*; of which Province *Samaria* was the capital City; and carried all the inhabitants of *Nephthali* and *Damascus* Captives into *Assyria*. After three and twenty years rule he gave place to *Salmanasser* by some called *Nabonasser*, who prosecuting his Fathers design plundered *Samaria*: and in the Reign of *Hoshea* King of *Israel* (who neglected the payment of his Tribute) after three years siege took *Samaria*; and the Almighty (being provoked by his people through their idolatry and conforming themselves to the Heathen that were round about them) so ordered that the ten Tribes were also removed out of his sight, none being left but the Tribe of *Judah* onely, 2 *Reg.* 17. 18. those of the captivity were placed in *Halab* and *Habor* by the River *Gozan*, and in the Cities of the *Medes*.

This Assyrian Prince after ten years rule was succeeded by *Sennacherib*; who going to fight against *Tirhakah* the *Æthiopian* King, in the way sent a blasphemous summons to King *Hezekiah* by his Servant *Rabshekeh*, for which, upon the Prayer of good *Hezekiah* and pursuant to the Prophecy of *Isaiah*, one hundred fourscore and five thousand of the *Assyrians* were in one night slain by an Angel of the Lord; which made *Sennacherib* hasten back to *Nineveh*, where worshipping in *Nisroch's* Temple he was slain by his Sons *Adra-Melec* and *Sha-rezer* who escaped into *Armenia*, and (after seven years rule) *Esar-Haddon* his Son reigned in his stead, 2 *Reg.* 19. 35. *Esar-Haddon* having taken revenge upon the parricides, by that confusion then happening between the two Brethren gave occasion to *Merodach* the Governour of *Babylon* to rebel, and succeeding therein deposed the King, and thereupon retransferred the Seat-Royal from *Nineveh* to *Babylon*. *Merodach* or *Berodac Balladan* as called 2 *Reg.* 20. 12. swayed the Scepter, of whom little mention is made, albeit he reigned 40 years, and left the Imperial Crown to *Ben-Merodach* his Son; who after 20 years gave place to *Nabopollozar* the Triumpher over *Pharaoh-Necho* the *Ægyptian* King, and at the end of 25 years was succeeded by *Nabuchodonosor*, who by reason of his many Victories and triumphant Reign was called the *Hercules* of the East. This great Prince was the Golden Head of that terrible Image mentioned in *Dan.* 2. 32. To whom the Highest gave a Kingdom, power, strength and glory; commanding not onely wheresoever the Children of Men dwelt, but also the Beasts of the Field and the Fowls of the Heaven were given into his hand as Ruler over them all, *Dan.* 2. 38. so as it will be too great a labour in this small circle to enumerate his conquests, his victorious arm subduing where-ever it was extended: *Ægypt* he made a Province of his Empire; *Jerusalem* he destroyed, and fired the Temple; carrying *Zedechias* and his people prisoners to *Babylon*, the last of the four Kings of *Judah*, (viz. *Manasses*, *Jehojakim*, *Jeconias* and *Zedechias*) who by the *Assyrian* Kings were led captive to *Babylon*. *Syria* and *Arabia* were likewise subjected under the stroke of his Scepter; and part of *Æthiopia*. The pride of *Nineveh* he abased, agreeable to the prophetic of *Nahum* 3. 9. and *Tob.* 14. ult. flew *Arphaxad* and spoiled *Ecbatān*. In a word, the extent of his Dominion was not straitned within less bounds than the confines of the then inhabited World. But to particularize his many sumptuous and magnificent structures, especially that at *Babylon*, would be no less tedious: For he not onely beautified old *Babylon* but added to it a new City upon the opposite side

of the River which he inclosed with a triple Wall of Brick; and for the delight of his Queen (whom some name *Amyrtis*, supposed to be the Daughter of *Astyages* the *Median* King,) and for the recreation of his Daughter *Nytocris* (who in spirit and noble buildings she afterwards made seemed another *Semiramis*) by extraordinary cost and incredible number of hands raised such stately Arches of stone as for height and breadth seemed a Mountain, which gave a curious prospect not onely over that mighty City and River but into the Country round about which was level, and the horizon uninterrupted by any hill; so that besides the delightful walks it had, he planted it with all manner of fruit and flowers, infomuch as it seemed a Paradise. Which, with the rich and stately Palace he erected for his Royal Seat (reputed one of the Wonders of *Asia*, and continuing perfect to *Alexanders* time) begot such admiration in the King himself as occasioned that expression, *Is not this great Babel which I have built, &c.* which boast drew upon him the most memorable Judgment any story mentions, for seven years spending his time amongst savage beasts: yet through divine mercy restored to sense and dignity, all the remainder of his life acknowledging Gods power most Sovereign and Everlasting.

This mighty Monarch after four and forty years rule paid Nature her last debt and was buried in *Babylon*, having first bequeathed his Crown and Scepter to *Evil-Merodach* a Friend unto the captived *Jews*, and in particular to King *Jehojachin*, as we find in *Jer.* 52. 31. nevertheless, a Sun very unlike the Father; much of what the one by prudence and valour got, the other lost by want of judgment and too much pusillanimity: For, *Egypt* under *Amasis* revolted from him; *Media* by the good conduct of *Astyages*, and *Persia* by the lively spirit of *Cyrus* withdrew from under his subjection; and marching with resolute Armies against him, in the end deprived *Evil-Merodach* both of life and reign; whom nevertheless *Balthazar* called *Belshazzar* in *Daniel* succeeded, a Prince of that tyrannical and dis-obliging nature as rendred him no less contemptible abroad than hateful at home: so as the period of that great *Assyrian* Empire which from *Nimrod* to this Prince had flourished upwards of 1600. years under a series of fifty Monarchs, had its ultimate period. For *Belshazzar* too securely and impiously feasting a thousand of his Lords, (those Gold and Silver Vessels consecrated to the Lord, and by his Grandfather *Nebuchadnezzar* brought from the Temple at *Jerusalem* to *Babylon* being profanely used by the King, the Princes, their Wives and Concubines) *digito Dei*, Judgment by *Daniels* interpretation was pronounced against that miserable Prince, and execution immediately followed; for, the *Medes* and *Persians* who then besieged the City entred forthwith and mastered *Babylon*, yea that night was *Belshazzar* King of the *Caldeans* slain, and *Darius* the *Mede* (then about sixty two years old) saluted King, *Dan.* 5. 31. Where we are to note, that this *Darius* the *Mede* as the *Persians* call him, by the *Greeks* is called *Cyaxares* as we find by *Xenophon*: He was Uncle to *Cyrus* the *Persian*, and obtaining the Diadem when he was old held it but two years, and dying issueless, gave *Cyrus* an uninterrupted admission unto the whole: For as we read in *Ezr.* 1. 2. the Lord God of Heaven gave unto him all the Kingdoms of the Earth. And *Hest.* 1. 1. had his Empire extended from *India* to *Aethiopia*, which comprehended 127 Provinces. The siege of *Babylon* the Metropolis of the World may not be pretermitted without a little notice. *Cyrus* was Son of *Cambyses* and *Mandane* daughter of *Astyages* the *Median* King; *Cambyses* was Son of *Cyrus*, Son of *Darius*, Son of *Achemenes*, Son of *Perses*, who (saith *Isidore*) gave *Persia* its name; a Prince of that Vertue and repute as gave that Race for many years the usual surname of *Achemenida*. *Cyrus* (whose name being derived from *Chyr Sherecz* in *Hebr.* which signifies the Sun) some years before calling to mind the mischief intended him at his birth by his jealous Grandfather, ambition predominating over parental respects, he marched against him with a gallant Army of *Persians* under conduct of *Harpagus* whom *Astyages* had ordered to destroy *Cyrus*; but abhorring that cruelty preserved the Infant who lived to recompence the fact, and were ministerial together in the subduing *Astyages* (whom they sent prisoner into *Hyrkania* in *Evil-Merodach's* time, where in anguish of mind he soon departed;) and after the death of *Cyaxares* his Son (old when he entred upon the Government) *Cyrus* both by birth and conquest claimed that Crown. The *Caldean* Emperour not liking his success, proclaimed war against *Cyrus*, and drew *Cræsus* the rich and puissant King of *Lydia* into his league. Howbeit, *Cyrus* who well knew the *Babylonians* tempers, and the intended place of rendezvous, with a great body of Horse quickly got into *Cappadocia*, and interposed 'twixt the *Babylonians* and them; and soon engaging the *Lydians*, though the fight was smart night compelled them to retreat. *Cyrus* early preparing to renew the fight found no enemy, but intelligence that *Cræsus* had withdrawn himself into *Sardis* his best City and strongest Hold, dismissing most of the Army into quarters. *Cyrus* drew before the Garrison and after some assaults not onely took

took the City but in it an incredible mass of treasure, and which was most considerable, the King himself, whom the Conquerer notwithstanding his alliance set upon a high pile of Wood, which when ready to be inflamed he lamentably cryed out, *Solon! Solon!* which *Cyrus* demanding the reason of, was by the relation so convinced both as to his own mortality and the chance of war, as in princely prudence he not only repealed the sentence, but restored him though not to the Kingdom yet to his good opinion. The people nevertheless soon after endeavouring their liberty were not only utterly disarmed, but in policy so trained up in ease and licentiousness that they who before were a redoubted and warlike Nation became effeminate and amongst men of honour of no esteem. The *Caldeans* by this blow given their friends began to apprehend their approaching troubles; and that *Cyrus* would make their Countrey the seat of war. So that in the first place they victualled *Babylon* with provisions of all sorts sufficient for a twenty-years siege. But *Cyrus* pre-ordained for the conquest of that City and Empire, not so much from that prophetick acclamation of *Nabuchodonosor* which some allude to, *That a Mule should subdue Lydia and subvert the Assyrian Monarchy*, the Mule signifying his mixture of blood; as from that election of the Almighty, *Isa. 45. 1.* above 100 years afore his birth, *That as his Anointed he should subdue Nations, loose the loins of Kings, &c. and* (which was his greatest trust) *fulfil the pleasure of the Almighty, saying to Jerusalem, Thou shalt be built, and to the Temple, Thy Foundation shall be laid, Isa. 44. 28.* which accordingly he piously endeavoured in the first year of his Reign, making a Decree to build Gods House, restoring the sanctified Vessels (which *Nabuchodonosor* took thence,) to *Sheshbazzar* one of the Princes of *Judah*, *Ezr. 1. 8. & 5. 14.* which was a Commission very warrantable for this great enterprize. The City was compassed with a Wall so high and thick as deservedly made it one of the Wonders of the World. It was, saith *Diod. Sic. 365* furlongs about, in height 365 foot, and so broad that six Chariots could well pass in front; the great River *Euphrates* ran through the middle of the City, well-nigh double the breadth of the *Thames* at *London*, which *Semiramis* nevertheless made communicable by a Bridge, the like whereof was not in all the World: the Garrison also was well man'd, so abundantly victualled and provided with necessaries of all sorts and barricadoed with brazen Gates so strong that the besieged held it impregnable. But God having decreed the end, directs the means; for, as prophesied in *Jeremy chap. 51. vers. 11. Suscitavit Dominus spiritum Regum Medorum; & contra Babylonem mens ejus est ut perdat eum.* Accordingly *Darius* the *Mede* and his Nephew *Cyrus* perceiving how impossible it was to take the City by battery or storm; and how well they within were furnished with victual, contrive another way, (probably taking their design from the Princess *Nytocris*, who when the Bridge was built diverted the stream by sluice, (for a large deep sluice she cut a mile above the City, which turned the Channel and gave it another course till they had laid their Foundation, and raised the superstructure so high as needed.) Accordingly while *Belshazzar* was lulling himself in his vain-confidence, *Cyrus* by several sluices and trenches which the pioneers and many hands cut and effected in that soft and easie ground, so drained the usual channel that it became dry as fore-told by *Jeremy chap. 51. v. 31.* And while the besieging Prince was carousing with his Satrapa's, their Wives and Concubines, as formerly remembred and recorded by the Prophet *Daniel chap. 5. vers. 2.* and by *Jeremy chap. 51. vers. 57.* the besiegers made the easier entrance, so as the City was surprized, and the besieged then found it their best play to save themselves by flight, in which many fell by the Sword; others in the City; amongst whom, *Belshazzar* himself, whom wine and sleep had miserably prepared for it. By which subversion this great City that formerly knew no subjection but sat as Empress of the World, now begun to relish the mutability of Fortune and was forced to bow under the *Persian* Yoak; for the Victor not content with dis-robing her of her Imperial dress gave her as a prey to the insulting Souldier. A sad judgment, but no doubt by divine dispensation both to bring her to a strict account for her notorious Idolatry, and to compensate the cruelty and taunts upon fundry occasions expressed towards the captivated *Jews*; as we find particularly denounced by the Prophet *Jeremy chap. 51. vers. 24. Sic reddidit Babylonii & cunctis habitatoribus Caldea omne malum suum quod fecerunt in Sion*, and also that the world by the ruine of this masterless piece might know, there is a set time for the undoubted dissolution of the whole; and that mans impiety is a forceable attractive of Gods Indignation and Vengeance.

The Fame of this great enterprize was such as with little trouble served to reduce the rest of *Asia*: But unable to forbear giving the reins to his boundless desire, his great spirit would not be satisfied while his Empire had any bounds; so that he marched with a numerous force against the *Scythians*. *Tomyris* Queen of the *Massagetes*, (a people
some

ſome reduce from *Magog*, but I rather think from *Maſſag*, i. e. *mixture* in Hebrew) the Princeſs (he formerly though in vain courted for his Wife) affronted him with an Army equal for number and not inferiour for reſolution. So that both ſides appearing deſirous to engage, after a hot diſpute the Queen became victorious; and having *Cyrus* in her power, the death of her Son *Spargapizes* (to whom *Cyrus* reſuſed quarter not long before) coming freſh in memory, ſhe commanded his Head ſhould off, and then threw it into a Veſſel filled with blood, with this expreſſion, *Cyrus! now drink thy fill*. So writes *Herodotus* and *Juſtin*. Nevertheleſs, *Val. Magnus* and *Sirabo* eport otherwiſe: as, That at the age of ſeventy years, and the nine and twentieth of his Reign he died in peace, and was with all due ceremony buried at *Pafargada* a City in *Suſiana* which he had founded. With which agrees *Xen. lib. 8. Inſtit.* So that how uncertain ſoever the place and manner of his death be, 'tis more certain, That his body was intombed at *Pafargada*, ſeeing that *Alexander* the great returning thither out of *India* inconfiderately put to death *Orſin* a Prince of the Blood-Royal of *Persia* upon a ſuggeſtion of that malicious Eunuch *Bagoas* that he had violated *Cyrus* his Tomb, upon which was onely this plain Epi-taph,

Heus! tu homo! Ego ſum *Cyrus*, *Cambyſis* filius,
Qui Perſicum imperium conſtitui.
Regnator fui totius *Aſiae*.
Ne mihi ergo Monumentum invides.

Ho! man! I *Cyrus* am, *Cambyſes* Son,
Who firſt the *Persian* Monarchy begun.
The *Aſiatic* Empire I controll'd.
Envy not then that this ſmall place I hold.

To *Cyrus* the magnificent (for ſo he is called) ſucceeded *Cambyſes* his Son; a Prince in nothing reſembling the magnanimity of his Father; being infamous for his cruelty and prodigious luſt: But his Reign was ſhort (not exceeding nine years,) yet turbulent. Outrage as 'tis obſerved is commonly attended with a ſhort life. For, having ſubdued *Agypt* and *Aethiopia* as far as *Elephantina* (whoſe neighbour the *Troglodites* (never having been tributary to any) reſuſed ſo much as to ſend him of their Earth and Water (which laſt they could ill ſpare) in token of their ſubjection; ſo well fenced were they with rowling ſands and heat intolerable) in a jealous humour by the hands of that villain *Praxaspis* he made away his onely Brother *Smerdis*; and having no iſſue of his own the anguiſh thereof diſpoſed him ſo to frenzy, that it increaſed upon the tidings brought that fifty thouſand of his men (whom he had ſent to burn the Temple of *Jupiter Ammon* which ſtood in *Barca* that confining part of *Cyrene* formerly called *Marmorica*) were buried in thoſe hideous waves of Sand, which *Satan* (who oft-times commands the air) had raiſed for the preſervation of his Worſhip: A ſtorm againſt which there was no ſhelter nor evaſion, as *Herodotus l. 2.* albeit pre-cautioned by the *Pſilli*, who ſuffered the like fate for that ſimple challenge they gave the South-winds for the injury they did them in drying up their few Rivolets. With which not being admoniſhed, but rather hardned, in revenge he forthwith demolished the Temple of *Anubis* at *Memphis*, broke the neck of that beaſtly Deity, of great veneration with the *Aegyptians*; who indeed were ſo prodigiously Idolatrous, that *Varro* reports of them, *Omnia animalia (excepto porco) tanquam Deos colebant*. And at *Damascus* going about the like pranks (which had been good had the zeal been rightly grounded) he was caſually wounded by his own Sword, ſo mortally that he could not be recovered, but in that extremity died frantick and unpitied.

The Deputy he had left to ſuperintend *Persia* had a Son reſembled *Smerdis*: whom he veſted with the Imperial Robe and Crown which *Cyrus* left: and that device paſt currant until the impoſture was diſcovered by a Lady of his own Seraglio who was Daughter to *Ottanes* a Satrapa of no mean account; who one time telling her Father what ſhe obſerved he acquainted the ſeven ſubordinate Princes how that the pretended *Smerdis* wanted his ears. Quickly they found the means to give him his deſert, after he had as an impoſture worn the Diadem eight years.

The ſeven Princes who had the ſuperintendency of the Realm not knowing of any right Heir to the Crown; found out no better expedient for an Election; than by agreeing, That he ſhould Reign whoſe Horſe neighed firſt next morning after the riſing Sun: which being publiſhed, that night *Darius* his ingenious Groom made his maſter's Horſe cover a Mare in the place appointed; ſo that he no ſooner entred the field next morning, but the Horſe (mindful it ſeems of his late entertainment) fell to neighing couragiously; which the reſt of the competitors (ignorant of that craft) accepted as an undoubted preſage of his merit, and with all due ceremony ſaluted him with the Regal Name; at *Persagard* the Arch-flamen put upon his ſhoulders the Veſt and upon his head the Crown or Royal Tiara which the great *Cyrus* had on at his Coronation. Howbeit, by being lineally

deſcend-

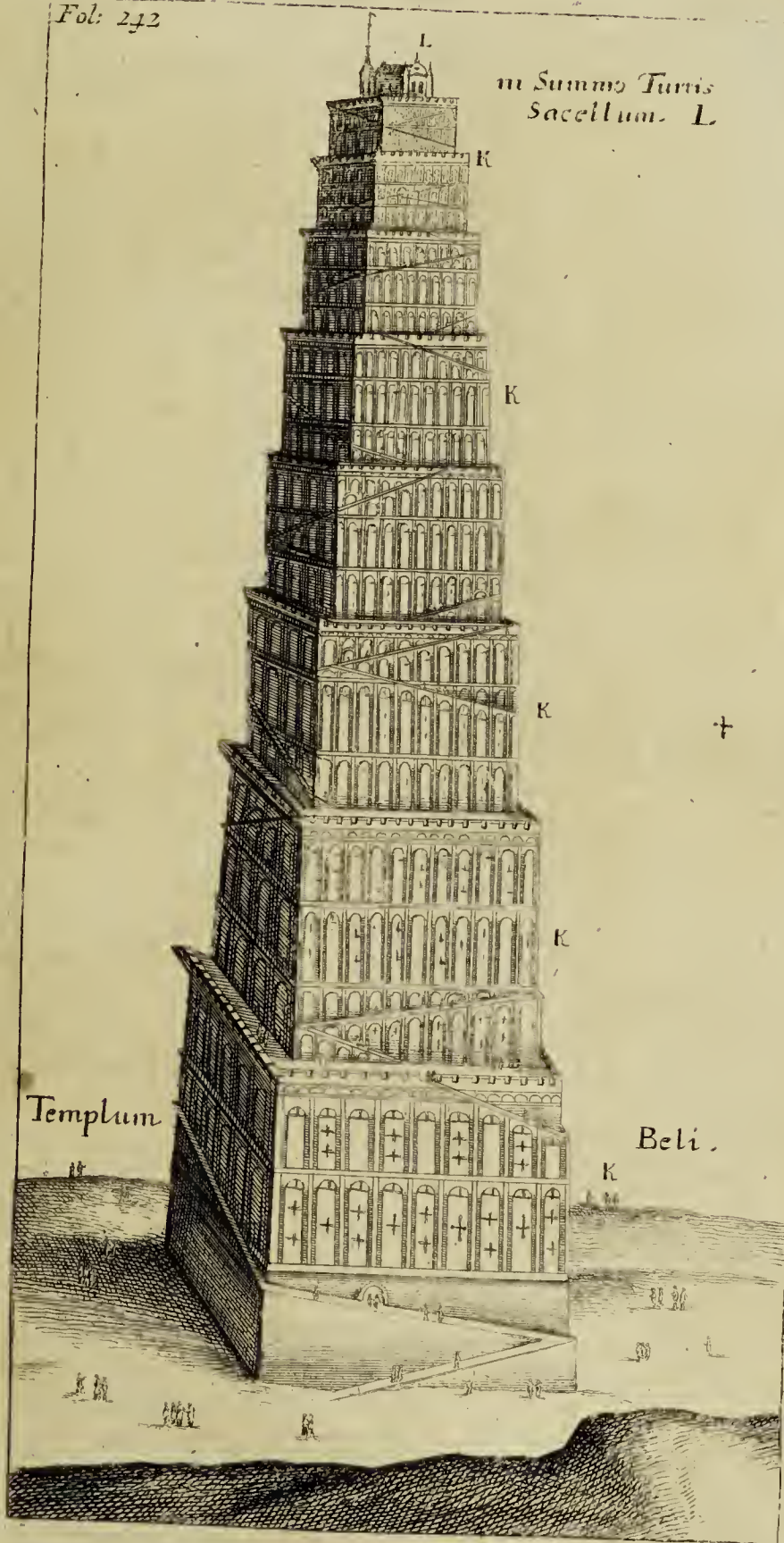
descended from *Arfarnes* who was Grandson unto *Cyrus* the great as saith *Herodotus*, he had a Title to the Crown; albeit others are of a different opinion, believing that descent was invented after his accession to the Crown. Nevertheless, seeing he acquired his greatness by the favour of his Horse, inasmuch as a Horse in the *Persian* Tongue was then and yet is called *Asp* and *Aspis*, it hath induced me to think that his agnomen of *Hystaspis* was thence derived.

During the *interregnum*, *Babylon* not yet well acquainted with the Yoke, revolted; but by the faithfulness of *Zopyrus* was reduced. This is that Prince, whom the captived *Jews* minded of *Cyrus* his great Ancestors good intention to the holy City and Temple which *Nebuchadnezzar* had destroyed, and stirred up his heart to re-build both. In the interim, he expressed much kindness to the *Jews*: whence it is, that some of their *Rabbi's* will needs have him to be that *Ahashuerus* who upon the repudiating of *Vashti* married *Hesler*, *Mordecai's* Niece. After which, he prosecuted the *Grecian* War, and extended his bounds beyond the *Hellepont*: the war was upon this occasion. He dispatched Ambassadors to *Amin-tas* the *Macedonian* King, *ut Aquam & Terram traderent Dario*: whiles his Council was deliberating what answer to make, the King in Civility invited the Ambassadors to a banquet, where several Ladies were; to whom the Ambassadors, either from their intemperate drinking, or the haughtiness of their Masters Empire, expressed such rude behaviour that soon after at a like collation the Ambassadors were slain by some of the *Macedonian* Youth who had disguised themselves in womens habit. A rash attempt. For, being known to *Darius*, albeit he expressed his dislike of the Ambassadors misbehaviour, he would have punished; yet looked upon it as a violation of the Law of Nations, and consequently an affront towards his person: which he was so sensible of, that having first acquainted them with his apprehensions, with all possible speed (making this the colour of that War) he marched towards them with a Royal Army, and without much resistance harrassed their Countrey as far as *Marathon* a Town near *Athens*; where the *Athenians* with a small force encountred that great Army of *Persians*, who by apparitions were put into that pannick fear that they were shamefully put to flight, not rallying till they had past the *Hellepont*. A Victory albeit attributed to the singular courage and good conduct of *Miltiades*, yet by the ingrateful State of *Athens*, to their everlasting infamy most unworthily requited. This great defeat, aggravated by the revolt of *Aegypt*, and the dissention amongst his Sons about their Title to the Crown, and some add the grief he took for being disappointed of his hopes to enjoy *Anthina's* lovely Daughter, were of that force as they broke his great heart; after he had reigned six and thirty years, having ordered that his body should be buried at *Persepolis*; and directing (notwithstanding that *Arta-Bashtanes* was his first-born Son) that *Xerxes* his second Son born after *Darius* had obtained the Crown, should succeed in the Throne.

Xerxes the first year of his Reign reduced *Aegypt*, and the next made what preparation he could to prosecute the War against *Greece*; the disgrace his Father received at *Marathon* was so fresh in memory. The Army he raised was so prodigiously great, that men thought it was not only enough to over-run *Greece*; but the whole Universe: no less (as most Historians say) than eighteen hundred thousand Foot; *Herodotus* heightens them to five million two hundred eighty three thousand two hundred and twenty men; and also fourscore thousand Horse; his Navy also were a thousand Ships which *Justin lib. 2.* centuples, *Naves quoque decies centum millia numero habuisse dicitur*. With that monstrous body this great Monarch marched undisturbed as far as the *Hellepont*, without seeing the face of an Enemy: There he took the second muster of his Army. It is reported, that from a sudden consideration of the mortality of his men, he could not refrain weeping. Ominous tears! for they presaged what happened sooner than peradventure he then apprehended. To joyn the two Worlds he forthwith caused above six hundred great boats to be coupled and planked, and thereby made a Bridge over the *Hellepont* twixt the two Castles *Abydos* which is on the *Asian* shore and *Sestos* in *Europe*, where the Sea (albeit a mile broad) is narrowest. Having thus passed his Army, to express equal care for his Fleet and withal to leave some signal of his magnificence he converted the *Peninsula* where Mount *Athos* stood into an Island, the place he cut being about two miles. This great body of Horse and Foot (which as they say drank the River *Cyffus* dry) devoured also such a world of Provisions that the Providers found it impossible to subsist long in those ruinous quarters; so as it forced the *Persian* Monarch to engage the *Grecian* Army sooner than otherwise was intended: which albeit they wisely delayed, nevertheless waiting for an advantage, the *Persians* were no sooner advanced to *Thermo-pyle* (so called from the hot Baths there, a strait or narrow passage not exceeding half an Acre of Ground, betwixt the Mountains that separate *Thessaly* from *Greece*,

some say five and twenty foot) but that *Leonidas* the *Spartan* King with three hundred *Lacedemonians* (the remainder of five thousand that first appeared) defended the Pass with such incomparable resolution that for two dayes they withstood this World of Men. An opposition so memorable, as albeit *Leonidas* with his Men were slain, yet so noble a sacrifice lives and will live in Fames honourable Roll to all posterity, as not without cause the *Greeks* in that place raised him a Statua with this inscription, *aliquando hic contra myriadas, cum trecentis hominibus pugnavit Leonidas*. Howbeit, *Xerxes* after this smart entertainment marched as far as *Athens*; which being abandoned by the Inhabitants he easily fired, by the way having plundered the Temple at *Delphos*, which was marvellous rich by the offerings of many Princes and people of preceding generations: Sacriledge (for so 'tis called, seeing he acknowledged *Apollo* for one of his Gods) so notorious sayes *Herodotus* and other Historians of those times, as occasioned many fatal calamities to pursue him: albeit he framed this excuse, That it was irrational, nay impious, to confine the Celestial Gods to Earthly Habitations, for thereby they immured them within Wood and Stone, but was otherwise understood by the *Greeks* who gave Judgment against him, by the bad success of his affaires, as followeth. For first, his great Armado was soon after beaten and sunk by *Themistocles* the *Athenian* Admiral, with his four hundred sail near the Isle of *Salamis* in the Gulph of *Negropont*; and such havock made by the incensed *Greeks*, that *Non victi sed vincendo fatigati inter ingentes catervas stratorum hostium occiderunt*, saith an Author; a sight or execution so dreadful to the *Persian* King that his Spirits sunk so as he could not think himself safe amidst his Royal Guard so long as he continued on the wrong side the *Hellepont*: And accordingly leaving *Mardonius* (his General and Uncle by marriage) three hundred and fifty thousand select men, he hastened to *Sestos*; where finding the Bridge disordered by a late storm, he was necessitated to ferry over in a small Cock-boat; thence giving one Historian occasion to say, He was *primus in fuga, postremus in pralio*; and to another, and that very truly, *Ejus introitus in Graciam non tam terribilis quam discessus fuit turpis, &c.* Nevertheless, to dissemble his grief for that instability of Fortune, he began to play such mad pranks as rendred him more and more ridiculous: For, in the first place to be revenged for the breaking his Bridge, and loss sustained at Sea, he commands a Sea-Captain to give the Water three hundred lashes; and having the Images of *Neptune*, *Boreas* and *Proteus* brought as Delinquents before him, to express his own greatness (being Brother to the Sun and Moon, as he usually stiled himself) and what low esteem he had of those marine or inferiour Deities he committed them Prisoners to his Provost Marshal who was ordered to manacle their hands and load their legs with fetters during pleasure; for which irreverence and impiety as they imputed, the *Greeks* proclaimed him *Deorum immortalium Hostis*: but he in requital thereof, and to shew that he loved to imitate *Cambyses* his Ancestor, chained the *Palladium* and fired the Temple of *Minerva*, the rather, for that she was the *Athenians* Tutelary Goddess; and with like frenzy burnt the Temples of all other Gods interposing his return (that of *Ephesus* excepted:) whence so soon as he understood how that the rest of his great Army was wholly broken by the overthrow given *Mardonius* at *Platæa* by Land, and *Arta-Intes* at *Micale* by Sea in one same day, he continued his flying march as far as *Babylon*; where to shew that he put not his confidence in those strong Walls, he causlessly pulled down part thereof; and then also without the least provocation first defaced and after that demolished the noblest structure and piece of Antiquity that was at that time extant throughout the world, the Temple of *Belus*, which *Semiramis* with charge incredible and Art incomparable had erected and dedicated to the memory of her Husbands Grandfire *Belus*. It was a square Pyramis saith *Strabo lib. 13. c. 3.* made of brick; in the midst rose eight Towers, the first of which was one furlong high, and the rest proportionable: so high, and so curious that it superadded to the other seven Wonders of the World. He also ravished thence the Statua of *Belus*, which was twelve cubits high and of massie Gold; and as *Herodotus lib. 1.* flew divers of the Flamens that would have rescued it: *Alexander* would have repaired this broken Pyramis, but after an essay found it not practicable. Howbeit this act of his, albeit Historians reproach him for it, nevertheless seems alluded to by that memorable prediction of *Jeremiah* chap. 15. vers. 18. where inveighing against the gross Idolatry of the *Caldeans* the Prophet concludes, That *Vana sunt opera & risu digna, in tempore visitationis sue peribunt*. And in Vers. 44. *Visitabo super Belum in Babylone, murus quoque Babylonis corruet, &c.* Thus having fatiated his humour against those imaginary Gods, with like barbarous outrage he exercised his Tyranny against men; most inhumanely putting first the Wife of *Masistis* the *Bactrian* Lieutenant, and after that himself and Children to Death; with several others, of whom he had conceived some causeless jealousy: So as becoming more feared than

loved,



K. Temple of Belus.
L. The Chappel at the top.

loved, *Artabazus* his Uncle and Captain of the Guard, doubting he might have his share in that scene of blood, conspired with *Mithridates* an Eunuch his Chamberlain, and having found a wicked opportunity to execute their Treason, they cut him off. A fact fully recompensed by *Artaxerxes* his Son who succeeded in the Throne.

Now notwithstanding these prodigious extravagancies of *Xerxes*, that he had some Vertue and bravery intermixed, appears by *Alexander* the great, who at his entering *Persepolis* perceiving a Statua of *Xerxes* thrown under foot by the Souldiers, viewing it a while said to some Officers standing by, He was considering with himself whether in respect of his Vertue he should set it up again or let it lye upon consideration of that mischief he had done in *Greece*; which said, he ordered its standing, as formerly. By this we see the Custom of the *Persian* and other Eastern Princes was to erect Statuas in memory of the Dead rather than Sepulchers: So did the Romans of old, *Majores nostri Statuas multis decreverunt, Sepulchra vero paucis; Cicero 9. Philip.* *Xerxes* was buried at *Persepolis*.

Artaxerxes began his Reign *Anno Mundi* 3500. and ruled the Empire most honourably full four and forty years. This Prince is usually called *Longimanus, quia dextra fuit longior quam sinistra*; so long, that standing upright he could touch his knee with his right hand; By the *Arabians* *Tamas-sharshi*; and by the *Persians* *Ardshyr-Bahaman*. Affected with the loss his predecessors had sustained by the *Grecian* War he dispatched his Ambassadors in the first year of his Reign to conclude a peace with the *Athenians*, inclined to it by *Timagoras* who had received a bribe of ten thousand *Dariques* or *Sagittaries* which with his giving adoration to the *Persian* King, according to the custome here, at his return cost him his life; he had the better means to reduce *Aegypt*, which he effected in the end. During that, *Themistocles* the great *Athenian* Captain incurred the jealousy of his own and the Spartan Democratical States, and had the sentence of *Ostracismi* inflicted; so as forced by his ingrateful Country-men to shift for himself he adventured to the Court of *Persia* in disguise, where he received as generous entertainment as could be devised; of such high esteem was a noble Enemy with the *Persian*: But soon after being by the *Persian* King desired to serve under him in *Aegypt* against the *Grecians*, he being of a Heroick Spirit chose rather to bid farewell to the world in a cup of poyson, than engage against his Countrey, notwithstanding their cruelty.

The rest of this great Monarchs Reign was peaceable and full of Honour. He was a Prince of great civility and a constant well-wisher to the *Jews*; in *Ezra* 7. and *Nehemiah* 2. much spoken of, and therefore by most is taken to be that *Abashuerus* who for the most part kept his Court in the Palace of *Shushan*: and the rather, for that *Artaxerxes* by the *Persians* is pronounced *Arta-shast*, art is great, which some make *Abashuerus*. But that *Nehemiah*, *Ezra*, and *Zorobabel* were by this *Rex Regum* as he styles himself permitted to return to build and inhabit *Jerusalem* is by none I meet with so much as questioned. He was contemporary with the High Priest *Jochim*, which gives *Krentzhemius* and others occasion to affirm that *Hester*, (or *Atossa* i. e. a mirtle, *Formester* and *Edissa*, as by several Nations she was called) was the Wife of this Prince. He died at a ripe age and was buried at *Persepolis*.

Darius the Bastard (by the death of *Xerxes* and *Sogdianus* Queen *Hesters* Children) for some time established the Empire to himself. *Aegypt* in his time rebelled; and contracting a defensive League with the *Athenians* utterly expelled the *Persians* thence and preserved their liberty during his and his Successor *Artaxerxes Mnemon's* Reigns. In the interim, to his illegitimation he added incest; an unnatural and impious act, yet familiarly practised by the *Persians*. *Persæ, Medi, Indi & Ethiopes, cum matribus & aviis, cum filiabus & neptibus copulantur*, sayes *Hier. ad Jovin.* and thence called *Maguffei* derisively by other *Ethniques*. By that Lady he had *Artaxerxes* whom we lately named, and *Cyrus* his Brother, that for some years governed *Asia* the less: a Prince of equal magnanimity to any in his time; but withal so ambitious, that his Father still kept him at a distance, being indeed jealous of him; and the more, observing that the Queen passionately affected him.

After nineteen Years Reign *Darius* died, and his Son *Artaxerxes* was placed in his Throne. The greatest of this Prince troubles took rise from the restless ambition and pursuit of his Brother *Cyrus* after the Crown; heightned thereto by the partial favour of the Queen-mother and secret insinuations of *Tissaphernes* his pretended Friend, who first made him believe he had most right to sway being born after his father was King; but finding that project not likely to succeed, faced about, informing the King of the Princes intent: Which occasioned a summons to be sent him, and appearing, being secured but in fetters of Gold, at the importunity of his Mother *Parisatis* he was soon set at liberty

berty and restored to his Lieutenancy of *Lydia* and the adjacent Provinces; at that distance ruminating how to compass his ambitious ends under colour of revenge for the late disgrace he suffered; and having a considerable interest in *Greece* they were willing to widen the difference thereby to make *Persia* the less capable of offending them; so as they readily furnished him with ten thousand Auxiliaries expert in War. But the preparations that *Cyrus* made, made it appear he was in earnest, and that he resolved either to win the Crown or find a Grave: Accordingly with a considerable Army of Horse and Foot he passed through *Syria* into *Assyria*, and without opposition possessed himself of the two principal Seats of the Empire *Babylon* and *Susa*, which made him believe the rest his own, and was no less the opinion of most. Howbeit, at length, intelligence being brought that *Artaxerxes* was advancing with nine hundred thousand men, it somewhat altered his former apprehension. *Cyrus* nevertheless prepared for fight; what he wanted of number was supplied by skill. Both Armies being on their march, at or near *Coonaxa* (or as the *Persians* pronounce it *Koom-shaw*, about 4000 furlongs from *Babylon*,) came first in view of each other. The Generals having disposed their men into such order as they thought best, quickly engaged: for many hours Victory seemed doubtful. *Cyrus* for his part expressed as much resolution as man could do: for first with his own hand he killed *Artagerzes* a *Caddusian* Prince, soon after made way into the thickest of his Enemies, and personally charging *Artaxerxes* gave him such a testimony of his valour, that by the Enemy (who with a shout applauded the Fact) it was thought he had been slain: But the King being rather enflamed thereby requited him so with his Sword, that *Cyrus* had no further desire to engage the King. In fine, perceiving the Imperial Ensign (which was an Eagle of Gold) advance, *Cyrus* resolved to put it to an issue; so as too eagerly exposing his own person it happened that his Tiara or Regal Cap (which he wore as pretending right to the Crown) fell from his head; which being observed by *Mithridates* a *Persian* Youth, with a bold thrust he wounded the Prince in the Face, so that he was forced for some time to withdraw out of the fight and towards night was accidentally and miserably slain by some Pioneers Inhabitants of *Coon-sha* who by mistake fell into his naked quarter. In this expedition *Xenophon* the Historian had command: but so soon as the whole Army fell into a rout, in despite of the *Persians* he made a safe and memorable retreat through the *Caddusians* Country into *Georgia* and crossed the River *Phasis* to *Trepizond* where he embarked for *Byzantium* and thence with honour brought his Countrey-men into *Greece*. In this great fight many thousands were on both sides slain; nevertheless, *Artaxerxes* becoming master of the field taking a view of those that were slain, amongst others *Cyrus* was discovered by the long hair he wore: His head was quickly severed from his body and presented the King; and *Mithridates* to whom his death was imputed (albeit the King would have had the honour of it himself) was highly rewarded; but soon after by the craft and cruelty of *Parisatis* the Queen-mother in a most horrid manner put to death, as we find by *Xenophon* and *Plutarch* in the life of *Artaxerxes*; who not satisfied therewith also made *Statira* the Queen away by poison, only for expressing her detestation of the fact.

Amidst the spoils it happened that *Darius* the young Prince light upon *Aspasia* a Lady of such extraordinary beauty that *Cyrus* upon the first sight became amorous, and after some discourse so passionately affected that without her he could not live. The aged King upon the report of her beauty would needs see whether Fame spake truth; and upon view became equally captivated: so as this unhappy competition occasioned a difference not to be reconciled 'twixt Father and Son. The King nevertheless perceiving how extremely the Princes soul was endeared to her, and considering that *indecora sunt intuta* gave way to his Son, endeavouring all he could to abate his own desire; which though smothered a while broke out at last into such a flame that he violently seized her from his company, and pretending that it was in zeal, sequestered her within the Vestal Temple of *Anaya* as they call *Diana* at *Ecbatan*. Which enraged the Prince; and being further heightened in his jealousy by *Tercbates* an Eunuch in near relation to the King, without the least consideration (finding no other way how to recover *Aspasia*) he practises how he might assassinate the King his Father in his Closet: A Treason of an ugly dye, and according to its demerit no sooner known but that the Conspirators were slain in the attempt, and the Prince himself (though Heir apparent) secured, tried by a Council of War, most of which were Princes, condemned, and the sentence put in execution. Now albeit the King for his own preservation approved thereof at first, yet afterwards the loss of so hopeful a Prince so overcharged his thoughts that in a languishing condition it at length broke his heart. Such was the end of this great Monarch after six and thirty years Reign; being likewise buried at *Persopolis* in or about the year of the World

Ochus his third Son was crowned King: who during his six and twenty years rule acted as many tragique parts as the worst of his predecessors ever did: so as of him 'tis said *Nulla non sanguinis, non sexus, non aetatis misericordia permotus est*. And for Example, not content with the cruel persecution he made abroad against *Aegypt* which he reduced, and the blood he spilt in the conquest of *India, Bactria, Syria, and Cyprus* where he gave little quarter; at home he inconsiderately made away his two Brethren: and as he was contriving more bloodshed was himself cut short by *Bagoas* the Eunuch, who finding it impossible to ascend the Throne, mounted the right Heir *Arfames* thereon, whom nevertheless he soon after slew fearing he would revenge his Fathers death. In this unhappy Prince the Royal Race of *Cyrus* the great took end, having ruled the *Persian* Empire about two hundred and thirty years.

Bagoas albeit of great power was nevertheless so hateful to the subject by reason of his treasonable practises that he saw it was in vain in his own behalf to attempt the Crown: so that not knowing how to secure himself better than by obliging his Friend he pitched upon *Codomanus* who at that time was Lieutenant of *Armenia* by Commission from the late King. *Codomanus* nevertheless was of the Blood of Kings, and of such noted valour and courtesie that it was no sooner proposed than generally approved of. Having the Royal Scepter in his hand, according to custome he assumed the name *Darius*, the better to ingratiate himself with the people who had that name in veneration. This is he whom the *Greeks* call *Ultimus Darius*, the *Persians* *Parvus* or *Cowcheck* from his misfortune rather than want of prowess, in which and other Princely Vertues he was equal to any of the greatest Monarchs preceeded him. But the Supream who from his highest Thrones disposes of Monarchies and States as to his Divine Wisdom seems best, set a period unto this; as fore-told by the Prophet *Daniel* chap. 11. vers. 2. And in order thereto, albeit *Philip* the Father of *Alexander* so soon as he could prevail with the *Grecian* States to be their Captain General had invaded part of the lesser *Asia* by *Parmenio* his Lieutenant General and *Attalus* his Field-Marshal, and laid a Foundation for *Alexanders* Prosecution of the *Persian* War; nevertheless, was so opposed by *Memnon* a *Rhodian* Officer under *Darius* that *Philip* made but little progress in that Work: for the design was laid aside upon that unhappy death of *Philip* who was slain by *Pausanias* a *Macedonian* Youth whom *Attalus* against nature had abused, and being complained on to *Philip* receiving but a sleight return provoked the young man in a treasonable way to vent his passion upon the King. So that it appeared, the overthrow of the *Persian* Monarchy was clearly designed for *Alexander*. Who no sooner had composed his domestick broils at home which gained the Son the same reputation with the *Grecian* Princes and States the Father had, to retaliate the *Persian* for the many invasions and vexations they had given *Greece*, but principally to quench his ambitious thirst and to give the reins to his boundless spirit, he first disposed of his own Kingdom to *Antipaters* trust, and then distributed most of that he had amongst his Friends, giving this reason to *Parmenio*, *Spes sola & Asia mihi sufficient*.

Inconsiderable was the number he raised for so great a task, not exceeding thirty thousand Foot, five thousand Horse, and one hundred and eighty Ships; which nevertheless expressed the greatness of his mind: yet notwithstanding in this is not to be too much censured, seeing what his Army fell short for number and bravery was supplied by courage and skill, most of them being Veterane Souldiers who had received many honourable scars in the Wars under *Philip* his Victorious Father, *Ut milites & militia Magistri fuerunt*: Whereas on the contrary, albeit *Darius* infinitely exceeded *Alexander* in numbers and wealth, and that through long peace and plenty most of them were richly clad and delicately fed; yet withal were given over to luxury and grown effeminate.

Alexander (whom the *Persians* call *Scander* and *Alcander*) then crossing the *Hellepont*, gave defiance to the *Persians* by throwing a Dart. He landed without much opposition, and had leisure to offer a solemn sacrifice upon *Achilles* his Ancestors Tomb. The first encounter he received was near the River *Granicus* which divides the Trojan Territories from the *Propnotis* in the *Adrastian* Field: the more noted place this is, not onely from this first battel with the *Persians*, but for that *Pompey* the great at *Stella* near this place defeated *Mithridates* the great King of *Pontus*, and *Tamberlane* the like to *Bajazet* with his five hundred thousand men, of which, two hundred thousand lost their lives that day in the field. In this first fight *Spithridates* the *Persian* General performed the part of a gallant Commander; nevertheless, being slain the rest fled; *Quos terrore Nominis magis quam Armis vicit*, saith *Plutarch* concerning *Alexander*. The Victory was *Alexanders*; who in that fight expressed so much skill as well as valour, that the glory of the day was wholly his. Of the *Persians* fell above twenty thousand says *Quintus Curtius*, *Plutarch* reduces them to two thousand; but

but of the *Greeks* not above thirty Horse and Foot, to whose memory *Alexander* forthwith caused Statues of Brasses to be erected by *Lyfippus* the best Statuary at that time in the world.

This success gave him the command of most parts of *Asia* the less, and not only furnished him with recruits, but what they most wanted, provision. Passing through *Phrygia* towards the *Euxin*, at *Gordis*, with his Sword he dissolved that Knot upon which the conquest of *Asia* by Oracle was said to depend. *Darius* by this time found the Maxim true, That the meanest enemy is not to be contemned, much more so great a Soldier as the *Macedonian*; so that at length he resolved in person to engage *Alexander*, and like himself advanced with an Army of three hundred thousand Foot and a hundred thousand Horse according to *Justin*; *Plutarch* doubles their number. Concerning the method of his march *Curtius* and others give us this memorable relation. In the Van of the Army the Arch-flamen carried the holy Fire, attended by the Priests and three hundred sixty five Youths who were their relators all clothed in red. Next followed the Chariot of *Jupiter* drawn by white Horses, the Riders being apparelled in Scarlet and holding Rods of Gold in their Hands. After them came the Chariot dedicated to the Sun, which was attended by ten other sumptuous Chariots richly wrought with Silver and Gold. The Van-guard of Horse was forty thousand, consisting of several Nations and Habits. The Kings own Regiment of Foot which the *Persians* termed Immortal were adorned with chains of Gold, their Coats imbroidered with Gold and Sleeves powdered with oriental Pearl. After which marched fifteen thousand more splendid than the former, apparelled like Women; these were called the Kindred of the great King. Next whom rode his Life-guard excellently mounted and clad like the Servants of so great a Monarch: and after them *Darius* himself, sitting in a triumphant Chariot which was of burnished Gold embellished with glittering Stones and supported by several Gods of his great Empire; upon his own head was the Royal Tiara, and the head of the Chariot resembled a *Sombrero de Sol*, two Eagles spreading their Wings over him; on either side were two little Pagodas or Pillars, all being Gold set with precious gems. Two hundred Satrapas or rather Princes of the Blood with rich Partizans went nearest his person. In the last place came *Sisygambis* the Queen-mother, and the Wife of *Darius*, whose attire was so rich that it was not to be valued: they also were drawn in Chariots of Gold, with fifteen Camels in which sat the Kings Children and Nieces, a large train of *Persian* Ladies, with an infinite number of Concubines, and their guard of Eunuchs as richly apparelled as the rest attended them. Near these marched the Treasurer at War with his charge, which was so great as that it burthened two thousand Camels and Mules. After which followed two hundred thousand Foot and fifty thousand Horse; but *Seneca* well observes, that *multitudo non habet vim sed pondus*. An Army so nice in diet, so rich in habit, so different in language, and generally so effeminate, as without doubt it was their very numbers they thought would amaze that little force *Alexander* was in the head of; who though few, were little frightened with their enemies great body, and upon the description made of their wealth their courages were so inflamed they thought it long ere they engaged. The fight was soon begun, and continued not long: for the *Persians* more minded to preserve what they had, than to run the uncertain hazard of War upon such unequal terms, or to adventure their Golden Robes and Jewels against those coarse despicable fellows that with Iron and Steel advanced against them. In this short fight or skirmish rather the *Persians* lost 100000 Foot and like number of Horse saith *Quintus Curtius*; others say 60000 Foot and 10000 Horse, most of which fell in the chase. *Darius* himself was so pursued, that fearing to be known in that posture, he threw the Crown from his head. The Treasure also was all taken; but which was of most note, his Mother, Wife, Children and Kin were *Alexanders* prisoners, who used them like a noble Prince; for albeit they were of incomparable beauty, yet commanded he his affection so as they had not the least violation or disrespect given by any; the Victor also ordering that what Jewels they lost should be forthwith restored: yet the spoils were many and rich, even to admiration. Amongst which I only mention a Cabinet of Gold, thick set with Diamonds and other precious Stones, which for materials and Art was reputed the best Jewel in the World. *Alexander* taking that in his hand and shewing it to *Perdiccas*, pleasantly demanded what was fittest to put therein? Some saying Gold, others Pearl and Stones of price; No, says he, nothing but *Homers* Iliads. *Plin. lib. 7. c. 29.*

Soon after this conflict *Parmenio* routed Prince *Memnon*s Brigade near *Damascus*: in which flight the Prince was slain and the Daughter of *Ochus* the former King together with the Wives and Daughters of most of the Nobility of *Persia* taken Prisoners;

Prisoners; as also a further mass of *Darius* his Treasure, amounting to 6200 Talents of money coined, and in Bullion 500 Talents, over and besides other wealth which was inestimable. *Phœnicia* also and most of *Syria* prostrated themselves to *Alexander* upon that Victory: who likewise after seven months siege mastered the City of *Tyre*, and for their obstinacy made the Inhabitants feel his wrathful temper. *Gaza* also made him some resistance; but being taken, *Alexander* advanced without further interruption to *Jerusalem*; out of which, to entertain the Conquerour issued *Jaddus* the High-priest attired in his Pontifical Robe with a Myrrour upon his head, and attended by the Priests and Levites in their Sacerdotal Habits, which *Josephus* was so full of gravity and State that *Alexander* first admired and then prostrated himself before the High Priest for his benediction; who for his better satisfaction likewise entertained him amongst other things with the Prophecy of *Daniel* which in express terms prefigured his Victories.

Thence he marched into *Ægypt*, which submitted. And having an ardent desire to visit *Jupiter-Ammons* Temple, albeit the way was exceeding difficult, nevertheless after five days treading the loose and scalding sands (in all that Desert seeing neither grass nor tree, beast nor bird) which comes to pass, in regard it very seldom rains there, and that by reason of the extreme heat all or most of the Springs be dried up; so as 'tis apparent that Water is the Mother of all generations, if *Paracelsus* may be credited; no vegetable nor animal being procreated above, nor mineral beneath without it; & *rerum omnium ex aqua procreatione, veluti ex primo principio*, saith *Thales Milesius*. But after so great toyle being at length arrived at the place, he was saluted with the affected title of *Jupiters* Son, as the Parasites interpreted the equivocal Greek word wherewith the Oracle entertained him. Returning to *Memphis* he quickened his march towards the North part of *Assyria* called *Adiabena*; where he had notice that the chaste and beautiful Wife of *Darius* notwithstanding her princely usage was so overwhelmed with grief upon the thoughts of the declining condition of her Husband, that Death only could give ease to her affliction.

Soon after this the *Persian* King profered *Alexander* his fair Daughter with thirty thousand Talents together with *Ægypt* and all *Asia* the less for portion. But *Alexander* who had these already in possession and the Sovereignty of the whole world in his Idea; replied, That the Firmament could not endure two Suns. So that they prepared on either side for another fight. *Darius* recruited his Army to five hundred thousand Horse and Foot, some Authors make it much more; and *Alexander* his to fifty thousand Foot and eight thousand Horse. These great Bodies soon met and engaged each other. This Battel was much better fought than the former, most of them having gained experience. *Darius* expressed sufficient personal bravery that day and the Souldiers, the one side for liberty the other for conquest, stood so well and so equally to their charge that Victory stood hovering a good while with doubtful wings, ere it appeared to which part she would incline: but *Alexander* who well knew that upon this the whole depended and would decide the quarrel, expressed such extraordinary valour as well as experience in the fight as at length albeit he lost three hundred of his best men, and that *Parmenio*, *Perdiccas*, and *Ephestion* were hurt in the fight, he renewed the battel with such fresh courage that the *Persian* Army were constrained to give ground, and then fled; *Darius* himself in the last place, who in the battel having given great proof of his courage, in this condition would have slain himself: In the pursuit more were slain than in the fight, 30000 sayes *Arrianus*, 40000 sayes *Quintus Curtius*, but *Diod. Siculus* makes them double the number: how uncertain soever the number be, this days Victory over that part got him conquest over the whole. *Quo praelio* (says *Justin*) *Asia imperium rapuit Alexander; Cujus tanta fuit foelicitas, ut post hoc, nemo rebellare ausus est. Persæ enim (post imperium tot annorum) jugum servitutis patienter acceperint.* Which Words of the Historian were true; for the reputation of this battel quite broke the heart of the *Persian* Nobility and set the Imperial Crown upon *Alexanders* head: Who pursued the Victory, forcing the remains of the *Persian* Army to disperse themselves into divided quarters and such places where they could find best shelter. Invitations also came from Provinces and Cities in most places thereabouts to *Alexander*, to take what he had victoriously acquired by right of War. *Arbela* was the first that rendred, nigh which place the Battel was. *Arbela* built by *Belus* a City under 37 degrees, by *Ptolomy* called *Arbelitis*; by *Mercellinus*, *Gangabela*; is about fifteen (some say five) leagues North from *Nineveh*, in that part of *Assyria* which was then called *Arrapachita* severed from *Armenia* by the *Nyphates* hills. *Babylon* was next in course to entertain the Conquerer in this kind of complement, which place for a long time had been the object of *Alexanders* desires: so that thither in the best equipage he could, he cheerfully marched with the greatest part of his Army, having first sent some

some Horse after *Darius*; who with a flying party was passed the Mountain that divides those parts from *Media*, to preserve himself where he could find most safety.

Alexander therefore marching through the Countrey called *Adiabene* the North part of *Assyria* 'twixt the *Arrapachites* (corruptly so from *Arphashite*, that part of *Assyria* being the first Plantation of *Arphaxad* Son of *Sem*) and the *Gara-meni* (before the Flood the same where *Eden* or the Garden of Paradise stood,) at length the Victor came in sight of the high Walls of *Babylon*, which put him into an ecstasie of joy; for indeed, that was the celebrated place he coveted, having as it were from the beginning of Time struck terror not into *Grecia* alone, but all other Kingdomes and Provinces through the Universe. To welcome the Conquerour, *Mazeus* or *Mazistes* as some call him a *Persian* Satrapa at that time Governour of the place (who had faithfully promised his Master *Darius* he would keep it for him, not onely against *Alexander* but all the world,) falsly issued with the Captain of the Castle and the Treasurer who presented *Alexander* with a particular of his charge being no less than fifty thousand Talents of Silver in Bullion or as some report two hundred thousand Talents in Gold; followed by the *Magi* or *Caldean* Astrologers as forward as the rest to adore this rising Sun, accompanied with an infinite number of Horse and Citizens all in their best Livery, having ordered that the way all along should be strewed with sweet flowers and Altars erected smoaking with Incense, with what other symbols of joy and submission they could possibly expresse to make his entrance more acceptable and magnificent; without the least outward appearance of fear or terror for their inevitable subjection and loss which they were sure would follow this new chance of War. *Alexander* rapt with admiration beheld the stateliness of the place, the height and strength of the Walls, the beauty of the Towers, the many noble structures and places of pleasure all along the River *Euphrates*, especially that incomparable Garden which was supported by Arches; the greatness and curiosity of the Royal Palace, than which the World had not its superiour, that excepted of *Persepolis*; and no less magnifying the Temple of *Belus* which *Xerxes* had defaced. *Alexander* gave immediate order for repair thereof: but having a little before spoken more particularly of this place, I may not repeat. Nevertheless, such contentment *Alexander* found here, that he spent more than a months time in banquetting and other excess which had well-nigh vitiated the spirits of his Countrey-men who had been educated after another manner of diet in a strict but wholesome discipline of War.

At length, leaving the superintendency of the place with *Mazeus* the former Governour, the Conquerour marched directly towards *Shushan*; his way into *Susiana* was through *Sittacene* and *Satrapene*, close by the Altars of *Hercules* which he viewed for the honour he bore that Heroe his emulated Ancestor. Into *Shushan* he was received by *Abulites*, according to his principle still adoring the rising Sun; who expressed little less ceremony in his entertainment than *Mazeus* had formerly at *Babylon*. Here the Treasurer presented the Conquerour with an invoice of his charge which was Nine millions of Gold and fifty thousand Talents of Silver not put unto the mint as say most Writers; albeit *Plutarch* mentions onely four thousand Talents, and in Purple-silk from *Tyre* to an equal value.

The pleasure of this noted place detained him longer than he intended at his first coming: for indeed, the curiosity of the Gardens and magnificence of the Palace were not to be parallel'd. *Alexander* at a Princely Banquet which he made his Favourite *Ephestion* and other prime Officers of the Army with several of the *Persian* Lords, sitting in *Darius* his State which was of pure Gold most richly set with precious Stones, could not forbear exulting, that what he had long desired was now accomplished, viz. to be Master of *Xerxes* his magnificent Palace. And having here as at *Babylon* placed a considerable Guard, he hastened towards *Persepolis*, invited thither by *Teredates* the fearful Governour. By the way (as I noted in our passage near *Jaaroon*) he was to march through the strait called *Pyle Persidis*, where *Ariobarzanes* (a noble *Persian*) gallantly defended the pass with a small party of well-resolved *Persians*; so that *Alexander* after the loss of more Captains than in the two first Battels against *Darius*, and many companies of Foot, was forced to find another way: At which the noble *Persian* halting to *Persepolis* in defence of his Masters right, was basely refused entrance by *Teredates*; so that wheeling about, he immediately fought the *Macedonian* Victor, in which attempt he found an honourable Grave.

Persepolis, albeit the gates were opened to give *Alexander* free leave to enter in a friendly and submissive fort, nevertheless, such was the spight they bore this gallant place for the mischief *Xerxes* had done in *Greece*, that the Souldiers were inconsiderately licensed to kill and spoil as they listed. This was the Metropolis, the Principal Seat and

and Burial-place of the *Persian* Monarchs. No place in the world being put into the balance with this City would have weighed it down; for after the Souldiers had loaded themselves with three dayes plunder of Money, Plate, Jewels, Images of Gold, and Bullion in abundance, the Conquerour for his share had a hundred and twenty thousand Talents in coin: But not content therewith, he set the City and Palace on fire, at the instigation of an infamous strumpet; not worth a naming the second time; *Urbem illam Regiam, tot Monarcharum altricem, totius Orientis imperatricem, Gracia et caterarum gentium terrorem, flammis miserrime incendit, sayes Munster Cosmog.*

And not finding any fitter place to take a survey of the *Persian* Exchequer, which clearly appears by the several vast sums *Alexander* seized in this itinerant War to be prodigious, suffer me a little view, that it may evidence how properly the *Persian* Kings arrogated to themselves the Title of *Rex Regum, Dominosq; omnium hominum, &c.* their annual Revenue being answerable to the amplitude of their Empire, which extended one way from the North side of the *Hellepont* to the River *Ganges*; and the other way to the *Aræ-Philenorum* and Countrey of the *Garamants*: so as if onely from *India* they extracted yearly three hundred and threescore Talents of Gold; out of the rest of the 127 Provinces how great must be the receipt? for no less was yearly brought into the Exchequer say good Authors than 40500 Talents of Gold, every Talent according to the Hebrew amounting unto 4500 pounds; so as the several vast sums which *Alexander* disposed out of these several Treasuries may well be credited equalling ('tis thought) the publick revenue of the Roman Exchequer, which in *Augustus Caesar's* Raign, was 150 Millions of Crowns as by some is reported. Let it not then be lost labour to enumerate those sums as I find registred, and probably agreed with the Accompt then given *Alexander*.

At the battel of *Iffus* *Alexander* took from the Treasurer at War 6200 Talents of coin designed for the pay of *Darius* his Army, and 500 Talents more in Bullion, unminted. What the Silver Talent was, is doubtful: For if it were the *Babylonian* Talent, that was 218 pounds; if the *Alexandrian*, 375 pounds; if the *Egyptian*, 250 pounds; (for I observe that the Attique and Euboique with the Talents in different Kingdoms were not the same, no more than was the Weight which had its equal variation, and such as hath occasioned fundry mistakes amongst Historians.) At *Memphis* he found 800 Talents; at *Damascus* 2600. at *Babylon* 50000. at *Ecbatan* 26000. at *Shushan* 50000 un-minted and nine millions of Gold; at *Parsagard* 60000. and in *Persopolis* 120000 Talents; or as *Strabo* reports (if he mean not rather the Total) thirty two millions seven hundred and fifty thousand pounds: So that the 30000 Talents or eighteen millions of Crowns which *Darius* proffered *Alexander* with his Daughter *Statira* in portion, and the 10000 Talents for ransoming of prisoners, would easily have been paid, seeing that prodigious mass of treasure *Alexander* sent thence into his native Kingdom was so great as loaded five thousand Camels, and ten thousand Mules.

Moreover, seeing I am upon this subject, suffer me to balance these with other stupendious sums I meet with in authenic stories. And first, concerning that which *Sardanapalus* sacrificed with himself in flames when *Nineveh* was taken by *Belochus*: It is reported to be no less than One hundred millions of Talents in Gold and a thousand millions of Talents in Silver, which in our money amounts unto twenty thousand and five hundred millions of pounds; scarce credible, if the vast extent of that Empire and arbitrary authority of those Kings were not considered, and that it was soon after the golden age; and compared with what King *David* amassed together out of a far less Dominion: For *David* (as appears 1 *Chron.* 22. 14.) bequeathed *Solomon* towards the building of the Temple One hundred thousand Talents of Gold and ten hundred thousand Talents of Silver, which in our money amounts to eight hundred sixty seven millions, three hundred eighty two thousand and five hundred pounds sterling; or thereabouts. Marvellous it is likewise to consider where and in what manner *Cyrus* scraped so fast a sum together out of his Lieutenancy in the lesser *Asia* such time as he marched against his Brother *Artaxerxes*, being as *Xenophon* reports One hundred and five and twenty millions of pounds.

Now as in the first I gave but one instance out of the Tax that was yearly raised from *India*; so in the last I shall onely mention *Egypt*, which in *Cleopatra's* time brought every year into the publique Treasury Twelve thousand and five hundred Talents of Gold, which according to our computation makes 7500000 Crowns; sums so very great, as puts to silence that mass of plate which was offered *Pizarro* a *Spanish* Commander in *America* by *Attabalipa* the *Peruvian* King for his ransom. Oh! how has our Mother Earth groaned through the violence that has been offered her bowels by extracting this Mammon of darkness? How many millions of lives have been spent in Mines for the producing that which mis-used has helped to put the Universe into a combustion?

And seeing the very entrails of the Earth has been thus incessantly torn for this precious Oar as the world esteems it, strange it is to consider what is become of this accumulated heap, appearing that the Exchequers of most Potentates at this day as in most former times are rather empty than full, and that all Nations complain for a supply; and yet those many publick Treasuries would hardly amount to what was imbodyed in one Exchequer in the Worlds adolescence: infomuch as it may be presumed that the greater part is lost and buried in the Sea, where it is irrecoverable; but not to be lamented, seeing *Covetousness is but Idolatry*, and 'tis not wealth but content that makes men happy. Nevertheless, that great wealth the *Persian* Kings were masters of made them so reputable with the *Romans* that by them they were stiled *Reges beatissimi*; as amongst others *Horace* has an allusion in his *Persarum Rege beator*: Concluding this parenthesis with that invective against Avarice, *Ullum est officium vel locum tam sanctum aut solenne, quod Avaritia violare non audet?* And drawing our Eyes from the prospect of these enchanting metals I have the more liberty to follow *Alexander* into *India*, with this caution, *Non alienis Castris tanquam explorator, sed Viator*.

Alexander then having intelligence brought him how perfidiously *Bessus* had dealt with his declining Prince, and the deaths wounds given him by those trayterous hands, delayed not to give order for a speedy march in quest of that infamous Regicide; the rather, for that it was also told him, *Darius* at his death retained so grateful a memory for the civility he expressed to his nearest Relations that he heartily invocated all his Gods, *Alexander* might have his desires, as to an Universal Conquest of the World, accomplished; *Precatur Superum Inferumq; Numina & Regales Deos ut Alexandro Imperium Orbis Terrarum omnium contingat*: with which words he expired and with him the *Persian* freedom, *Vitam pariter cum Persarum Regno sic finivit*, *Justin lib. 10*. Nevertheless, revenge quickned *Alexanders* march towards *Bactria*, serving withal to spur on his desired entrance that way into the *Indies*: so as selecting twenty thousand Foot and three thousand Horse, with those few he designed the prosecution of his Universal Conquest towards the East.

Marching therefore first through *Parthia*, in fifteen dayes he past through *Hyrcania*, which by the natural defence it had in Woods and Fastnesses might easily have obstructed his passage had *Bessus* but endeavoured it: but self-guilt sufficiently tortured him; for he was now become the reproach of men: and found it accordingly; for upon *Alexanders* coming into *Mergiana* not far from the City *Cyropolis*, built by *Cyrus*, he was apprehended by his own party and brought bound to *Alexander*; who abhorring his sight, ordered he should be delivered to *Oxatres* the Brother of *Darius* to be disposed of as he should think fit. *In ultionem perfidie fratri Darii excruciansum tradidit*, saith *Justin lib. 12*. This done, the Conquerour gave order for the Interrment of the enbalm'd royal Corps; which was done in military form and with as much ceremony and expressions of sorrow as was possible: but *Alexander* being the principal mourner, by the sadness of his countenance sufficiently discovered the anguish of his Spirit: a generous compassion; and so well repented, yea having so forcible an impression upon the Souls of the *Persian* Princes then attending the obsequies, as albeit the Countrey was formerly subdued, not till by those tears he shed could he make an entire conquest over their affections.

This great Funeral thus performed, *Alexander* then passed his Army over the River *Oxus*, and afterwards the like over *Jaxartes* which *Plutarch* calls *Orexartes*, the *Greeks* it seems not very expert in Geography took it for *Tanais*, *Urbem Alexandriam super amnem Tanaim condidit*, and in seventeen days compassed it with a Wall six miles about: A great mistake, this emptying it self into the *Caspian* Sea and that into *Palus Meotis* or *Mare di Tanna* which in 48 degrees flows into the *Euxin*, the distance 'twixt those two Rivers being little less than two thousand miles. *Alexander* still thirsting after the Conquest of *India* directs his course through the most Southerly part of the *Massagetes* Country leaving the *Paropanisan* hills and *Arachosia* on the right hand; during which he laid the foundation of twelve Cities: but falling into some riot, in that distemper slew *Clytus* his old and trusty Servant. After which he intended to repose a while at the City *Nysa* built by *Bacchus* upon the banks of *Hydaspes*, now called *Bodaspi* and *Hyrotis* branches of the River *Indus*, of great repute in those dayes for the sacred Mount and incomparable Vines there abounding; which from thence and the neighbourhood to *Ararat* in *Mergiana* and thename it bore gives some good cause to fancy that it was built by the Patriarch *Noah* and was his first Plantation. Hereabouts it was, where they shewed *Alexander* a most ancient Monument, the Tomb of *Cainan* the fourth in descent from *Adam*, who (as in the *Juchasin fol. 6.*) reigned over the *Indians* of these parts before the Deluge. Here he constituted his *Argyraspides* who had their Armour damasked and filletted with Silver.

Porus a valiant and powerful *Indian* Prince having notice that *Alexander* advanced towards his Countrey (which comprehended a great part of what the Mogul now holds in *Industan*;) waited for him on the banks of *Hydaspes* with a great body of Horse and Foot and many Elephants of War; where they fought, and gave the *Greeks* such testimony of their valour that albeit *Alexander* got the better of the day it gave the *Greeks* nevertheless fresh cause to rest satisfied with such Victories as they had got, without further hazard into the Orient. To put which out of thought and for their refreshment after so hard labour, *Alexander* let loose the reins to all manner of debauchery; for at the Mountain *Merus* he celebrated the *Bacchanalia*, and for fifteen dayes glutted the Army with those mystic fopperies. After which he forced his way through *Deddala* and *Acadera*, took by assault a Fort situate upon an inaccessible hill which could not be subjected by *Hercules*. After that *Mazaga* and *Nora*, principal places of strength in those parts; and with some difficulty passed his Army over *Acesines* another branch of *Indus*, and then set Foot in *India*; for saith the Historian, *Ad amnem Acesinem pergens per hunc in Oceanum devehitur*: which I note onely to shew that *Indus* and this River are one in that story, albeit indeed but a branch of *Indus*: all which he apprehended his own by that little possession.

The consideration whereof made him acquaint his great Officers with his design to penetrate as far as *Ganges*, which they seemed to approve of; but being known unto the Army, the length of the way, the increase of heat, wasted quarters, infinite numbers of *Indians* assembled in their own defence, the difficulty of passing over *Ganges* (which was reported to be thirty furlongs broad and an hundred fathoms deep,) these and the like had so vive an impression in their fancies, that as one and all by a general murmur they expressed their discontent: so as finding that neither by threats nor promises he could allay the mutinous humour of the Camp, at present he dissembled his thoughts and seemed to rest satisfied, albeit soon after he made several of them feel the weight of his displeasure. The Horse he marched through *Patalena* upon the Eastern banks of the River *Indus*, the Foot in boats past merrily down the stream until they came to that we now call *Diu* formerly *Patala* near the Tropic and in view of the Ocean: where drawing his Horse and Foot into a body he straightway invaded the Countrey of the *Oxidracans*, stormed the principal place of defence the *Mallians* had, and temerariouly mounting the parapet and violently leaping into the Town to the amazement of the *Barbarians*, followed but by two officers, for a while sustained the Darts and other Weapons the Enemy lent; and by that inconsiderate act (if the Historian say true) had perished, had not the Army as men desperate in his rescue enforced their speedy entrance.

After which he subjected the *Brachmans* Countrey: and preparing for his march against the more remote *Indians* assembled near the banks of *Ganges* the Camp broke out into a fresh murmur; so that albeit he used all possible means to perswade their further march, vehemently declaring, That unless they opposed their fortune against the numerous but naked preparations about *Ganges* which gave them a bold defiance, they would retreat with shame and (saith *Plut. vita Alexand.*) all they had thitherto done was neither memorable nor thanks-worthy. Notwithstanding which, the Army having the old Idea before their imagination, glutted with victory, overcharged with rich spoils, and tired with travel, and unable to endure the extream heat of those parts, first they shewed him their white hairs and the many maims received in battels, and then with tears besought him to put a period to his conquests and ambition: By which they gave him cause sufficient to understand their unwillingness to scorch their bodies which already looked like Mummy, any longer in those fiery Regions; so that in fine, forced he was to condescend.

Nor was it ill resolved; duly considering the great way they should have marched ere they had arrived at *Ganges*, the intolerable heat they must endure, the uncertainty of provisions, and loss probably they might have undergone in an Enemies Countrey; who having no dependance upon the *Persian* were not at all shook by the fall of that Empire but rather as one man embodied upon the banks of *Ganges*; part of which, namely the *Gangaride* and the *Prasians* were reputed two hundred thousand Foot and fourscore thousand Horse, besides eight thousand warlike Elephants; all bent in his opposal: withal; finding upon a muster, that albeit in the fight against *Porus* and the *Mallians* his Army consisted of an hundred and twenty thousand Foot and fifteen thousand Horse, full three parts of that number were since dead, part being slain in fight, but most dying of flux and fevers occasioned through excess of grapes at *Nysa* and their other intemperance at the celebration of the frantique Orgyes. *Alexander* therefore seemingly submitted to a return into a more moderate clime; and the rather, that he might be recruited with

those fifteen thousand men he had notice were advanced as far as *Jasques*. He thereupon published his resolution to retreat, which was received with general acclamations of joy; and after a months rest upon the æstuarium of the River *Indus* prepared for a march towards *Ormuz*; while the Conqueror himself, heedfully observing the flux of the River, the situation of the Maritime coast, and that large horizon the place afforded, was infinitely delighted with the novelty, but especially with the prospect of the Ocean.

Now give me leave to pause a while, and consider why *Alexander* had the Ocean in such admiration. The Ocean was deservedly the subject of his wonder: for *Pella*, the place of his birth, being situate near the Thessalonic gulph which neighbours the Archipelago without doubt gave him not only the prospect of that but in the course of his conquest had the view of other Seas, as the *Mare de la Tana* now *Zabache*, the *Euxine*, the *Mediterranean*, and the *Mare Caspium*; all which may well be termed Seas, although much inferiour to the *Mare magnum* or Main Sea, which is properly called the Ocean. The *Mediterranean* we find called *Mare magnum* the great Sea in *Exodus*, and in *Josh. 1. 4.* *Pontus Euxinus* also has the name of *Mare maggiore*, and well deserves that attribute seeing it is well-nigh three thousand miles in compass; so great, as warranted *Ovid* and other Roman Poets to denominate all other Seas by that, as *Omnia pontus, Nil nisi pontus, &c.* And for the *Caspian*, though by reason it is every where encompassed with Land it indeed rather resembles a great Lough or Pond than Sea, nevertheless from its greatness and other properties is worthily ranked *inter Dei magnalia*, and by Cosmographers in the Catalogue of other Seas: For *Pliny* terms it *ingens*; and *Maginus, Vastum mare*, a large and vast Sea; albeit the circuit be usually taken for little above a thousand miles. And for the *mare Tanais*, or *Palus Meotis*, 'tis also great; seeing that from the middle part, Land can hardly be discerned. So that upon the whole, I may conclude the Sea is great; for it is *Congregatio multarum Aquarum & Oceano conjunctum*, a collection of many Waters, and joined unto the Ocean: but comparatively, the disproportion is great betwixt the Ocean and the Sea: for, if I may so resemble, such as Loughs are to the Sea, so may the Sea be compared with the Ocean; which is so great, that in *Gen. 1. 2.* 'tis stiled *facies Abyssi*, for then it was an over-spreading Element, in extent and depth exceeding all other Seas: of which, four have most properly the attribute, *viz.* the Atlantick, the Æthiopick, the Indian and South Ocean. Albeit the Hebrews of old *immensam vim & congregationem aquarum Oceanum vocant*: But as in *Verf. 10.* when the Waters were gathered together unto one place, that collection was then called *maria*. Also the circumfluent Ocean *Universam circum-ambiens Terram* on every side furrounds the Earth, giving life both to all Springs and receiving into its Womb all Rivers, renders it inexhaustible; from whence it is aptly termed *Fluviorum fontiumq; Pater*; by *Virgil, Patrem rerum*; and by *Homer and Orpheus, Patrem Deorum, Hominum, & aliorum*, the Father of Gods and Men, and all other things; for that in the constitution of all sublunary bodies moisture is necessarily required. *Mela* also calls it *Immensum, Vastissimum, ac infinitum Pelagus*; and *Seneca* that *Nihil est infinitum nec imperscrutabile nisi Oceanus*. Nothing is endless, or bottomless, save the Ocean.

Moreover, as it exceeds the Sea for magnitude, so doth it in depth; for the Sea in most places may be fathomed: yea, it is well known, that the deepness of the Sea usually answers to the height of Mountains, which seldom exceed three miles perpendicular; but in our narrow Seas is scarce found half so much. So that albeit the Earth, as most ponderous, be ordinarily assigned the lowest station; nevertheless *Solynus* authoritatively maintains, that the Ocean is deeper than the Earth: so profound, that in a vulgar acceptance, albeit erroneously, it is stiled bottomless. For though in sounding the narrow Seas they seldom fail of ground, 'tis otherwise in the Ocean: and I very well remember, that in the great Ocean (in the mid-way betwixt the two great Continents of *Africa* and *America*) when we were for several dayes becalmed, the Captain of our Ship, to satisfy his curiosity, one time let fall his Lead which had all the Log-line he could possibly make or borrow, probably upwards of three thousand fathom, and having veer'd it out to the very end could find no ground; so as he would have perswaded us it was abyss; albeit that tryal gave no such consequence.

I may observe this further difference: Albeit in our narrow Seas there is commonly a *fluxus & refluxus maris* an ebb and flood, the *Euxin* and the *Mediterranean* have but their flux in most places discernable: for the one streams through the *Thracian Bosphorus* and *Pro-pontis* into the *Archi-pelago*, but both through the streight of *Gibraltar* into the great Atlantic Ocean, *sic dictus ob velocitatem & per interiora maria discurrens*, from its bellowing near the shore by Poets usually stiled *Tauriceps*, and by Painters represented in that simi-

litude:

litude: Nevertheless, the Ocean where far from Land and when undisturbed by wind is *placidus in loco*, in its own place still and pacifique; and yet it may not be deny'd, That for the preservation of its purity and the Life of its Inhabitants from corruption it has both motion and internal æstivation. So having spoken this little concerning the greatness of the Sea, forasmuch as Sea and Land make but one Sphere, give me leave to contemplate the Earth with like admiration *Alexander* did the Ocean.

That the Almighty created the first Chaos out of nothing is evident, *Gen.* 1. 1. and *Wisd.* 11. 14. which sufficiently convinces *Aristotle's* supposed *materia prima*, for out of that mass both the heavenly and other elementary Bodies were constituted and formed. By the *Fiat* of the Almighty the subter-celestial Waters were separated from the super-celestial, so that the third day the Earth was visible, and appeared firm and distinguished from the Waters; yea, in such a beautiful and harmonious manner, that both Earth and Water had their bounds: so as the Water which at first over-spread the Earth was gathered into one place, limited, and not suffered to invade the Earth's proportion; *Oclusit Mare valvis*, He shut up the Seas with doors; *dicens, Huc usq; venies & non amplius*, hitherto shalt thou go and no further, *fluctuum tuorum superbia litus hic opponit*, here shall thy proud waves stay, *Job* 38. 8. And both not as *Ovid* fancies *ponderibus librata suis* poiz'd or ballanced by their own weight; but by the direction of the Great Architect hung in the Air: *Terram undiq; Cælo distantem, in æquilibrio manere*, says *Parmenides*; or as *Job* Chap. 26. vers. 7. *Terram suspendit super nihilum*, the Earth he hung upon nothing; with which that of the Psalmist differs not, *Terram fundavit super Maria*, He founded the Earth upon the Waters; the Waters compassing the Earth and mixing with it in the most intrinlique places: whence probably it is *Thales Milesius* was of opinion that the Earth floated and was aptly resemblable to a ship swimming in the Water.

Now whereas *Solymus* maintains That the Ocean is larger and deeper than the Earth as I lately mentioned with an experiment, we are to understand that the terrestrial Sphere is a globe or round body comprehended within the superficies of the Earth and Water; which though by some supposed to be equally disposed, nay by the Ancients who comprised the Earth within an hundred and eighty degrees of longitude, had attributed scarce one half of the Sphere, that dimension is increased very much since Land has been discover'd within the Polar circles, and by the addition of that vast *Terra firma* in *America*. And albeit *Scaliger* in his 38 *Exercit.* is of opinion, That were it possible to level the Earth by spreading the lofty Mountains and making them even with the plain ground, the Water would be over-spread and have no place: Yet he acknowledges That the Earth and Sea by their various windings mutually imbrace each other; the one orderly and indifferently setting bounds unto the other. Which *Rec. Cos. lib.* 4. exceeds in averring that the Earth is ten thousand times greater than the Sea; an hypothesis very much differing from most Cosmographers; and what authority he has I cannot apprehend, unless he take that for his guide we find in the 4. *lib. Esdras* chap. 6. vers. 47. where it is said, *That the Waters were gathered* (at the Creation as I suppose) *into a seventh part, so that six parts of the Earth were kept dry.* Which for that it is apocryphal how far it may be *fide dignus* credited for truth, I leave to better judgments than my own, and in reverence to the Author forbear further to question.

But how disputable soever the disproportion be betwixt the Earth and Water as to magnitude, the profundity or depth is more satisfactorily demonstrated. For notwithstanding the Ocean be usually stiled bottomless, and in the deepest parts (which may be presumed where it is broadest) albeit there are rising grounds and Mountains in the Ocean where the plummet or lead may touch, yet in other places I believe it is not, or at least never hitherto has been fathomed. Howbeit the judgment of most is, the deepest exceeds not thirty miles; an uncertain conjecture, but commonly taken from that simile of answering to the height of *Teneriff* or other the highest Mountains: yea, granting that the depth were an hundred nay a thousand miles, yet will it not adequate the crassitude or thickness of the Earth, whose diameter is acknowledged to be seven thousand and two hundred miles, allowing the circumference to be one and twenty thousand and six hundred: nay, it will fall short of the semi-diameter, seeing that from the center to the superficies of the Earth are reckon'd three thousand and six hundred miles; which as to depth clearly gives the Earth the superiority; and in comparison of which, depth in the narrow Seas is very inconsiderable; being evident, that the log-line in most ships when veered out, usually finds ground as I have sometimes observed, and find likewise reported by *Priscian* concerning *Julius Cesar*, who for his private satisfaction fathoming the Seas, found it not exceeding thirty *stadia* which make about three miles and a half *English*; although *Solymus* allows 54 stades, which almost doubles the former.

Now

Now in this parallel though I have noted a seeming difference in those two, they nevertheless agree in one center; for Earth and Water are concentrical, the center being an imaginary insensible small point fixed in the mid-part of the Earth, from whence height is to be measured rather than from the superficies of the towering Earth or sphericity of the swelling Water, though both are practised. But the more to admire this wonderful Fabrick, and thereby to glorifie the Creator, such as the center is to the Sphere of the Earth, the great Terrestrial globe is no other when it is made the center of that vast immensurable circle of the celestial motions, comprehensive onely by him who is infinite and incomprehensible: *Cujus centrum est ubique & circumferentia nusquam*; A circle whose center is every where, and no where his circumference. Howbeit, Man, the most exact and admirable piece of the Creation, is the *Microcosm* and *Compendium* of all God's Creatures, his rare structure with the faculties and abilities of the Soul considered, a miracle far surmounting not onely the Earth and Ocean, but Heaven it self with the rest of the Creation: Which consideration induced St. *Aug.* to say, *Omni miraculo quod fit per Hominem, majus miraculum est ipse homo*; Man is a greater miracle than any miracle done by Man, *lib. 10. Civit. Dei c. 12.* The Kingly Prophet also in the 8. *Pf. 6.* and 139. *Psal.* and 14. verse, says, *Man was fearfully and wonderfully made; Yea, the Lord hath given him dominion over the Works of his hands, and subjected all things under him.* Which abundantly obliges Man to praise the Lord.

These and the like rightly weighed, *Alexander* (albeit a scholar to *Aristotle*) was not amiss in that his admiration; who for his further recreation would needs adventure upon that Element he admired: and accordingly went aboard his Admiral then riding near *Diu*; and having a gentle gale quickly weighed anchor, hoist sail, and launched so far, That

Nec jam ullæ apparent Terræ,
Cœlum undiq; & undiq; Pontus.

Lands now no longer do appear,
Heaven and Sea being every where.

probably twenty leagues South-west into the Ocean: A great adventure for such a Person, and upon such an occasion; being meerly to satisfy his curiosity: but the contrariety of the Element having its usual effect, it soon became unpleasant to him: but more when the Sky threatned a storm and the Wind in a loud and churlish tone seemed to proclaim, That albeit he had triumphed over the Land and (as the Poet said afterwards) *Pontus quoq; serviet* that over the Seas Kings may assert a Jurisdiction, (yea, seeing *eadem Tellus non parit omnia*, that by their ships they associate the remotest Nations and communicate to one another whatever Nature or Industry hath provided,) the Winds nevertheless are not under their subjection, but reserved to his sole dispose, who, as he is Supreme, governs all; which having acknowledged, he willingly returned ashore, finding that merry ironic Proverb true, *Prope Aquas dulcissima est ambulatio, Navigatio juxta Terras, &c.*

The boundure of *Alexander's* march into *India* being in the tract obscure, I take leave also to offer my own apprehension in short concerning it. Historians some fix his *Ne plus* at the River *Indus*; others at the River *Ganges*: there is not any leads it further that I meet with. Now for his penetrating *India* as far as *Ganges*, if he went so far (as no doubt he did in his desire,) oft-times saying, That *Caucasus* and the *Æmodian* Mountains (named so from *Elmodad* Son of *Jostan*) should be the limits of his Dominion; having likewise sundry times expressed his emulation of *Bacchus* and *Hercules* whose Pillars raised near *Gibraltar* and *Babylon*, he had heard were erected further upon the Eastern banks of *Ganges*; and for *Bacchus*, that he pierced both *intra* & *extra* as far as *China*; where he erected two Pillars upon the *Emodian* Mountains as a Trophy in memory of his Eastern Conquests: Thus taken notice of by *Dionysius*,

Hæc & Thebani Dionysi terra columnas
Monstrat, ad Oceanum atq; extremi littora Ponti
Montibus Indorum, qua vasto gurgite Ganges
In mare se volvit Nyssæamq; impulit undam.

This Land, to which the furthest Ocean flows,
The Columns of the Theban Bacchus shows,
On th' Indian Mountains set, where Ganges sweeps
Nyssæan waves amidst the swallowing deeps.

Which granted, I know not by what Authority a great Historian writes, *Præter Semiramim & Alexandrum nemo Indiam intravit.* If *Ganges* was the boundure, then probably his march was soon after the Battel with *Porus*, and his nearest way as Men now travel was 'twixt *Lahore* and *Agray* where the River *Jeminy* at *Praije* streams into *Ganges*: but if he past down *Indus* as *Arrian* puts us out of doubt, then his way was to *Cambaya* by *Amadavad*,

Amadavad, which made it near a thousand miles e're he could attain the *astuarium*; which is not improbable, that thereby he might have a view of his Navy, which as most imagine failed little beyond *Swalley* road or *Choul*; near which place is a vast Cave cut by great labour out of a Rock, which after Ages held sacred: Under it is a Spring of fresh Water very deep. Some name this place *Alisant*, which as *Balby* relates is beautified with many Statuas, and supposed the work of *Alexander*, who (as *Arrian* in his *Periplus* observes) made many great intrenchments, and erected fundry Temples, Altars, and other matters of admiration, meerly to preserve the memory of his Conquests in those remote parts for future Generations: albeit the direction *Alexander* gave his Admiral seems to infer that some of the Fleet adventured as far as the Gulph of *Bengala*; for he commanded him to set a compass about and to leave *India* upon the right hand, which he could not do without doubling the Promontory called *Cape Comrhyn*, as we read in *Plut. Vita Alexandri*. And by the relation which *Onesecritus* gave may be thought that he discovered *Taprobane*. So that if the Fleet onely coasted as far as *Chaul*, or *Goa*, or *Cocheen*, or *Callicut*, in returning they must consequently leave the *Indian* coast upon the right; but the directions he gave to compass about has a greater latitude, and seemingly a contrary signification. Besides, when *Nearchus* failed to the bottom of the *Persian* Gulph (leaving his Fleet near *Balsora*) he found *Alexander* disporting himself a little before his death upon the *Euphrates*, and amongst other strange things which he then related, mention is made of an Island that had plenty of gold which probably was *Taprobane*. But this inquest being to discover the extent of *Alexander's* march, I shall onely follow that.

Pliny writes that *Hypasis India fluvius Alex. fuit terminus*. Now to find that River is no less difficult. I suppose it is the same which *Philostratus* *vita Apoll. Thian.* mentions in that memorable expedition *Bacchus* and *Hercules* made into those Oriental Countreys when they were opposed by the *Oxidracans*, people inhabiting between the Rivers *Hypasis* (the same no doubt with *Hypasis*, though it want the aspiration) and *Ganges*, being by (artificial) thunder and lightning forced to retreat. This most understand to be Ordinance, which the Eastern world pretend to have had the knowledge of many hundred years before *Swart* the *German Franciscan* Fryar in his *Chymick Experiments* invented about the Year 1330. *Hypasis* in my opinion is no other than *Hydaspis* now called *Hyrotis*, and *Bodaspi* the same which *Strabo* calls *Hypanis*, *Ultra quam Alex. progredi non ausus est*, beyond which *Alexander* marched not: but *Ptolomy* in his 10 *Tab. Asia* calls it *Bibasis*, and from *Imaus* makes it flow into *Indus* sub 35 degr. And the ignorance we are in concerning the *Oxidracans* Countrey makes the quest still more dark; for that they were of *India* is evident: Albeit some there be that place them amongst the *Oxiani* in *Mergiana*, the *Oxiatri* in *Scythia*, and the *Oxidranæ* whom *Ptolomy* finds inhabiting near the *Sogdian* Mountains in the latitude of 46 degr. Therefore seeing in the Life of *Alexander*, that fighting against the *Oxidracans*, from the Parapet *Alexander* gave a thundering leap (as *Plutarch* calls it) into the Town, and amongst the thickest of the Enemy exposed his single Person for a little time; and notwithstanding the admiration the *Barbarians* were in of his attempt had perished, had not his Men (fearless in that exigent of the greatest danger) to rescue their General taken it by storm: though the Name differ, the story does not from that already mentioned against the *Mallians*. Now that the *Mallians* or *Malli* are those we now call *Malua* (not much varying in the Name) 'twixt *Indus* and *Goujurat*, is apparent: which granted, then it will follow that *Alexander* was not so far East as *Ganges*; albeit *Craterus* his Favourite and of great Command in the Army, in a Letter which he writ unto his Mother *Aristopatra* then in *Græcia* concerning their march, reports that *Alexander* was advanced into *India* as far as *Ganges*: with which *Lucan* seems to agree; for having spoken of *Ganges* in lib. 3. he subjoyns,

Here Alexander stopp'd, being taught to find,
The World was larger than his boundless mind.

Hic, ubi Pellæus post Tythæos æquora Ductor
Constitit, & magno vinci se fassus ab orbe est.

And in the 10. lib. by like Poetical authority speaking of *Alexander*,

'Mongst those strange floods that bloody did appear,
The Persian 'Phrat, and Indian Ganges were.

—— ignotos miscuit amnes
Perfarum Euphraten, Indorum sanguine Gangem,

Notwithstanding which, observing the course of History, it appears, how that after his fight with *Porus* he past down *Indus*, where he staid two Months to refresh his Men, and withal to observe the Ocean: But it is writ that in the other five he subdued the *Brach-*
mans

mans Countrey; now *Barma* is *extra Gangem*. I answer, 'Tis true at this day that place is so named; but of old so was all that about *Callicut* and *Narsinga*, where the customs of the old *Indians* are as yet retained; yea, in *Alexander's* time the Countrey about *Cambaya*, *Diu*, *Brampore*, and all the *Indian* coast from *Indus* to *Cape Comrbyn* were *Brachmans* or *Gentiles*. So that *Alexander* in subjecting the Countrey about *Choul* and *Baroch* may properly be said to subjugate the *Brachmans* Countrey. Besides, upon the discontent the Army expressed when given out that *Alexander* intended for *Ganges*, we find that returning he was quickly in *Gedrosia* which *Indus* washes. Sir *Walter Raleigh* also observes, That the *Indian* Kings he had subdued informing him that *Agramanes* was a most puissant Prince and commanded many Nations beyond *Ganges*, *Alexander* was inflamed more than ever to undertake the conquest of that great King; but for all the art he could use was not able to perswade his Army to march further East or to adventure over those vast deserts 'twixt *Indus* and *Ganges*: onely prevailing with his Men to follow him Southward, the River *Indus* guiding them to the Ocean: and thence by *Gedrosia* returned towards *Persia* in the way to *Babylon*. So that upon the whole, to me it is most likely, his furthest progress was not much beyond the River *Indus*: the *melius inquirendum* I leave to others, and return to *Alexander*.

Alexander having given his Admiral instructions to surround not onely *Arabia* but *Africk*, it seems that rodomontade was more to express the greatness of his mind than to expect the possibility of so great an adventure; and by the course *Nearchus* steered which was up the *Persian* Gulph appears no less: For *Alexander* in the mean time continuing his march came before a City which *Amibiger* had mann'd against him; and after an assault took without quarter to the defendants, for (to the great terror of the *Greeks*) they had their weapons envenomed so as such as were wounded hardly escaped, and amongst others *Ptolomy* (after *Alexander's* death King of *Egypt*) miraculously cured by vertue of an herb *Alexander* dreamed he saw in the mouth of a Serpent. There he laid the foundation of *Barce*, the last of seventy he built in that his nine years Government: there also he paid his vows, and supplicated his gods that no mortal Man might exceed the bounds of his conquest: also as an everlasting monument of his fame, and to amuse succeeding Generations, or rather to shew he was a *Greek* of whom 'tis said, *Ex musca scire faciunt Elephantem*, he caused Armour, Bits and Mangers to be made of an extraordinary size and height; by this artifice of representing things greater than indeed they were albeit of admiration to simple spectators in after Ages, to the Ingenious nevertheless they gave just cause to have the truth and reality of his great achievements suspected; a fit requital for such a delusion. He also erected twelve great Altars as high as Towers, which he dedicated unto *Hercules*, such as not onely attracted those in after Ages to admire but to adore; and amongst others the *Persian* Kings, who for some Generations there presented their accustomed Oblations: which had they been upon the banks of *Ganges* would have been too far a progress, *Indus* being the *terminus* of their following Empire. So that *postquam parva manu innumerabiles exercitus fudisset atq; ultimas Oras quas visere supra spem humanam peragrasset, &c.* After he had (saith the Historian) with a few Men overcome innumerable Armies and travelled to the utmost parts of the Earth, to behold which was beyond the hopes of Man, and extended his Dominions from *India* to *Aethiopia* and *Libya*, from *Danubius* to the *Indian* Ocean, and from the *Ionic* Sea to *Tanais*, which soon after was sub-divided into thirty great Kingdoms, again with a sigh bidding farewell to *India* and the Ocean he advanced into the Countrey of the *Orytes* where the penury he first encountred was compensated with that plenty he soon after found in *Gedrosia*: whence also marching along the coast, near the City *Arbis* under the Tropick of *Cancer* he met his recruits, not a little to the rejoycing his well-nigh spent Army. But again forgetting the sad event of his former luxuriance he fell afresh to the frantick solemnization of the Feast of *Bacchus*; soon after at *Thapsacus* viewed his new Fleet, and took some recreation again at Sea; but that Tradition of coasting about the South of *Arabia*, and landing at *Socotora*, is of little credit.

After which he removed his Camp to a convenient place for pitching his rich and glorious Tent wherein he intended to give Audience to an hundred Ambassadors who with noble Presents were come from the remotest parts of *India* on this and the other side *Ganges* to congratulate his Victories and to crave his Alliance; by the Earth and Water some of them brought, implying (at least as *Alexander* fancied) a total subjection. These strangers he entertained, and after Audience feasted most magnificently upon an hundred Beds of burnished gold; at which time he also presented each of them with Plate suitable to his greatness, their astonishment. Which done, he marched through *Carmania* to *Lar*, and thence to *Persagard* (now *Halquera*) where *Orsines*, a Prince of the Blood-royal

royal of *Persia*, was lamentably destroyed by *Alexander's* inconsiderate crediting *Bagoas*, an Eunuch that mortally hated him : The accusation was, That he had violated *Cyrus* his Tomb, in which was no wealth, as was informed, but a Sword and Bow. Howbeit, upon further examination the fraud being discovered the Eunuch had the like reward, and his rich House and furniture were given *Perdicas*, estimated at six hundred thousand Crowns. There *Calanus* the *Brachman*, in contempt of death, and to shew that life is but *somnium umbra brevissimum* built his funeral pile, predicted *Alexander's* death in *Babylon*; and taking a solemn farewell of his acquaintance in the Camp, according to the *Indian* mode, burnt himself to ashes.

Alexander after that returned to *Sushan*, and married *Statira* the *Persian* Princess, whose Sister he then gave to his dear *Ephestion*; and other *Persian* Ladies to as many great Officers of his Army. For the greater magnificence of which marriages he prepared a most ample and royal Feast for nine thousand Guests, to each of which he gave a Cup of Gold to use in their Sacrifices; and as a more abundant testimony of his love to the Army, as well as to express his own greatness, he discharged out of his own Treasury the debt his *Macedonian* Souldiers had contracted, which amounted to nine thousand and seventy Talents, being in ours five hundred Millions and seven hundred thousand Crowns: easie for *Alexander* to spare at his death, (which soon after happened) having found coffered up at *Babylon* an hundred thousand Talents, as *Justin* reports, in ready coin, which some others double; and his Revenue at that time being three hundred thousand Talents *per annum*. Nevertheless, having some apprehensions of fear in going to *Babylon*, (for sundry Prophecies were rumoured that he should dye there) he turned with his Army towards the North, and came to *Ecbatan*; where his Favourite *Ephestion*, notwithstanding his Physicians utmost care, dyed of a Feaver; whose death *Alexander* so passionately bewailed, as *Justin* taxes him that *contra decus Regium diu luxit*. But for the greater solemnity, for seven dayes a general howling (in which the *Persica* expressed their Art sufficiently) was made; all the Horses in the Army also were shorn, the battlements and walls of Houses thrown down, Instruments of Musick put under silence, as not the least noise appeared: yea, to complement the Conquerour, the sacred Fires in each Pyreæ were by the *Surenæ* extinguished: a Monument lastly was erected, upon which was expended twelve thousand Talents, which is seven millions of Crowns: and having offered up his afflicted Doctor as a Sacrifice (for which *Alexander* is worthily reproved) the Altars were made to smoke with Incense and the dead Corps worshipped as a Deity, the highest Honour he could ascend unto.

Now whiles these Obsequies were in hand, *Alexander* had notice that Ambassadors attended him at *Babylon*, not only from *Carthage* and other *African* parts, but also from several Kings and States in *Europe*; namely, *Spain*, *Sicily*, *France*, *Sardinia*, and most parts of *Italy*, *Rome* excepted; which though but growing to what it aspired of *Caput Mundi*, yet being four hundred years old from the foundation laid by *Romulus*, was then so great that, as *Plutarch* reports, it could set out an hundred and thirty thousand warlike Citizens. These came to congratulate his success in the East, to divert his journey West, and to crave his Alliance: yea, *Adeo Universum Terrarum Orbem Nominis ejus terror invaserat, ut omnes Gentes veluti destinato sibi Regi adulerentur*, being become so terrible to the World, as all Nations courted and seemed to acknowledge him their Sovereign. Then was accomplished that Prodigy of those two Eagles observed to sit upon the highest Pinnacle of the Court of *Pella* that whole day on which *Alexander* was born, *Duplicis Imperii Europæ & Asiæ omen præferentes*: and as others, *Universarum Terrarum Imperium Infanti portendebant*, portending the Infants conquest of the Universe.

The access of those extraordinary Ambassadors from the furthest occidental parts; (I may so say, seeing the *Morini* in *Picardy* are by *Lucan* called *Extremi Hominum*) these, or rather his inevitable fate accelerated *Alexander's* remove to *Babylon*; which being near, the *Caldean* Magicians interposed and prevailed with him to turn aside for some time to *Birsa* beyond *Euphrates*; whence, by *Anaxarchus* the Philosopher, who derided their Arts, he was induced to return to *Babylon*, though not without some bad Omens at his entrance, which nevertheless was as splendid and great as Art and cost could invent. After Audience given, Summons issued for the holding a Parliament of no less than the whole World; and entertainments as sumptuous as luxury in the highest degree could set forth, took place: during which, this great Conquerour having delivered to *Perdicas* *Darius's* Ring, with which he sealed all his Commissions and Dispatches, he dyed: *Qui* (as *Justin*) *cum nullo hostium unquam congressus est, quem non vicerit; nullam Urbem, quam non expugnaverit; nullam gentem adiit, quam non calcaverit; Deniq; flore Etatis suæ ac Victoriarum, non virtute hostili sed fraude & suorum insidiis ereptus est*. His death was not without suspicion of

Poison given him by *Cassander* his Cup-bearer, and the treasonable directions of his Father *Antipater*, who with the Son afterwards prosecuted their cruelty even to the utter extirpation of all *Alexander's* royal progeny. Such was the *Exit* of this great Prince, in the three and thirtieth year of his Age, and twelfth of his Reign; whom living, one World would not suffice; *nec Oriens nec Occidens satiaverit*, saith *Tacitus*, being dead, *Sarcophago contentus erat*, a Grave contained: and in this Mirrour behold the narrow bounds of earthly glory.

——— *Naturaq; solum*
 Hunc potuit finem vesano ponere Regi:
 Qui secum invidia qua totum ceperat Orbem
 Abstulit Imperium: nulloq; hærede relicto
 Totius Fati lacerandas præbuit Urbes,
 Sed cecidit Babylone sua — *Lucan, l. 10. Pharf.*

——— *That check alone*
 Nature gave this Kings wild Ambition.
 Who to his Grave the Worlds sole Empire bore
 With the same Envy it was got before.
 And wanting Heirs, left all he did obtain
 To be divided by the Sword again.

For so soon as his body was conveyed by *Ptolomy Soter* to *Alexandria* in *Ægypt*, where with all due solemnity it was interred, (the Corps being so well embalmed that the two first *Cæsars* at their being there two hundred and fifty years after his death opening his Tomb found him perfect to view and incorrupt,) the disposition of his Empire to the Worthiest seemed to revive the bones of *Pyrrha* afresh: For ambition and self-opinion so enflamed those great and emulous Captains, by that word each supposing himself pointed at and principally concerned, that *Virtus mihi Numen & Ensis quem gero* was as may be thought each Mans Motto: so as albeit the Crown was by suffrage of the Army given to *Arideus* natural Brother to *Alexander* and *Perdiccas* assigned his Governour, (both which were soon after slain, the first by *Olympia*, the last by *Ptolomy*) the Empire nevertheless was piece-meal rent asunder; and albeit sufficient to satiate their ambition, by the Sword all was nevertheless in short time reduced under four, of which *Seleuchus* was one that grasped the Syrian Scepter and made *Persia* a subordinate Province of his new Empire. Thirty years was *Persia* held under that subjection, notwithstanding the discontent of the *Persian* Nobility; until *Theodatus* Governour of *Bactria* which then was intituled *opulentissimum mille Urbium imperium* a Kingdom having a thousand Cities, by the advantage he had through distance from *Syria* and the engagement that Crown was in against the lesser *Asia*, he revolted and took upon him the Supreme Title: by whose example the rest of the Orient threw off the *Macedonian* Yoke and elected to themselves Kings being Natives of their own Countrey.

Amongst whom, *Arsaces*, one of an obscure birth as his name partly implies, *Ar-Saces* or *Sacan* or rather *Art-Saces* i. e. noble *Scythian*, sufficiently famous for his active life though ill employed (for with a crew of profligate associates he commanded the hills and extorted Tribute from Carravans and Passengers,) observing what *Theodatus* had done, and being well instructed with the discontents *Persia* was in, but principally moved with ambition, suddenly enters those Countreys in hostile manner, defeats *Andragoras* the Lieutenant of that Province, over-runs *Hyrcania*, and upon *Theodatus* his death enters into confederacy with the young King; so as by that supply he lent he dared to affront *Seleuchus*, surnamed *Callimachus* in the field, and having after a sore fight obtained a clear Victory utterly abolished the Syrian Government in those parts; and thereupon arrogated to himself the name of Conquerour, yea in memory of that Victory commanded that day to be annually observed with solemnity. By this acquisition which was *Anno Mundi* 3718. he invited the *Scythians* to share in his good fortune, and by that elevation the Countrey was new-named *Parthia* which signifies Exiles in the *Scythic* tongue; *Parthi fuere Exules Scytharum, nam Scythico sermone Parthi Exules dicuntur*, *Just. lib. 41.* people, who during the Monarchy of the *Assyrians* and *Medes* were the least known as the *Turks* after them throughout the Orient: but by this change the *Persians* were nevertheless kept under subjection.

Arsaces enlarged the bounds of his Dominion well-nigh from *Euphrates* to *Indus*; living so highly honoured by his subjects, that *Cyrus* was not in greater esteem with the *Persians*, *Ptolomy* with the *Ægyptians*, nor *Romulus* with the *Romans*, than this *Arsaces* with the *Parthians*. *Arsaces* was he that built *Dara* since called *Aspadara*, after that *Spahawn*. The ninth from him called *Herodes* had the honour to give the Roman General *Crassus* a memorable defeat at *Carras*; and *Phraortes* his successor forced *Marcus Antonius* (with loss sufficient) to retreat over *Araxis* into *Syria*; albeit *Ventidius* his Lieutenant two years after redeemed his credit, *Pacorus* the Prince being slain and the Countrey reduced had not *Anthony* envying his glory re-called him. Nevertheless, of such terrour was the Roman

man name by that defeat, that then and not till then they acknowledged subordination to *Cæsar Augustus*, who having deposed the parricide elected another *Phraortes* in his room. At this time was echoed *Pacem te poscimus Omnes*, the Prince of Peace our Saviour Christ then taking flesh of the Virgin *Mary*, and for some time dwelling amongst the Sons of sinful men.

To *Phraortes* succeeded *Orodes* whom some call *Dorideus*; him, *Vonones*; to whom, *Teridates* the last of the *Arfacide*, slain by *Artabanus* whom the *Persians* call *Ard-Bahamen*, twelve of whose blood successively swayed the Parthian Scepter after each other, until the last bearing the same name with the first was treacherously slain by *Caracalla* the Roman Emperour that was *Septimius Severus* his Son; who to the ignominy of the Roman Majesty, after he had perfidiously slain most of the Alexandrian Youth, also under pretence of marriage with a Daughter of the Parthian King *contra fidem datam* massacred the King and such of the *Parthian* Nobility as attended him for the consummation of the Wedding Union: which breach of faith so highly incensed the *Parthians* that they maintained a gallant and desperate fight against the *Romans*; nor could be reconciled till they understood how that *Macrinus* the General had revenged their quarrel upon *Caracalla's* person: Nevertheless, they were so out of heart by those several losses, that *Artaxerxes* an active and valiant *Persian* observing the opportunity to recover their freedom, (to all Dominions the Almighty having set a period) in order thereto, this *Persian* suddenly headed a considerable party by whose courage abundantly expressed by three days fight; he broke their Yoak asunder and once more restored freedom to the *Persian*, Anno Dom. 230. after near six hundred years subjection under the *Greeks* and *Parthians*.

Macrinus enjoying the Purple Robe but one year was succeeded by that monster *Helio-gabalus*; who after three years more gave place to *Alexander Severus* that was buried at York. *Artaxerxes* (whom the *Persians* call *Ard-yr-Baba-chan*, i. e. Father and Lord in War) was no sooner invested in the *Persian* Throne, but taking a retrospect of the ancient greatness of that Empire upon much of which the *Romans* had encroached, by his Ambassadour he demanded restitution: to answer which, *Severus* with a considerable Army advances towards *Persia*: and having divided his body into three, the part he led himself was so weakened by that distribution, that the *Persians* by continual alarms having broken that which marched into *Media* the second was put into a pannick fear, so as the Emperour *re infecta* retreated. And though little blood was spilt, yet helped it to heighten then the *Persian* spirit and reputation, so as *Valerianus* about five and twenty years after (during which, seven Emperours interven'd) marched thitherward in hopes (hearing that *Artaxerxes* was dead) he should succeed better than his predecessor *Severus* had done; but fell out much worse: For *Sapores* the *Persian* King beat the Roman Army and took *Valerian* surnamed *Colobus* prisoner, whom to his dying day he made his Footstool; a greater contempt having never formerly been expressed to the Roman Chief. But this judgment some impute to his severity against the Christians whom he cruelly persecuted, and for his inhumane broiling that blessed Martyr S. *Laurence* to death; which *Eusebius* in his Ecclesiastical story at large mentions.

Gallienus succeeded *Valerian*: but so bad was the others entertainment, that albeit *Sapores* survived four other of the Roman Emperours he had no further molestation from any of them, which gave him the more leisure to exercise his tyranny at home: but A. Dom. 273. Death giving him a Superseas he bad the world an unwilling farewell, after twenty years rule; during which, he had exceedingly disturbed the World, having with his Army wasted *Syria*, *Cilicia*, *Mesopotamia*, *Cappadocia*; and returning, amongst his Trophies had inter-mixed many curses for his cruelties: which too had been requited, had not the Roman General been treacherously made away by *Philip* an *Arabian* renegado during his siege afore *Ctesiphon* once the Seat-Royal of the *Arfacide*. Howbeit *Trebellius in Gallicano* affirms that *Sapores* was slain by *Odenatus* the *Palmyrian* King, Divine Justice so directing, in the self-same place where *Gordienus* was murdered.

Hormisdas reigned after *Sapores*: the *Persians* call him *Kirman-shaw*, who ruled thirteen months; and after him *Vararanes* three years. *Narses* (*Yezd-gird* say the *Persians*) followed him, who after sixteen years left the Crown to his Son *Vararanes* 2. surnamed *Seganense*: the *Persians* call him *Basaran*; He after a few months gave *Narses* (albeit an alien) leave to succeed. This *Narses* with all possible rage prosecuted the War against the *Armenians* and *Mesopotamians*; in whose aid *Galerius* the Roman General fought with bad success at first; yet trying the second bout, was Victor; which so disanimated *Narses*, that in the height of despair and impatience he burnt himself, after eight years Government. *Mizdates* reigned seven years after him: after whom came *Shapores* or King *Porus*; by *Teixera* called *Shabur*; by *Schicardus* *Xabul Xabulketaph* (in Spanish the

X is founded as our *Sh.*) *D'hull Aktaf* by others: to the *Romans* a restless adversary; to the *Persians* tyrannical; and to the Christians most malicious. This is he that was acknowledged Sovereign before he was born, the Crown being at adventure set upon his Mothers Belly before she was delivered. *Julian* the Apostate raged not more against the Christians in the lesser *Asia* than *Sapores* did at the same time against them in the great; the *Jews* aggravating the King by perswading him that the Christians were unalterable in their loyalty to the *Romans*: so as in ten years, viz. from the year 337. to 347. he massacred above thirty thousand Christians as *Metaphrastus* reports; it being the practice of those primitive Christians in all the time of their persecution, to oppose the Sword of those under whose jurisdiction they lived with Evangelical fortitude and vanquishing patience: the Churches Arms then being no other than *Preces & Lacrymæ* Prayers and Tears, and of sufficient advantage against the Enemy, reaching no less way than into Heaven: yea graciously submitting their cause to the good pleasure of God, albeit in his dispensation and as a Symptom of his displeasure his strokes are as to humane apprehension towards all sorts of men undistinguishable, as with an equal hand afflicting the innocent with the nocent; but with several operations. And albeit this Apostate *Julian*, *Sapores* and other Tyrants by the horrid Massacres they made, thought to have destroyed the very memory of Christ, and to obliterate every sentence of holy writ, they found that the Martyrs Blood was verily the Seed of the Church; according to that old Verse, *Sanguine fundata est Ecclesia, Sanguine crevit, &c.* In those dayes the Oriental parts for the greater part embraced Christ; in *Sozomen* you have the particulars.

Julian not onely out of cruelty to Christs flock, but in ambition invading his Territories, under the Walls of *Ctesiphon* was mortally wounded by an invisible hand; a judgment of that astonishment and conviction, that with horreur of mind throwing his blood into the air he expired with this despairing exclamation, *Tandem vicisti Galilee!* and *Jovinian* who then commanded the field with the joyful acclamation of *Omnes sumus Christiani*, was saluted Emperour in his place: for *illis vero temporibus res fuit ingeniosa esse Christianum*, in those times it was an ingenious thing to be a Christian, faith a good Author. Whose attempts proving of little force against the *Persians*, in his return towards *Constantinople* to the unexpressible sorrow of the Army he was arrested by grim death, after he had been but eight months Emperour,

About this time *Sapores* also being at *Mopsicrive* a Town under Mount *Taurus* sighted out his affrighted Ghost at the age and reign of seventy one, *Anno Mundi* 4350. *Anno Domini* 380. leaving *Artaxerxes* his Brother to rule after him; who in the eleventh year of his Reign gave this world a farewell. *Sapores* after five years followed him in that inevitable path; *Varanes* surnamed *Cermizat* him after ten, *Tezdgird* a constant Friend unto the *Romans* succeeding him; who (as *Socrates Scholast.* reports) was converted by *Maruthas* Bishop of *Mesopotamia*, sent into *Persia* to that end by Pope *Innocent* and *Theodosius* the Emperour, by whose perswasion he destroyed the Pyree or Idol-Temple, and extinguished that Fire which for many preceeding generations had by those Gentiles been heathenishly worshipped. The Persian stories give out that he apostatized; who can tell the truth? However, this is certain, that in the twentieth year of his Reign *Anno Dom.* 426 he died; and *Varanes* 4. (or *Baharan* as the *Persians* term him) inherited his royalties.

By some this Prince is taxed for perfidie and cruelty, especially against the Christians: in whose defence *Theodorus junior* sends *Artaburus* with a gallant Army. *Vararanes* diffiding in his own, requests aid from *Alamandurus* an Arabian Saracen: whose Armies when they met were so numerous that they covered the Earth for many miles. At *Babylon* was their rendezvous: but ere the battel began such a pannique fear struck the Pagans that they fled amazedly; by Land some perished, but more by Water, for *Euphrates* without pity ingulphed an hundred thousand of those miscreants; and by that loss the Persian King was heart-broken seeing a hand of Divine vengeance out-stretched against him; so that he made his *Exit* after he had tyrannized twenty years, and another *Vararan* the fifth of that name succeeded in his stead. This Prince made truce with *Martianus* the Emperour, and died in the seventeenth year of his Reign.

Perozes succeeded him, called *Pheruz* by the *Persians*; a Prince more rash than valiant: in the twentieth year of his Reign the Wars of *Scythia* made an end of him. *Valens* (or *Belax* and *Jalas* as some say) was then chosen King; he ruled four years. After him *Cabades*, (called also *Chobad* and *Canades*) dethroned by *Lambases* in the eleventh year of his greatness: which *Lambases* (or *Blases*) was also deposed by the Nobles of *Persia* in the fourth year of his Reign for that he had published a brutish Edict That women should be used in common, and *Canades* was re-established in the Throne again: but at last through his too much

much lenity and indulgence to his Brother was unexpectedly made blind, and the Tyrant restored again.

At this time great Wars were commenced 'twixt the *Romans* and *Persians*. *Cabades* the *Persian* storming extremely that by their means his potent neighbour and Ally *Zatus* (Son to *Gurgenus* King of the *Lazars*, a part of *Colchos*) had received Baptism at *Constantinople*, the Emperour *Justinian* as Godfather witnessing for *Zatus* at the Font, and most of the Nobility of *Asia* honouring the solemnity: So that after this *Persian* Tyrant had gorged himself with the slaughter of many thousands of the *Lazars* and *Armenians*, Death summoned him to an unwilling account after thirty years Reign; and *Cozrhoe* his Son (they call him *Chezir-buzzurck* or great, *Anu-shyron Teixeira*, and *Nusir-avan* the *Arabs*) was with accustomed solemnity crowned King. About this time the Roman Monarchy in the West took end.

Of all the Tyrants that ever were in *Persia* this *Cozrhoe* was the most wicked: for first, albeit he had concluded a Peace for an hundred and ten years with *Justinian* the Roman Emperour, he quickly broke it, and to the utmost exasperated him. 'Twould be endless to speak his restless motion, his barbarism, his hypocrisie: take a few for many. In meer malice he first put to death his innocent Brother *Balax*, and then *Aspebides* his aged Uncle; which the People murmured at: but to provoke them the more he commands them to follow him into *Syria*, where he engaged them in a desperate War against the *Palmyrians*, by whom, under *Zenobia's* conduct they were soundly beaten: In revenge whereof he plundered *Barrhosa*, *Antioch*, *Seleucia*, *Apamea*, and other parts thereabouts. In *Phoenicia* also he acts more mischief: there he violently forced *Euphemia* a Christian Lady, and of her begot *Hormisda* who succeeded him. He also compelled the chaste Nymphs of *Daphne* to offer incense to him as a Deity, which they did, but with this excuse fearing he would have ravished them. He then consumed the stately Temple dedicated to Saint *Michael* the Archangel, accounting it no sacrilege to rob Churches. After this he besieged *Sergiopolis*; but being forced thence with dishonour he attempts the spoil of *Jerusalem*: yet hearing that *Bellizarus* (in his time the most rich, and after the poorest of men) was approaching, to avoid that storm he renews his League with the *Romans*; never purposing to keep it; for next year with a great force of Horse he forrages *Armenia*, and then *Phoenicia*, where he killed *Narses*, *Anno Dom.* 556. In requital whereof *Justin* the Roman Emperour enters *Mengrellia*, and by the death of *Nachorages* the *Persian* General obtained a Victory. Nevertheless, restless *Cozrhoe* next year assaults *Edissa*, but fruitlessly; for at *Sagarthou* the Christians vanquished him. *Anno Domini* 547. he commands *Artabanus* (or *Adaarmanes*) with a very great Army to invade the lesser *Asia*: which accordingly they did; spoiling *Syria*, and unpeopling *Antioch*: into *Iberia* also and *Armenia* they entred with no less voracity; but by the *Armenians* were forced to a shameful retreat.

At this time the *Armenians* received the Christian Faith; the *Romans* about the same time received complaints from the Christians of *Cozrhoe's* cruelty. *Justin* the Emperour sends *Tiberius* (elected *Cesar*) to relieve them: His Army was great, and consisted of many several Nations, as *French*, *Italians*, *Peonians*, *Illyrians*, *Mysians*, *Isaurians*, &c. Towards *Armenia* he marched to meet with *Cozrhoe*; who upon notice took the Field with a numerous Army beside *Persians*, having a supply out of *Bactria*, *India*, *Arabia*, &c. *Casarea* (the Cappadocian Metropolis) was soon mastered by *Tiberius*, who after a long march came in view of the Enemy. The two Armies with equal courage hastned to face each other; and being met, the signal was given, and the Armies quickly engaged. *Cozrhoe* wanted neither skill, nor personal resolution; nevertheless, perceiving that the number of the Roman Army was great and orderly imbattelled, and having a sting in his Conscience that set before him his many cruelties, especially against the innocent Christians; he could not but vent many sighs, and apprehend his danger, so soon as he perceived *Curse*, a *Scythian* Commander, (who at that time led the right Wing of the Roman Horse) with good order first charge and soon after rout the Enemies left, and after that the main Body; which after some resistance they broke, leaving many *Persians* dead upon the place.

The chase was pursued for many miles, in which more fell than in the Field. This proved a Victory of extraordinary advantage to the *Romans*, and deliverance to the Christians, who in this Battel did good service. *Cozrhoe* himself escaped narrowly, passing the *Euphrates* upon an Elephant: with a sad heart he resents this loss, which he feared would draw along with it other prejudices: but what most aggravated his trouble of spirit, was the loss of his Fire-God which fell into the Enemies hands who made themselves sport with it; for recovery whereof he made some attempts, but in vain: so that

finding

finding himself scorned by his Adversaries, disaffected by his Subjects, and forsaken, as he thought, of his God, his heart broke, and his body was buried at *Ctesiphon* a City in *Susiana* not far from the Altars of *Hercules*, after he had reigned forty eight years: leaving this report behind him, That to the Christians he was cruel; to the *Greeks* perfidious; and to the *Persians* tyrannical.

In his place his Son *Hormisda*, named from *Hor*, i. e. *Ignis* Fire (*Ormous* by the *Persians*) was crowned King, *Anno Dom.* 580. of the World 4550. His eight years rule was troublesome; for in his third year *Mauritius* (Son in Law, and Lieutenant, to *Tiberius*, and also Emperour afterwards) entered *Persia* with an Army, foraged where he pleased, and perpetrated all manner of Hostility: albeit to prevent it *Tanna-Cosrhoes* the *Persian*, *Adaarman* the *Mede*, *Alamandure* the *Scenite*, and *Theodoric* the *Scythian*, did what they could to oppose the torrent. *Anno Dom.* 589. *Philippicus*, with some *Roman* Legions, having passed *Amida* entered *Persia*, especially to comfort the poor Christians in those parts, who were threatened by the Magicians to be slain that year; if not by Massacre, yet by Miracle. *Cardarigas* the *Persian* General fancies to himself that they were brought thither by some uncontrollable destiny to be destroyed; but the event proved contrary to the Magi's predictions, instead of the Christians above thirty thousand *Persians* being in fight slain by the valour and diligence of the three great Captains *Philippicus*, *Heraclius* (Father to the succeeding Emperour) and *Vitilian*.

Barames, a noble *Bactrian*, by hap escaped from the *Romans*, but not a second disadvantage: for *Hormisda* grew so distracted, by reason of this late overthrow, as in scorn he forces *Barames* to put on Womens apparel; and with a Distaff in his hand disport the insulting Multitude: which year cost him dear; for *Barames* returning into such parts as affected him, and prevailing with *Ferra-chan* and *Byndois* a *Persian* Noble-man of account whom the King had also disobliged, by this confederacy they speedily raise so great a force and pass to *Skyraz* so privately, that ere many knew of their approach, they enter the City and seize upon the King; yea, that same day they deposed him they crown his Son *Chosroes* in his place, into whom the soul of his cruel Grandfire seemed to be transmigrated. The barbarous Traytors not content herewith, execute their wrath upon the innocent Queen and her innocent Children, whom most cruelly they sawed asunder: at which, *Hormisda* expresses all the symptoms of a distracted man; his Son being not able to comfort him, because his beloved Wife was irrecoverable. *Cosrhoes* fearing his passion might make him accomptable for his usurpation, commands some Villains to assassinate the wretched King; whom the People had in that high esteem as they deified him, (*Orosmales fuit Deus Persarum* saith *Plutarch*;) an act so infernal that all *Persia* abominated him as an unnatural parricide. This makes him an absolute Tyrant: but *Barames* that had mounted him, with the same hand thought to pull him down, howbeit the King having notice of his intent, gives order to raise some force for his security; but into such hate was this *Cosrhoes* grown, that none would appear upon the service; whereby to save his Life he flies with *Cesarca* his Wife to *Byzantium*, his Parents dreadful Ghost every where haunting him: By the Christian Emperour *Mauritius* and his Empress he is with his Queen and little ones courteously received. After he had reposed a while in *Thrace* and pretended a desire to become a *Christian*, he prevailed with the Emperour to assist him with an Army commanded by *Narses* and *Commentiolus* to re-invest him in his Empire; the Emperours Kinsman *Domitian* Bishop of *Malta* and *Gregory* the Patriarch of *Antioch* bear *Cosrhoes* company, the better to instruct and confirm him to the *Christian* Faith.

Into *Hieropolis* and *Martyropolis* they entred without resistance: at *Daras* the rebel *Barames* affronted them with an Army of *Scythick-Persians*; but such was the courage of the *Christians* that *Barames* was vanquished, *Cosrhoes* returns the Emperour his thanks with tears of joy: and knowing nothing would better please them than his conformity to Religion, he first presented them with a rich Cross of great value in gems and gold; and then returns that other (which *Theodora* Wife to *Justinian* had devoted) brought from *Antioch* by *Cosrhoes* the elder, and dedicates another made at his own charge circumscribed with *Hanc Crucem ego Cosrhoes Rex Regum, &c. misit, &c. Quoniam ope Sancti Sergii Martyris honorabilis contra Baramum iniquissimum adepti sumus, votum fecimus, &c. Nos auream Crucem lapillis distinctam ad ejus Templum missuros, &c. una cum Cruce quam Justinian Imp. ad Templum ejus misit, & quam Cosrhoes Rex Regum, &c. filius Cabadi nostri Proavi, &c. huc advehit, &c. ad Aedem Sancti Sergii mittendum curavimus, &c.* as at large is memorized by *Baronius*. A Chalice of gold also he devoted, with this inscription, *Ego Cosrhoes Rex Regum filius inclyti Hormizdi, hac in Disco inscribenda curavimus, non ut spectentur ab hominibus, &c.* Nay, he went further yet in his hypocrisie; for he gave out that he would delay no longer to become a *Christian*. But

But how subtil soever he was, his Queen *Cesarca* knew him to be a dissembler: She (good Lady) therefore to espouse *Christ*, fled to *Constantinople*, and there received Baptism, *Cosroes* following her with 60000 Men; but when he saw she was not to be recovered by force or without he would become a *Christian*, he also was Baptized, and by his example such as followed him, to the admiration of the *Persians* and amazement of the *Asiatick* World, as *P. Diaconus* in his 4. lib. 16. ch. in *Victor* also, and in *John Abbot of Bicular* is extant in these words, *In his ergo temporibus quibus Deus Omnipotens prostrato veteris heresis veneno, pacem suam restituit Ecclesie, Imperator Persarum Christi fidem suscipiens, & pacem cum Imper. Mauritio firmans, &c.* Nevertheless if I should here relate his apostasie, his cruelty against the *Christians*, and those other barbarisms which he soon after perpetrated, it would require a volume. In brief, so soon as he heard of the massacre of *Mauritius* with his Wife and Children by *Phocas* a Captain of his Army; and the arrogance of *Boniface* the *Romish* Bishop who about that time assumed the Title of *Universal Bishop*; he makes this the pretended ground of his new war.

Accordingly first he rejects *Lilius* the *Roman* Ambassadour, and then denies *Christ*; but vowing to sacrifice himself in *Mauritius* his quarrel; and thenceforward re-assum'd his Pagan Titles of *Cosroes King of Kings, Lord of Lords, Ruler of Princes, Salvation of Men, &c.* by such his blasphemy giving the *Persian* Idolaters what assurance he could that he was returned to his former Heathenism; and, which was worse, enforcing such as would continue *Christians* to stick in the Heresie of *Nestorius* who held That in *Christ* were two Persons as well as two Natures, &c. a pestiferous error that has well-nigh infected all the Orient.

This done, *Anno Dom. 603.* with an Army of an 100000 Men he entered *Syria*; there, in *Palestina* and *Phoenicia* doing all the mischief imaginable. The lesser *Asia* parched also with his fury: the poor *Christians* he chased as far as *Chalcedon*; after that took *Cappes* and *Edyssa*, and to his satisfaction *An. Dom. 612.* there hears of the untimely deaths of *Narses* and *Phocas* his enemies who were beheaded by *Heraclius* the Emperour. That year also he sackt *Apamea, Cesaria, Cappadocia, &c.* At *Antioch* also was over-joy'd with a Victory he obtained against the *Christians*: which encouraged him to over-run *Palestine*, and in hostile manner to enter *Jerusalem*; where he derided *Zacharias* the venerable Patriarch, the more to vex the poor *Christians* inhabiting that once holy City; then he ravished the Cross from thence, and brought it unto *Smyraz*, where for some years it was forcibly detained. After that he subjected *Egypt* and part of *Libya*; yea, made the black-fac'd *Ethiopians* admire his frenzie.

The *Roman* Empire not without cause were troubled, when they felt his wrath in *Anatolia*, chiefly in *Ancyra* the *Galatian* Metropolis. 'Tis reported how that in this frantick out-breaking he massacred not less than three hundred thousand *Christians*; partly occasioned by the *Jews* who followed the Camp and paid ready money for many, whom (as story says) without mercy they slaughtered. *Heraclius* having his hands full elsewhere, sent seventy *Roman* Gentlemen to treat of peace: *Saas* the *Persian* General puffed up with success, accounting them no better than Spies, in savage sort made them return again, which *Heraclius* resented as so high an indignity that with a choice number of Men he fought with *Saas* and had the Victory: *Saas* for his ill success was by *Cosroes* command slayed alive, and *Sarbaras* made General in his place. *Heraclius* in the interim wintered in the *Pontique* Regions, whilst *Sarbaras* with a great Army of Horse passes through *Cilicia* and one Moon-shine night assailed the *Romans* whom he thought to have found unprepared in their Quarters; but by that haste lost 50000 of his Men, which gave as it were new life to the drooping *Christians*.

Cosroes not content with this, next Year sent *Sarnabassa* against the *Roman* Army; but the *Romans* having other work nearer home, *Heraclius* desired a Cessation: *Cosroes* not considering that War is the effect of God's offended Providence, but rather suffering his Reason to be inflamed by a revengeful passion vows never to give himself rest until he had exercised the utmost of his power to exterminate the *Christians*, notwithstanding he had many that lived inoffensively under his Empire and Government: to that end he sends *Sathyn* into *Trepizond*, but at *Azotus* *Heraclius* fought with him, and gained a seasonable Victory. At *Gazacot* *Cosroes* dares the *Roman* Emperour again with an Army of 50000 *Persians*, most of which were Horse: never was Battle better fought, nor more doubtfully; but at length the *Persians* flee, and *Cosroes* himself upon a swift *Arabian* Courser disdaind not to post to *Theobatan*, hoping there if any where to find safety. But such was the general hate he had plunged himself into, he durst not trust that Sanctuary. *Heraclius* therefore resolving to ferret him pursues the Tyrant; but *Cosroes* hearing of his approach, thinks it more safe to flee into *Media* than look for help from that helpless Deity. *Heraclius*

heraclius, whom the *Persians* call *Hercoll*, when he had thoroughly searched that Idolatrous place and could not find him, was sorry he mis'd his aim, but rejoices again that his Idols were there to execute his wrath upon, and in some sort to expiate for the cruelty he had shewed the Christians who were then under the *Roman* subjection: so that of the people, some he slew, the rest he banished; the *Flamens*, or *Pyromantiques*, he sacrificed to their Idol; the *Pyree* he extinguished, and made other common fire to be commixt with that imposture; and together made it active to consume the whole City into Ashes: at *Gazacot* also he did the like, where was another *Pyree* much resorted to, and worshipped by, those *Gentiles*, as *Cedrenus* tells us: an abomination taught them by *Zertoost* in *Gustasp's* time, and seems either that which *Moses* forbad the *Israelites* that they should not let their Seed (or Children) pass through the fire to *Moloch* (a brazen hollow heated Statua) or as the *Sephervites*, of whom 'tis said, that they burnt their Children in the fire to *Adramelec* and *Anammelec*, Gods of *Sephervaim*, as in *Levit.* 18. 21. and in 2 *King.* 17. 17. and 31. concerning which, who desires further satisfaction, let him read *Lucian*, *Strabo* lib. 15. *Procopius* lib. 2. *de bello Persico*, *Agathias* lib. 2. and others.

Amongst other things which *Heraclius* found in that Temple dedicated to the Sun, was a remarkable Image of *Cosrhoë* which the people fondly worshipped: the frame was round, resembling Heaven; *Cosrhoë's* head was wreathed with the Sun, the rayes whereof spread themselves to the umbilique of the Image: upon the one side was another Sun, on the other the Moon and Stars his Brother and Sisters painted; and under his feet, the Angels with Crowns and Scepters, as it were adoring him: now albeit the work was curious and the materials rich, being most part refined Gold glittering with stones of price, yet did the good Emperour throw all into the fire, to incorporate with that Deity. *Cosrhoë* not yet quite out of breath, by this had gathered a fresh Army out of *Hyrcania*, and gave order for *Sha-Rablecca* to forrage *Albania*: but having intelligence that they were in a good posture of defence, *Rablaca* returned, till *Sarbaras* with new forces forc't him back again; and much hurt in all probability would they have done, had not *Heraclius* speedily interposed and happily defeated both those Armies in one day, neither knowing of the others loss. *Mahomet* the Pseudo-Prophet was a Common Soldier in *Heraclius's* Army all this while, soon after which commences his Hegyra or flight from *Mecca*, whose Inhabitants at first threatned to kill him for his Innovation, *Anno Dom.* 622. and of the Emperour's reign 13. *Sarbaras* the *Persian* General by command of *Cosrhoë* his restless Master takes the field again with a numerous Army, and without much resistance marches over *Euphrates*, on purpose to try the fortune of war once more against *Heraclius*: who so soon as he was acquainted with his advance gave him reason to repent his confidence; the good Emperour himself discharging his duty so excellently that day, and with such admirable personal valour and resolution, that it is reported how that *Sarbaras* upon view thereof cryed out to *Cosma* his Companion, O *Cosma*! seest thou with what courage the Emperour fights? certainly he alone is able to vanquish all our multitudes. And accordingly after a short, but hot, dispute the *Romans* had the victory. Many lost their lives that day, nevertheless the *Persian* General with some Horse made a fair retreat. That Winter the Emperour marched to *Sebastia*, and crossing the River *Halys* made *Paphlagonia* his Rendezvous. *Cosrhoë* yet swells with passion, and by diabolical Witchcraft invents how he might vex the Christians against whom he raged with all sorts of cruelty; and e're he made his last exit once more adventures a Battel with the incensed *Romans*: 150000 men he musters, marches, and divides in three: to *Sayn* he distributes one part, to *Serbaras* another, to himself the third; imagining by some, or all, of these to attain his end. *Sayn* with his 50000 hastens against the Emperour. *Sarbaras* with his 50000 marcht to *Constantinople*; and *Cosrhoë* staves upon the Frontiers with the rest. *Heraclius* having intelligence of his force and drift, divides his also into three: the one to hasten into *Thrace*, the other to bestow a Camifado upon *Sayn's* Quarter, and the last he led himself into the *Lazic* Territories; to which place the *Gazars* (a sort of Turk) came to serve in the *Roman* Army: *Theodore* Lieutenant General to *Heraclius* hastned to meet the Enemy; and notwithstanding the *Persian* bravery and courage of a Regiment of the *Chrysolocæ*, whom *Sayn* had most confidence in; the *Persian* Army was routed; and no wonder, seeing the Christians (most of the *Roman* Army being then sad) had Heaven to Friend; so terrible a shower of Hail so dreadfully thundering against the *Persian* Horse, that it was visible how that God appeared in their defence: in fine, the *Persians* fled, and *Sayn* lost his life in the Field: the *Persians* nevertheless redeemed *Sayn's* Body with a considerable sum, which being brought into their Quarters, instead of a decent Burial, the *Persian* Tyrant commanded his Carcass should first be arrayed in rags, perfumed him then with Dogs-turds, and lastly slasht his senseless trunk into many pieces. That

That year the *Gazars* (to gratifie *Heraclius*) under the conduct of *Ziebit* broke through the *Caspian* straits and did the *Persians* much mischief; but to the *Roman* Army exprest no small service by that action: This was the first appearance, or time the *Turks* were taken notice of, who from so obscure a beginning, in few years after made a conquest of most of *Asia*, with a great part of *Europe* and *Afrique*. *Anno Dom.* 626. *Sarbaras* with a very great force entred *Thrace*, pillaged *Calcedon* a Town built by *Jason* and *Argias*, much traded to, being in view of *Byzanth* and the *Bosphorus*. After that they laid siege to *Constantinople*, and for ten days, more or less, stormed it: but such was the noble resolution of the *Christians*, and such her natural defence, that the *Persians* could not enter, so as upon notice that *Heraclius* was approaching they raised their siege and made a safe, though dishonourable, retreat into their own Quarters. *Anno* 628. the Emperour having resolved to retaliate the *Persians* for their former violence against the *Romans* and their Friends, with a considerable Army entred *Armenia*, and in a long fought Battel obtained a great victory over the *Persian*. After which he pursued *Cosrhoë* and made a forcible entry into *Ctesiphon*, which after he had soundly plundered, he totally demolisht and fired: *Ctesiphon* was a City in *Susiana*, not far from *Apamia* and *Babylon*, but upon *Tygris*; not a little famous in Writers; built it was by *Belochus*, who by the death of *Sardanapalus* began the *Assyrian* Empire, albeit *Amianus lib.* 23. writes *Vardanes instituit Ctesiphon & rex Pacorus amplificavit*: the *Persian* Kings used to keep their Court, during the Winter season, there: *Basil.* *Cyril*, *Nazianzen*, and other grave Authors are of opinion that at this City the Tower of *Babel* was erected. Howbeit most are of another opinion, for other Writers place it in the Vale of *Shynaar*, where *Babylon* upon *Euphrates* was built, being about two days journey from *Ctesiphon*: nor are there any remains of *Nimrods* Tower at *Ctesiphon*. To return, *Cosrhoë* when he heard that *Sarbaras* had sped but ill in *Thrace*, and had re-delivered *Calcedon* to the *Christians*, inflamed with passion sends an assassinate to murder him: by strange hap the Emperour's Son having notice thereof, in honour acquaints the General therewith; who, by this ingratitude of *Cosrhoë*, raised a very dangerous Rebellion. *Cosrhoë* when he saw things succeed thus unfortunately, fell into a Fever first, and then a Flux infeebled him so, that upon his death-bed he nominated for his Successor his Son *Mardeses* begot of *Syra* his beloved Wife: but ere he could set the Crown upon his head, *Mardeses* was slain by *Syroes* his Brother, before his Father's face: an act so horrid that *Cosrhoë* bitterly curses the fratricide; but *Syroes* (as bloody a Viper as ever lived) heaps greater sins upon his Head, by commanding some Villains to shoot *Cosrhoë*: at that instant, his loathed Soul calling to mind his like cruelty to *Hormisdas* his Father, could not but acknowledge that God was just in that retaliation, insomuch that in anguish of Soul he breathed out his wretched Spirit, having reigned, or rather troubled the World, full fifty years.

So soon as *Heraclius* heard of *Cosrhoës* death he hoped the old quarrel was at an end; that year therefore he travelled to the Holy City and presented *Zacharias* then Patriarch with the Cross of Christ found by *Helena* (a British Lady) *Anno Dom.* 326. *May* 3. ravisht thence by *Cosrhoë*, and rescued by *Heraclius*, as I lately remembred. His triumphant entring there was the 17th. of *September* 628: the same year that *Boniface* published to the World his Catholick Supremacy; and in or near which time *Mahomet* divulged his Alcoran.

Syroes (by *Teixera* called *Chobad-Xirvihe*, in the *Tarich* or *Annal* of time *Scyrviak*) in the sixth year of his reign had the reward of a parricide, for he was cruelly murdered by *Sarbaras*. *Sarbaras* by the *Persians* called *Shawryr*; by *Shicard Sharibar*, the third month of his reign also slew *Ardchyrben Xirviak* right Heir to the Crown: but eight months after that, himself was slain by *Joon-sha* or *Shyn-shaw*, Lord of that part of *Taurus* now called *Larry-Joon*. The Successors to this Prince are incertainly delivered. The *Roman* Authors from him to the Conquest of *Mahomet*, reckon three Kings of *Persia*, the *Arabs* six, the *Persians* five, the *Tarich* four, *Teishera* seven, the *Armenians* eleven, which will be difficult to reconcile; *Joon-sha* at the end of three months was banisht by *Tuwan* or *Turan Doët* natural Daughter to *Cosrhoë*. She had as bad a fate, for at the end of sixteen months she was made away by poyson, but died much lamented: to her followed *Jazan-Zeddabs*, by the *Tarich* called *Jan-ku-kar-connah*; by *Elmacyn*, *Gascan-Zedda*; who ruled nine months and then dyed: to him succeeded *Azurmy Doët* (*Cosrhoës* youngest Daughter) who after sixteen months Government dyed; and left *Shezir* (or *Kezir*) to succeed her: He also at the end of six weeks was slain by *Phorog-Zeddah* (*Shyrtar* some call him) who after a like way died of poyson; *Yesdgyrd* followed, who was forthwith made away by *Bornarym*; he by *Hormisdas*; Captivated, and the Kingdom conquered by *Mahomet* and his *Arabians*, being the last of those twelve vanishing Turrets which *Cosrhoë* in a perplexed Vision saw one night after he had been reading and admiring *Aristotle*, as he himself related.

The Persians conquered by the Arabians.

lated. Now as in all massy Bodies there appear certain trepidations and waverings before they are able to fix or settle, so by these various revolutions of State in this perplexed *Persia*, the Almighty seemed to decree the period of those that claimed a right by succession, and to bring it under the stroke of a forraign Authority. Such time as *Hormisdas* after five years rule (ten some say, others six) was slain by *Omar* the second Caliph after *Mahomet* this great change happened in the year of our Lord 640. of the world 4610. and from the year of the *Hegira* 20. by whose fall, *Persia* after long glory sets in an Ecliptick Cloud, and becomes fettered and forced for a time under the Iron Yoak of Saracenick bondage. For after an uninterrupted succession of 28 Kings from *Artaxerxes* who ruled *Persia*, Anno Dom. 232. Anno Mun. 4184. after *Alexander* the great 540. years and after 400. years obedience to those Persian Kings, *Mahomet* then under the Roman Army, first putting his *Arabian* Brigade into a mutiny for want of pay, revolted, and being made their General quickly reduced *Arabia*, *Ægypt*, and *Syria*; of which Prophet *Mahomet* I have formerly spoken so much as was pertinent.

To *Mahomet* succeeded *Ebubochar*, *Abdalla* *Eubochar* some name him. By *Elmacin* in his *Saracenic* History called *Abubecr-justus*, and said to have warred against the *Abassines*, *Dybanes* and *Bernagassoes*. In the great *Climacterick* year he dyed; having sat as Caliph and King of *Persia* two years. *Omar* succeeded him. He is called *Hoshmar* and *Homer*, Son to *Kattab-Faruques*, a wealthy Merchant. Ally Son-in-law to *Mahomet* for pretending to the Caliphship was by this restless Caliph every where pursued. And having advanced a great Army, he sackt *Bashra* an *Arabian* City, walled by *Muslyn*; yea as an over-flowing torrent, rushed as far as *Gabata*, tyrannizing over *Syria* and *Ægypt*; after that he forrages *Palestine* and *Iberia*, and as an unlucky comet blazes with fire and Sword into *Affyria*.

At *Bagdat* (which he made his Head-quarter) he resolves to repose, and dedicates the small remainder of his time to exercises of devotion: nevertheless, studying how to disturb the World, and to enlarge his Empire by an irrefragable vow obliged himself *per fas per nefas* to endeavour to the utmost the extirpation of Christianity, which he judged the surest way to propagate the *Alcoran*: So as giving a Commission to *Mavi*, he sends him with a numerous Army of *Arabs* first against the *Syrians*; and with small opposition took *Damascus*, a City at that time wealthy, and so full of delights as *Mahomet* acknowledges he durst not trust himself there for fear of temptation. For of all the Cities in the World *Damascus* may worthily be placed in the first rank both for antiquity, commerce, and beauty. The *Hebrews* call it *Damasec*; *Julian* in his Epistles, *Veram Jovis Urbem*; all agree that it is *totius Orientis Oculum*; the *Turks* *Shani*: and not a little famous from what Tradition commonly reports, That *Adam* and *Eve* are buried there; there *Cain* slew *Abel*; the Tomb of *Zachary*, Father of *John Baptist*, is there shewed; with other antique rarities of that kind: but that *Adam* and *Eve* were rather buried at *Hebron* is agreed by most. In *Hebron* (*Olim Kiriath Arba*) *David regnavit Annos 7. Ibi erat spelunca ista duplex, in qua sepulti erant Adam & Eva, Abraham & Sarah, Isaac & Rebecca, Jacob & Leah, juxta quam est ager Damascenus, Brocard Discr. Ter. sanctæ*; and again, *Sepultus est Adam apud Damascenum in spelunca duplici, Comestor. in Com. 3. cap. Gen.* by which *Damascen* is intended *Macpelah*; but the analogy or similitude of the Name occasioned the mistake doubtless, that *Adam* was buried at *Damascus*, the distance being 100 miles and upwards, it being an ancient Tradition amongst the *Syrians*, that *Noah* knowing where *Adam's* body (or bones) rested, took them into the Ark to be preserved, and afterwards distributed them amongst his Children. In like sort he sends sundry other Officers with considerable Forces to reduce other Countrys with the Sword, the best way he could devise for spreading the *Alcoran*. *Rustan-beg* accordingly, with fifteen thousand Horse, enters *Chusistan*, but at the siege of *Escair-Mecron* was slain; and in the Army *Moses*, surnamed *Ashtar*, commanded after him. This *Arab* forcibly entred the City, and made *Ahamaz*, *Sabur*, *Arckan*, *Cowrestan*, *Jaarown* and *Larr* acknowledge *Mahomet*, and enrol themselves *Omar's* Tributaries. *Habu-Obed-ben-Masudh* also, with thirteen thousand Horse, subjected *Irac*, walled *Rastack*, of a poor Town made it a City, and new-named it *Kufa*, or *Kalufa-ophrat*, i. e. the holy City upon *Euphrates*, since which time it has been the place of Coronation for several Kings of *Persia*. Forty miles from *Babylon* is *Kufa*, and conjoins *Mosqued-Ally*, the burial-place of *Mortis-Ally*, Saint, King, and Prophet of the *Persians*.

Habu-Obed the next year subdued *Wasit* upon *Diglat*; a Town afterwards aggrandized by *Abdul-Meleq*, An. Dom. 705. of the *Heg.* 85. *Elsheer* also he attempted to take; but in the trial lost five thousand Men, in the storm *Obed* was slain himself, and the *Saracens* Army forced to retreat. *Omar* re-animates his Men, and perswades them that the *Elsheerians* over-

overcame them by Magick, which he also knew how to practise. They dare not disobey their Prophet but return again to *Elsheyr*, where that siege was renew'd under the conduct of *Siet ben-Abi-Vakez*, who had such luck through *Omar*'s skill that *Elsheyr* was taken and forced to feel his tortures. At *Elcadisa* (a frontier Town) in that angry mood he slew five and twenty thousand *Persians*; and at *Galula*, *Spa-hawn* and *Yezd* at several times made *Yezdgird* the *Persian* General fly; who had no heart left him when he beheld how fortunately *Omar* subjected *Cusistan*, *Parc*, *Carman*, and *Iraack*; and in *Maqueroon*, *Jaroon*, *Edgan*, *Deacow*, *Larr*, *Shyrax*, and *Moyoon*, had made all Men there submit and swear themselves *Mussulmen*.

Yezdgird dies, *Hormisda* heads his party and labours to repel the *Saracens*, but in vain; an uncontrollable decree hastening *Persia*'s bondage: For fifteen thousand Men with himself he sacrificed as a farewell to the Liberty of his Countrey. *Omar* six months after this Battel was slain treacherously by a Varlet, and in the *Alcaba* in *Mecca* near to *Eubocar* his predecessor, buried. *Ozman* (in despite of *Ally*) succeeded him. *Omar* sat twelve years; this Man ten, and four months in the Pontificacy. By *Hucha* his Field-Marshal, to whose conduct he committed a great body of Horse, he subjected divers parts of North *Africk*, viz. *Numidia*, *Mauritania*, as far as *Tunis* or *Carthage*. *Mavi* Sultan of *Damasco* in the *Caliph*'s behalf also over-run *Syria*, *Egypt*, and in 1000 Galley-foists transferred such a swarm of *Saracens* into *Cyprus*, that upon their entry they seem'd enough to cover it: There they sackt *Constantia* (or *Ceraunia* a City built by *Cyrus*.) Thence they fell upon the *Rhodes*, where they perpetrated much savage cruelty; and amongst other spoils demolished that Colossus which was built by *Chares* of *Lyndus* (Scholar to *Lysippus*) in twelve years; and in regard 'tis said the Sun shines daily in that Island, was to the Sun dedicated. This huge Image was of gilded brass, and eighty cubits high; the thumb as big as a large Man, the legs stood on either side the River; so wide, that there-under might pass a large Vessel under sail: In the one hand it held a javelin which it pointed to the East; on its breast was a Mirrour wherein those that dwelt within the Isle might descry ships sailing at a distance. This Wonder of the World which cost 300 Talents, *Mavi* sold to *Emissa* a Jew for two hundred pounds sterling; who demolished it, and with the brass thereof loaded away nine hundred and thirty Camels. In that Isle he also defaced an hundred other Colossuses, and most barbarously of costly Monuments 70000. *Heraclius* the Roman Emperour died An. Dom. 640. after thirty Years reign, and in his place *Herac. Constantinus* succeeded; who in the seventh month of his Empire was poysoned by *Martina* his step-dame, the better to advance *Heraclionas* her Son: but unexpectedly were forthwith both of them exiled by the People, their noses and tongues cut out, and *Constans* saluted Emperour in his place.

Osman having by this time finished his Paraphrase upon the *Alcoran*, digested it into seven small Tracts, which he subdivided into an hundred and fourteen Chapters. It so happened that by accident he lost a Ring of gold which *Mahomet* as a Legacy bequeathed him, but was to descend unto the succeeding *Chaliphs*: The vertue of it was supposed great, and probably not unlike that magick Ring mentioned by *Philostratus Vita Apollonii*, said to be effected by a constellation of Planets: so as no means was unattempted to recover it. Which taking no good effect, he conceals the loss, and counterfeits another like it of silver, embowelling a Motto to this purpose, *O Pertinaces, ô Pœnitentes!* from which pattern most *Mahometans* to this day wear Rings of silver.

Now forasmuch as *Mahomet*'s perswasion is with a naked Sword to embrace the *Alcoran*, in the second and third *Azoara* promising the greatest share in Paradise to such as shall destroy most Unbelievers; *Osman* having done his Church-work, devises with himself from that Doctrine how to enlarge his Empire, but yet under a pretext of charity to teach other Nations their way how to attain Paradise. *India* in those dayes was rich and well peopled: To any would undertake the Conquest he promises (besides other advantages) his Blessing, which is as a thousand benedictions. *Abdal-ben-Emyr*, a Man both valiant and superstitious, accepts the task, and with 30000 Horse hastes thitherwards; but by new Instructions from *Osman* who had considered how long a business 'twould be to subdue so remote a Countrey, directs his course first towards *Tartary*. *Aria* he enters and easily subjugates; after that *Corasan*, *Maurenahar*, *Gafnehen*; then with little opposition took the Cities of *Nizabur*, *Thalecan* and *Tocharistan*; yea, all *Dilemon* to *Balk* as far as *Jehun* and *Ardoc* would give leave, Rivers beyond *Oxus*. A wonderful progress in War and enlargement of Empire these now *Mahometan-Popes* made, no less to the terrour and amazement of the World than the spreading of the *Alcoran*, *Satan* about that time (as 'tis thought) being let loose. *Ozman* the *Caliph* by these acquisitions of Conquest made himself the most puissant and redoubted Prince then living. Nevertheless, how victorious soever he was abroad,

he died miserably at home by poyson, which he suckt voluntarily rather than be slain, as story says, by the enraged multitude, in the eighty eighth year of his age, in the fifth year and eighth month of his Caliphship, *Anno Dom.* 655. of the *Heg.* 35. In his place *Ally* the right Heir attended with ten thousand *Persians* and twenty thousand *Arabi-ans* was at *Mecha* saluted *Caliph*: but his Reign was full of misery; for *Mavi* the Syrian chief of the *Ommian* Race, storming at *Osman's* fall and thinking himself worthy to succeed, with an hundred thousand Men enters *Arabia* with a resolution to depose *Ally*; but in the encounter was well beaten and lost ten thousand of his Men: Howbeit, at the second tryal, *Ally* lost not onely the day but his Life and Myter. Of the *Egyptians* in this bloody fight were slain fifteen thousand, of *Saracens* twenty thousand; by which Victory *Mavi* or *Mnavias* was saluted King. *Mortis-Ally* (so called from *Hilal*, i. e. *Luna*, upon her descent to evidence the Prophets Election) died aged 63. and was buried (near to *Cuse* upon *Euphrates*) at *Mosqued* or *Massad-Ally*, *Karb-Ally* some miscall it. He left a Ring with which the *Persian* Kings wed their Kingdom: its Motto is to this purpose (say the *Molai*,) *Corde sincero Deum veneror*. By the *Persians* he is called *Emyr-el-memumim*, i. e. Prince of the Faithful.

By *Fatyma* (*Mahomet's* sole Child) he had *Ocen* (or *Hocem*) who after few months pretended rule died poysoned, *Anno Dom.* 666. of the *Heg.* 46. and was buried at *Mesquit Ally*; his Symbol (as sayes the *Juchasin*) was *Solus Deus Potens*. *Mavi* (*Ally's* tormentor) soon after *Hocen's* death slew eleven of his Children; the twelfth escaped, *Musa Cheresim* or *Mahomet Mahadin* by name, from whom the Kings of *Persia* at this day say they are descended. This *Mahomet Mahadin* is thought still alive, and to return again; which causes the King to have a Horse ever ready for him; though I believe the Horse is rather continued from the old custom of that Horse which was dedicated to the Sun, as I have elsewhere related. *Mavi* Lord of the *Ben-Humian* or *Ommian* Family having stated himself in the Government, sent *Susindus* his Kinsman with a great force against the *Grecians*. Accordingly *Susindus* besieges *Syracuse*, and after that *Byzanth*: but by *Constantine* the Emperour successor to *Heraclius* was slain with thirty thousand other *Saracens* of his Army. That same year the Plague raged so terribly in the *Mahometan* Empire that the like was never formerly known: amongst the rest *Mavi* expired, aged seventy seven, and in his Reign over *Egypt*, &c. twenty four; his Symbol this (as is reported) *Ignosce precor*. Which *Mavi* was so implacably bent against *Mortis-Ally* and his Race, that not content to have destroy'd him and eleven of his Grand-Children, he caused an *Anathema* to be daily used in their Common-Prayer against him, continued by the *Ommian* Family for eight Descents, till by *Omar* the fifteenth *Caliph* it was abolished: It was requited by *Abdalla-Sophy* (the Ancestor of *Abbas* now reigning) who was the two and twentieth *Caliph*, and no sooner seated but that, after the slaughter of *Mervan* the one and twentieth *Caliph*, he extirpated Root and Branch the *Ommian* Race, *A. Heg.* 132. and that with such a barbarity as is not to be parallel'd: For, inviting all the Family to receive their fealty, eighty of them being assembled and suspectless of harm, upon a Signal which *Abdal* gave they were all knockt down; and contrary to Nature which abhors cruelty, caused them to be laid together and a Carpet spread over them, upon whose wretched Carcasses he feasted, insulting in the sad groans which many of them (who were not quite dead) made; and causing this Dirge to be sung, *For the day of Hussan and his eleven Sons*; and nothing else: So that his *Ignosce precor* was a Motto very necessary to be remembred. About this time there were terrible Earth-quakes in *Asia*, which in one night overturn'd six hundred Cities and Villages.

To *Mavi* followed as *Caliph Thezid* or *Jezed*; memorable for his vein of Poetry: He it was that put the *Alcoran* into Rythme. His riot and venery so exasperated *Mutar-Mavia-ben-Abdella* as at the age of forty he made him away, having ruled but three years. *Mutar* was as quickly dethroned by *Abdal-ben-Jezid* a *Ben-Humian*: Some are of opinion that *Ocen* and his eleven Sons were slain by this *Caliph*, and not by *Mavi*. *Marvan* (after he had sat nine months) dispossesses him, as he was by *Abdalla* again; but both by *Aben* or *Abdal-melec* were both of Life and Kingdom bereaved. *Didacus* dethroned and forced *Melec* to flight; *Oyledore*, *Didacus*; and *Solyman* by help of *Justinian* the Emperour slew *Oyledore*: *Melec* returns from Banishment, expulses *Solyman*, and to the utmost took revenge of *Mutar's* murtherers. The Christians were the worse for this establishment; for *Melec* forthwith forraged *Syria*, *Armenia* and *Thrace*; and in the fifteenth year of his Empire died, ordaining *Ubyt* (called also *Ulitus* and *Evelyd-Miralminus*) successor in his stead. This *Caliph* died of grief for that the Armies he had sent into *Spain* rebelled against him. *Zulzimyn* succeeded him; him, *Omar-ben-Abdemazed*; deposed by *Yezid* Son to *Melec* the late *Caliph*: *Ebrahim* marched off after him, a Prince fool-hardy and unfortunate. After his death the Empire was divided 'twixt *Gezid* and *Uvalid*; who having sped so well

well in *Asia* and *Africk*, with all the Forces they could make they invade *Europe*: Into *Spain* marched *Uvalid's* Army led by *Abdiramo*, first having in Vessels crossed the Strait; and *Gezid's* Forces led by *Sha-Rablan* entred *France*: the first had better fortune than the second; for those under *Uvalid* landed and conquered *Granada*, and rooted themselves for seven hundred years in *Spain* till *Ferdinand* of late expelled, and his successor forced them back to *Barbary*. Those that entred *France* (albeit they were invited thither by *Eudo* Duke of *Aquitain* who hated *Charles Martel* Grand-father of *Charlemaine* mortally) were resisted by *Martel* and thirty thousand *French* Gallants, (*Eudo* the *West-Goth* upon better consideration siding with the *Christians*,) so as after a long and smart fight in view of the City of *Tours* in *Touraine* in *France*, and not at *Turin* in *Piedmont* as some have imagined, the *Saracens* were beaten, and of their numberless company three hundred thousand slain, July 22. 726. as *Beda* and others at that time living, testifie. The two *Caliphs* died mad when they heard of these mis-fortunes.

Marvan was placed in their stead; in whose time *Hyblin* his General purposed to invade *Tartary* with an hundred thousand Men; but in the way was assailed by *Sophy Salyn* Saint *Azmully's* Son, of descent from *Ally* and *Lamonit* the *Arachosian*, in which conflict *Hyblin* was slain. *Marvan* in revenge, with three hundred thousand *Saracens* enters *Persia*, where *Salyn* encounters him, and near to *Spahawn* vanquished the *Arabian*, an hundred thousand of his Men being slain and scattered. *Marvan* affrighted at this loss flies from *Babylon* to *Mecca*, and thence into *Egypt*; but thither also *Salyn* pursues him; and by his Banishment or death put an end to the Race of his inveterate Enemies the *Ben-Humians*, begun by *Mavi*, by *Marvan* ended.

The Family of *Mortis-Ally* or *Ben-Abbas* in this Man began again to recover the Scepter of *Persia* Anno Dom. 750. of the *Heg.* 130. For albeit *Abuballa* a while opposed Saint *Azmully*, *Asmully* at *Cuse* was crown'd King and sat as *Caliph* also. Authors here a little vary; for some say it was *Azmully* who brought so great a force out of *Chorasan* that made *Marvan* fly from *Persia* to *Egypt*, and thence into *Barbary*, where he seated in *Fezz* and *Morocco*, and peopled divers parts of North *Africk*, the *Alarbes* being from them descended, distinguished from the *Brebers* or Mountaineers the old Inhabitants of those Countreys. And about this time it was that the *Turks* living then in the most Northerly parts of *Zagathai* made an irruption through the *Caspian* Straits, and for some time seated themselves in *Turcomania* a Province in *Armenia* the greater. This *Azmully* is he that revived *Mutar's* Tenents to the honour of *Ally* and disgrace of the three Successors of *Mahomet*; published afterwards by *Siet Gunet* of *Ardaveil*.

Saint *Azmully* being dead, his Son *Salyn* was saluted King; who after three years dying, *Abu-beer*, called *Bugiafer* and *Almansor*, succeeded him An. Dom. 758. of the *Heg.* 138. This is he who repaired *Bagdat*. *Mahadi-Abuballa* followed him, by some called *Negmedden-Phidul-Ally*; to whom, *Moses* or *Eladi-mirza*, Father of that *Amarumilus* of whom the *French* speak so much. In his time viz. 798. *Charlemaigne* flourished, and this our Isle under *Edgar* altered its Name from *Britain* to *England*. Twixt this *Amarumilus* (or *Aaron* King of *Persia*) and the Christian Emperour *Charles* was great amity; Ambassadors and Presents being reciprocally sent from each other, as we find recorded by *Eginardus* his Secretary and *Emilius* 3. lib. *Aaron* some say died a Christian. In his time many Fanatick Scholars in the sight of thousands undertook to fly, but in the tryal from one Rock to another notwithstanding the height of the wind, perished.

Aaron after three and twenty years rule died, and *Mahomet* his Son reigned 5 years after him: *Abdalla* after him; who when he had for some time raged against the Christians and troubled divers of the Islands in the Mediterranean Sea, died; and was succeeded by *Mulla-cawn*, who equally vexed the Christians, disturbed *Italy*, and alarmed *Rome*: but he also in short space vanished, and was succeeded by these *Caliphs* successively, *Uvaceck*, *Almota*, *Montacer*, *Abbas*, *Mustaedzem*, in whose time happened the greatest Earth-quake that ever was felt in *Asia*, *Almotez*, *Moctadi-Bila* An. 875. of the *Heg.* 355. *Almet-Hamed*, *Mutazed*, *Moctafi-Byla*, *Moctader*, *Elhaker*, *Ratsha*, *Razi-bila*, *Muctacfi*, *Moriah*, *Tayaha*, *Kaderkamet* and *Mahomet-El-takert*, i. e. God's Servant; in whom ended the *Caliphs* of the *Arabick* or *Persian* stem. For then An. 1030. of the *Heg.* 410. came in the *Turquemen* led by *Tangrolipix*, who had his first call into *Persia* by *Mahomet* the then Sultan, to assist him against the *Babylonian*: but the *Turk* (after he had freed *Mahomet* from that danger which *Pisastris* threatned) desiring leave to go into *Armenia* to visit his Kindred who were lately seated there, resents the denial with such impatience that *Mahomet* ere he could appease the wrathful *Turk*, was bereaved both of Life and Kingdom. In his death the Family of Saint *Asmully* was eclipsed, till *Sha-Ismael* dispelled the interposing cloud, and revived the splendor of his Ancestry. The *Boyicain* Kings who begun

Anno Heg. 319. ended *Anno Heg.* 480. In the *Juchasin*. they are chronicled, as at *Shyrax* I have spoken in short concerning them.

The Successor of *Tangrolipix* was *Ottoman* Son of *Ertrogul* the *Oguzian*, who in the year 1300 of the *Heg.* 680. laid the foundation of the *Turkish* Empire in *Europe* and *Asia*: and the *Salghucian* (of the same Extraction) commanded *Persia*; begun by *Togrul-beg* Son of *Salghucius*, Son of *Didacus* a *Turqueman* or *Tartarian*. *Togrul-beg* (some say) was slain by treason; his Successor was *Pharug-zed*, *Masud's* Son, slain by *Olo-ben-Æsolan* Prince of *Gaznehen*. To him followed *Ebrahim-ben-Masud*, whose Son *Masud* married the Daughter of *Melec-sha* King of *Turquestan*. *Masud* from *Corosan* entred *Persia* with a great Army, and near to *Tabryz* slew *Almostarshed-bila-Caliph*, and in another fight *Rashed-bila* his Son at *Spahawn*. To *Masud* in *Gaznehen* succeeded *Sha-Æsolan*, slain by *Baharon-sha* his Brother, *An. Heg.* 499. to whom ruled *Cosrhao* his Son; who after he had forraged *India* died *An. Heg.* 640. and in him took end the *Sabutaque* Family.

In those times as *Caliphs* of *Babylon* and part of *Persia* were *Ghaladud-daul*, whose 7th. Successor *Mustaed-zem* was slain by *Cingis-chan* *An. Heg.* 580. and *Almostansor-bila-Manfor* in his place governed *Caldea* and *Persia*. Of those *Tartars* I have spoken; descend we therefore to the year of our Lord 1415. of the *Heg.* 795. such time as *Chara-Mahumed* the *Turk* re-entred *Persia*. He ruled three years and left *Kara-Issuph* to succeed him; who also after three years died at *Casbyn*, and left six Sons, viz. *Pirbuda-cawn*, *Scander-mirza*, *Joon-sha*, *Sha-Mahomet*, *Abuzedda* and *Mirsa-Absal*; all which died untimely. Of those 7 *Joon-sha* was the last; who also was slain with *Accn-Ally* his Son by *Acem-beg*: so as at that time the Family of the *Guspan Caraculu* or Black-sheep ended, and the *Guspan Acorlu* or White-sheep took beginning: The first of these were *Turks*; the last *Armenians*.

During this, the *Ottoman* Race so enlarged their Conquests in the lesser *Asia*, that the *Grecian* Princes (to stop that impetuous torrent) by their Ambassadors represented their sad condition unto *Tamberlane*, at that time highly fam'd for the Victories he had a little before obtain'd over *Calisha* a *Scythick* Prince, and some in-roads he had made into *Chyna*, if *Paulus Jovius* in that be not mistaken: So as that Noble Prince in commiseration to those distressed Christians, but principally detesting the insolencies of the *Turk* from whom he had but lately received some affronts near the River *Boristhenes* and contempt done to his Ambassadors, with a willing heart and all the force he could make he marched against *Bajazet*, who with equal numbers and more spight advanced against the *Tartar*. Near Mount *Stella* (the Plain where *Pompey* worsted *Mithridates*) was maintained a long and bloody Fight; but the Almighty being pleased that a hook should pierce the jaws of that *Turkish Leviathan*, the Spirits of the Christians were so animated that the Victory rested with *Tamberlane*, who in the Fight slew many thousand *Turks*; and the better to check the insolence of *Bajazet* put him into an Iron Cage as accustomed to wild Beasts, and carried him in that ridiculous posture through all his march: after which, without any considerable resistance he subjected the rest of the *Turkish* Provinces, and received acknowledgments of subjection from all that part of *Asia* and *Africk*; For, besides the lesser *Asia* and *Armenia*, all *Affyria*, *Syria*, *Ægypt* and other parts of *Africk*, *Arabia*, *Persia* and the Dominions under that Crown, he added to his Empire all those Eastern Countreys that stretch as far as *Ganges*; in eight years subduing more Kingdoms than the *Romans* could in eight hundred, as formerly instanced: so that for extent of Dominion and speedy Conquest he is without parallel.

The *Persian* Annals further acquaint us, That *Tamberlane* returning through *Media* towards *Samarchand* gave a friendly Visit to *Syet* or *Sheque Soffee* a reputed Saint at that time living in *Ardaveil* (a Town under 37 degr. 30 minutes, about seventy *English* miles to the North-east of *Casbyn* and half that distance from *Sultany*,) who perceiving that by *Hoharo-mirza's* advice the Conquerour had destined many thousand Prisoners (of which the most were *Persians*) to perpetual slavery or death, the *Santoons* begg'd their Liberty; which *Tamberlane* granting, the mercy was deservedly attributed to *Soffee* and highly increased the opinion of his Holiness. Soon after which, viz. *An. Dom.* 1407. of the *Heg.* 787. the *Tartarian* Emperour died and was honourably buried at *Anzar* in *Cathaya*; and almost three years after the *Persian* Saint follow'd in that inevitable path, being no less ceremoniously intombed at *Ardeveil*, albeit some say at *Sumakey*: Concerning whom give me leave to apply that which *Horace* did not more aptly to another,

Crescit occulto velut arbor ævo

Fama Sophii.

Soffee left behind him a Son called *Siet Gunet*: for of such esteem was his Fathers Sanctity, that as *ex traduce* they held it requisite to give the like attribute of *Siet*, i. e. Saint unto his Son, who also at least by a pretended zeal seem'd meritoriously to acquire that Epithete: For he delighted much in contemplation and separation from the People, and not in vain; Contemplation having a special vigour to sharpen Wit; and separation from vulgar Spirits both opening Nature's Cabinet and by Meditation borrowing Angels wings to fly into Heaven. And by these artifices it was *Siet Gunet* accommodated himself towards the pulling down the Black-Sheeps Race, of which *Joon-sha* Son of *Charissuph* or *Useu*, otherwise called *Usan-Cassan* the *Armenian* King, to the conquest of *Persia*, which by the overthrow of *Malaoncles* and death of *Joon-sha* *An. Dom.* 1470. of the *Heg.* 850. he quickly effected, and thereby reduced under subjection the Provinces of *Hyerac*, *Irakeyn*, *Aderbayon*, *Cabonchara*, *Mozendram*, *Sheirvan*, *Cherman* and *Chusistan*: During which there was that amity 'twixt the Victor and the Saint of *Ardaveil*, that he was so far from opposing the new model of Church affairs *Gunet* had compiled and the better fancied perceiving the *Siet's* drift to make a perpetual Schism or rent from the *Turks* in their persuasion, as he gave it all the countenance he could, and imposed that new *Currawn* as they term it upon the *Persian*, who from the belief they had of the *Siets* Learning and Holiness, without any dispute or further examination freely accepted of it: in no wise considering that the introducing a Novel Doctrine is no other than an affectation of Tyranny over the Understanding and Belief of Men: for albeit till then *Ebubocr*, *Omar* and *Ozman* the three succeeding *Kalyphs* after *Mahomet* were venerably esteem'd of by the *Persians* and reputed Prophets; yet now being told by *Siet Gunet* that those were no Prophets but impostors and intruders into the Caliphship (which *Mortis-Ally* the *Persian* by matching with *Fatima Mahomet's* sole Child had most right unto, notwithstanding which *Ally* was not onely by their power and subtle practices kept out of possession during their Lives, but by their procuration slain by *Mnavy* the *Syrian* General, and not therewith satisfied his Race so prosecuted that *Ocen Ally's* Son was likewise cut off, and his other Sons eleven in number, destroy'd by *Abdall* the *Ben-humian*, the twelfth called *Musa* or *Mirsa Ceresim* by miracle onely escaping, of whom the crafty *Siet Gunet* himself descended) those and other like considerations so wrought, that it was thought fit those three pretended Prophets should be reputed rather Devils than Saints, expunged their Kalender, and instead of invoking, the *Persians* were instructed to execrate them as Hereticks and abominable Varlets: a declension the *Turks* have never been able to reconcile to this very day; they nevertheless *vice versa* having as high an opinion of those three as they have of *Mortis-Ally*, or rather more, in regard *Ally* was a *Persian*; upon which account, the *Turks* esteem the *Persians* no better than Hereticks, and as is related, the *Turkish Mufti* not many years since upon some occasion declared it as an Article of his Faith that he held it a more meritorious work to destroy one *Persian* than a hundred *Christians*. Howbeit, this great breach prudently designed by *Gunet* the better to advance his own Tribe and to make his access the easier to the Crown, was not so secretly contrived but that *Joon-sha* had some whispering of it; which so soon as the *Siet* understood he wisely withdrew himself into the *Arabian* Territories; where he took the opportunity to quicken *Usan-Cassan* towards the invading *Persia*, as lately mentioned. But the *Armenians* giving law unto the *Persian* was so badly resented that *Gunet* perceived it contributed not a little towards the attaining his ambitious ends, which *Usan-Cassan* was altogether ignorant of; otherwise he would not so easily have condescended to match his Daughter *Martha* (whom the *Persians* stile *Kadayon-Katun*, begot of *Despina* the Daughter of *Calo-Johannes* or *John* the good Emperour of *Trepizond*) with *Ayder-mirza* his Son, whom *P. Jovius* calls *Harduelles*; By which high affinity he made his nearer approach unto the Throne: Nor was the match much to the young Lady's disliking, for she had liberty granted her to continue the profession of that Religion which her *Christian* Mother instructed her in; nor was it held an undervaluing, seeing *Ayder's* Descent was in a direct Line drawn from *Mortis-Ally* and *Fatyma* Daughter and Heir of *Mahomet* in an uninterrupted Stem of thirty five Princes and Saints, some of which are as follow, *Abbas-Mirza* had *Aby-Taleb* the Father of *Mortis-Ally* who by *Fatyma* had *Hocem* (whom some call *Ocen* and *Hussan*) Father of *Mirza Ceresim* (whom some name *Mahedin*) from whom *Mutar*, *St. Azmulli* and *Salyn* descended; and from whom *Sheq-Sophy-Eddyn-Isaac*, who for his Learning and Sanctity was surnamed *Cuth-el-Eulia*, to whom succeeded *Shec* or *Siet-Moses*, who was Father of *Mirza-Sedryddin*, the Father of *Shec-Ally*, Father of *Shec-Ebrahim*, Father of *Shec-Soffee*, Father of *Shec* or *Siet-Gunet*, Father of *Shec-Ayder* who by his Wife the Princess *Martha* had *Ismael* surnamed *Sophy*.

Usan-Cassan (Son of *Tecritt-cawn* expelled his Country by *Bajazet*, and re-invested by *Tamberlane*) happily kept what he had conquered, and spent the remainder of his Reign in peace; maintaining a good correspondence with *Mahomet* the great *Turk*, to whom by his Ambassadors among other things, if worth the memory, he presented a pair of playing Tables which were of Crystal, the Dice and Men of Gold set with precious Stones; being part of the spoils which *Tamberlane* left there after he had foraged *Persia*. To this great Prince many Christian Princes dispatched their Messengers; and amongst others *Zenus* came Ambassador from the *Venetians* to engage him against the *Turk* for some loss they had received, but upon pretence to repossess his Wives Brother of *Trepizond*: in order whereunto he invaded the *Turk's* Dominions, and engaged at several times the two great Bassa's, *Mustapha* and *Amurath*, and had the better a while; but at last was over-powered, and worsted by *Mahomet*; inasmuch as his Son *Zeynal-chan*, who commanded the Army, was forced to retreat to *Tabriz*, whither the *Turks*, at that time, feared to follow. At length either of grief for that bad success or age, in the year 1477. *Usan-Cassan* dyed at *Casbyn*, where he was royally interred.

He left seven Sons behind; namely, *Ogorlu-mirza*, *Sultan Chalyl*, *Jacob*, *Josias*, *Issuff*, *Maczud*, and *Zenal-chawn*; most of which came to untimely ends: For *Ogorlu* was destroyed by Poison; *Chalyl* was slain by *Maczud-beg*; *Josias*, and *Zenal-chawn*, dyed in fight against the *Turk*; *Jacob* was murdered by a Whore at *Tabriz*; and *Issuff* died of an Imposthume. Their Children also had little better destiny; for *Baisangor* and *Elvan-beg*, Sons of *Jacob*, the third Son of *Usan-cassan*, for some time strove who should first grasp the Regal Scepter; and albeit *Baisangor* prevailed, long he enjoyed it not, being by *Rustan*, Son of *Maczud-beg* (*Usan's* second Son) forced to fly for safety of his life; but returning out of *Armenia*, next year with a considerable party, dyed by the way; which made *Rustan* think he should not meet with any further disturbance, yet it hapned otherwise: for *Hamet-mirza*, Son of *Ogorlu*, (the eldest Son) having most right, at length found friends who settled him in the Throne; notwithstanding which, a few months after, he was de-throned by *Kacem* and *Hayb-Sultan*, two powerful Rebels, who were quickly dispatched out of the World by *Elvan*, *Baisangor's* Brother, and in *Spahawn* lie buried. *Elvan* by that means stepped into the Royal Seat, and ruled peaceably full five years: but upon the suggestions of *Jacup* who had a jealousy of *Ayder* his Brother-in-Law (grown popular by his sanctity, but more by reason of his match with their Sister, and most of all for his high descent) could not think himself safe so long as *Ayder* lived, so that very treacherously he caused the *Syet* to be murdered; and not therewith satisfied, gave order for the like to *Ishmael* his Son: but he had such timely advertisement by a secret friend, that withdrawing to *Pyr-Ally* the Governour of *Mozendram* he scap'd the danger, and found security in a strange Land.

Ishmael mean time, as his years increased so did his reputation, especially with his Countrey-men the *Persians*; who perceiving in him an extraordinary ingenuity, as well as courage, wished for a fit opportunity to advance him higher. The name *Sophy*, some say, was given by the *Greeks*, his Mothers Country-men, who were his instructors and followers, albeit I find that some of his Ancestors had that attribute or surname given, so as 'tis dubious, yet I shall speak further concerning it. *Morad* or *Amurath* (*Elvan's* Brother) aiming at the Crown, was disappointed of his hopes by the rout of his party: nevertheless, that competition gave *Ishmael* opportunity to raise what force his Friend *Pyr-Ally* could upon the just pretence of securing himself and revenging his Fathers untimely death; so that with speed he possessed himself of *Sumachy*, which he fortified. *Elvan* to suppress this Rebellion immediately advanced against him with what Horse and Foot he could; but the *Taurisians* mindful of some late rigour he executed there failed his expectation, which put him into that disorder as well-nigh distracted him; increased by the intelligence he also had that his Brother *Morad* had so far insinuated into *Bajazet* the great *Turk's* favour as he not only gave him his Daughter to Wife, but commanded the Governour of *Babylon* to assist him against *Elvan*. Notwithstanding all which, so happy was *Elvan* in that first expedition as *Morad* was worsted and forced to fly for safety into the stony *Arabia*. Howbeit, otherwise was his success with *Ishmael* who by the additional recruits he had from *Tauris* *Ardaveil* and other parts of *Sherwan*, but principally out of *Arzenion* where the great Tribes or Hoords called the *Auxarckians*, *Romlu*, *Suffiah*, *Estayalu*, *Kayridac*, *Shamlu*, *Zulcaderlu*, &c. gave him assistance, he first slew *Pharac-Issuph* his Fathers murderer, and then thought it advisable to engage his Uncle *Elvan* so soon as possible; and accordingly at or near *Tesdicauz*, the midway 'twixt *Spahawn* and *Shyras* the two Armies met, and after an hour's fight *Ishmael* had the better of the day: *Elvan's* Army fled towards *Shyras*, himself being, by a private Souldier, slain in

in the chafe: so as no other Claymant appearing, *Ismael* surnamed *Sophy*, both by right of Blood and Conquest gat the Scepter into his hand, and then entred the City of *Syrax*, where he was welcomed with such demonstrations of joy as is usually afforded Conquerours: but what made this change the more acceptable, was the long wisht restauration of the Diadem to a Prince of the Blood of *Persia*.

In *Persia* I endeavoured to inform my self concerning the genuine signification of the word *Sophy*, a Name usually attributed to the Kings of *Persia*; but the Natives could give me little satisfaction: Some say it signifies elect. *Minadoi* derives it from *Sophiti*, i. a conquered People. *Scaliger* from *Tzophi*, an *Arab.* word, signifying Orthodox. Others make it a Mendicant, or Beggar; but I imagine it a derivative from *Sha*, i. King, or *Sho*; and thence *Shoff*, or *Soph*, as now pronounced; albeit I find it not more ancient than *Ismael* at his Coronation; either (as I suppose) in memory of his Ancestor who bore that name, and indeed laid the first foundation of *Ismael's* greatness, and whence *honoris gratia* it might be attributed according to that ancient custome of the Oriental, and other Nations; for, in *Egypt* the *Pharaoh's*, and *Ptolomy's*; in *Syria*, the *Antiochi*; in *Persia*, the *Achemenes*, and *Arsacide*; and the *Cæsars* amongst the *Romans* were in use, as now the *Sophy* with the *Persians*. Nevertheless, it seems to me, that, either the Agnomen might be given by the *Greeks* upon *Aydar* his Fathers Marriage with *Martha* the Daughter of *Despina*, Daughter to *Calo-Johannes* Emperour of *Trepizond* as lately mentioned, and by reason of his prudence probably might merit that name, as *John* did *Calos*, i. e. good, and according to the ancient usual custome of the Kings of *England*, *France* and other places; but if the *Greek* derivation will not serve, if I may criticize without offence, I do observe that in the *Armenian* idiom *Sophy* signifies Wool, of which the *Sashes* were made the *Persian* Kings used to wear, in esteem with them, as may be observed by their distinguishing their race by the black and white Sheep; or otherwise may relate to the word *Shoff*, as I find the *Shash* in ancient times was termed, which differed from the Turbant now worn; for, it was a high narrow peaked Cap lined with the rich Wool of *Chorazan* resembling the *Cydaris*, which some say *Cyrus* first invented: but in the *Sclavonian* it signifieth studious, and by reason hereof *Bajazet* was surnamed *Sophy*, he that was Son to *Solyman* by *Roxellana*; as appears in the *Turkish* History *Vita Solymanni*: but though to me the word *Shoff* seems derived from *Shaugh*, i. e. King, yet seeing that in the *Scythic* tongue *Soffey* is famous, and that much of the *Persian* language, as well as their extract, flows thence, the greater is the probability that thence the name may be deduced; and the rather for that the word *Mogol* is imposed by the *Tartars* upon the race of *Tamberlane* ruling *Industan*, which word in their speech imports great or illustrious, though in the first Original, laborious; but again, when I consider that several of the intervening Kings since *Ismael* have intermitted that word, namely *Mahomet* surnamed *Codobanda*, *Tahamas*, and *Abbas*, it may be granted that the word *Sophy* is a proper Name, and that the former is *datum & non acceptum*, given by the *Europeans*, but not taken by the *Persians*: for the Prince that succeeded *Abbas* having his name *Sophy* or *Soffee* as they pronounce, the present King succeeding him is called *Abbas*; so as it appears to be a proper and alternate Name without any further relation. To return,

The Crown was no sooner set upon *Ismael's* head but by Proclamation he ratified the Reformation his Grand-father had contrived, declaring thereupon the *Turks* to be Hereticks. This glorious rise continued so to the *Meridian*: for to give the *Turk* some better assurance of his fitness to rule the *Persians*, and animosity to the *Ottomans* race, he forthwith entred *Diarbec* with a considerable Army, most Horse, with which he reduced that, as soon after *Armenia*, *Albania*, *Iberia*, and *Sarcassia*, which he challenged as his right by descending from *Usan-Cassan*, and quieted the possession with his Sword, to the unexpressible joy of the *Persians*, but amazement of the *Turks*, and dread too, perceiving they should now have work enough with the *Persians*. About this time, viz. 1506. it was that *Techellis Aydars* Disciple out of zeal to propagate these new broacht opinions, and to force the erroneous *Turk* to a conformity, with a considerable party of Horse which *Ismael* gave liberty to raise and to be equally divided betwixt him and *Cassan* his con-disciple by some ironically called *Kaliph*, for some time gave a notable disturbance to the *Turk* and not a little advantage to the *European* Christians, had they made right use of it. Strange it is to consider with what confidence these reputed Saints, with a small party, advanced against a numerous, and the most formidable Enemy at that time in the Universe; which nevertheless zeal, in their apprehensions, rendred easie to be effected: having therefore in the first place adjudged the *Turks* Hereticks, and proclaimed them Enemies to the Musselmanish faith, worthy to be prosecuted with Fire and Sword, in hostile manner they entred *Natolia* with 20000 Horse and Foot, at *Iconium* near *Lycania*

onia in a pitch Battel gave *Orcan* who commanded those parts in chief under his Uncle *Bajazet* a notable defeat, and soon after the like to *Caragozes* the Bascha of *Natolia*, so as without lett they entred and sackt the rich City of *Cuthes*; after which, hearing that *Ally Bassa* was advanced against them with a great body of Horse and Foot, Souldier-like they drew out and met the *Turks* in the Plains of *Ancyra* and worsted them by pure force, the General *Ally Bassa* in that conflict being found dead in the Field; a success that got *Tekelles* so high a reputation that even *Bajazet* himself was startled as if *Tamberlains* Ghost were revived, insomuch as if *Ismael* had but furnisht his Captain with recruits, and given him that due countenance he deserved, 'tis thought he would have succeeded better in that military progress; which failing, he was forced to maintain his Men upon free quarter; so as the pillage the Souldiers got made many steal away to secure their booty, which also alienated the affections of the Provinces where ever he came, who formerly gave him an uninterrupted entrance amongst them, and good quarter, as the *Persians* well perceived when they drove away their Cattel and withdrew themselves into the Mountains without giving him either help by Men, Victual, or intelligence: an advantage the crafty *Turk* quickly espyed; so that he marcht towards him with a great Army which the *Persians* by reason of their unequal numbers feared; so as they made what haste they could to secure themselves in the high Mountains of *Anti-Taurus*, whither the *Turks* pursuing the *Persians* made a hasty retreat into *Media*, and by the way some of them unadvisedly plundering a Carravan of raw Silk belonging to the Merchants of *Tabris* and consigned for *Trepizond*, *Tekelles* as soon as he came into *Tauris* was secured and by *Ismael's* appointment seemingly to gratifie the *Turk* burnt or otherwise miserably put to death, with several of his Officers. This storm over-blown, *Bajazet* observing nevertheless *Ismael's* prudence and good conduct apprehended that he would not only disappoint his aims of extending his Empire East as far as *Indus*, but by his courage and restless motion prevent his Western Progress against the Christians; so that he thought it wisdom to firm a truce for some time with the *Persian*, that he might with more liberty prosecute his other design; for to undertake both at once would be too great an enterprize, and it was not without cause he dreaded *Ismael*, whose vertue and martial success was such as he not only stood his ground against the *Turk* but made the Tartar and Mogol sensible of his discipline, which so elevated his fame that Ambassadors from sundry Kings and Princes had been with him to congratulate; and amongst other admirers the *Jews* were so taken with him that they mistook him for their Messias, but (by the just hand of God) had so unexpected a return as quickly made them feel their errour, finding him rather a second *Vespasian*: during this short peace, as *Bajazet* was one way active, so was *Ismael* another; for well knowing the ancient boundure of his territories he forthwith reduced all *Sheirvan*, and after that *Ghylan* towards the North, as also what other Princes were not feudatory in *Hyderabad*, *Chusistan*, *Kermoan*, and *Macron*; but made *Coom* his usual head quarter: and by *Elias-beg* he infested the *Ouzbeg-Tartar*, having by the way forced part of *Mozendram* to submit: howbeit near *Boghar* his success was otherwise by an ambuscade laid by *Ocen-beg-Gheloley* Lord of *Chalat-Pheruzky*; who albeit he had news that *Ismael* was personally advancing thitherward and found himself unable to keep the Field, nevertheless fortified some places of defence, in one of which he immured himself, having a great opinion of his Men and that the Castle was tenable; so that at some distance being summoned he refused to yield: but a Royal Army drawing before it, 'twas expected he would then resign; yet such was his great heart that he kept the place until Flux and Famine constrained him, whereupon submitting, his former confidence in defying his Army so inflamed *Ismael*, that *Ocen* and fifty others suffered under his displeasure, but the rest were pardoned. During this, hearing of some resolution the Prince of *Mozendram* had to prevent his recruits, he fell speedily into their Country and did them no small mischief; and having taken Hostages for their future good behaviour returned to prosecute his intended war against the *Zagathay*. With twenty thousand Horse he entred that Country in hostile manner; and albeit he understood by good intelligence that the *Tartars* had got together near three hundred thousand Horse and Foot led by *Ulacuc-cawn*, he declined not the fight, which the *Tartar* notwithstanding their odds did for some time, so that *Ismael* took up his Winter Quarters in and about *Taron*; but with the first opportunity of weather entred *Tuzz* and enlarged his Quarters as far as *Samarchand*, which was formerly spoiled. That Summer he engaged *Sha-beg-chan* who commanded thirty thousand Horse and Foot selected from those under *Ulacuc-cawn*: For *Sha-beg-cawn* upon the death of *Ocen-beg* had it seems usurped the Crown of *Corazan*; and *Ocen's* Sons not being in a condition to defend their right took the advantage of *Ismael's* presence; so as having declared the wrong they suffered and voluntarily proffered subjection to his Imperial

perial Crown he undertook their defence : and accordingly entred *Rhumeſtan*, where after a ſharp but ſhort diſpute at *Maran Sha-beg-cawn* was ſlain, and *Acen-Ally* Son to *Ocen-Gheholy* upon doing homage was placed in his Fathers ſtead.

Ismael having thus enlarged his Dominion, with all the force he could make directs his march towards *Oxus*; and having paſſed the River, in a pitch field ſlew *Cham-Silba* the *Maurenahar* King; yea without much oppoſition, harraſed far and wide thoſe Scythic Provinces: By ſtorm he alſo took the ſtrong Caſtle *Elcam*; and after that *Dargan*, *Farghwan*, *Azfaker* with ſeveral other conſiderable Forts in *Tſogd*, *Kennaugh*, *Gaznehen*, *Maurenahar*, *Rhumeſtan* and *Turqueſtan*, and far beyond *Balk* the *Ouzbeg* Metro-polis; moſt of which Garrifons he ſleighted. So that *Ismael* crowned with Victory, and his Army loaden with ſpoils of war, upon notice ſent him that *Bajazet* at the importunity of the *Tartars* was drawing towards the confines of *Persia* with a great body of Horſe and Foot, retreated, but by the way ſackt revolting *Tuzz*, *Sakalcand*, *Sykameſt* and ſome other offensive Towns that interpoſed. Thus having ſufficiently retaliated the *Tartar* for the in-roads and diſturbances they had ſeveral times given the *Persian* to oblige the *Turk*, and for the depredations he had ſuffered from thoſe vagrant Tribes which take their name from the *Caraculu* or black-ſheep, he marched through *Mozendram* to *Persia* in triumph, the Countrey all the way he paſt ſending in proviſion and expreſſing their rejoycings by all the merriments and modes they could, very much to *Ismaels* ſatisfaction: and in magnificent manner making his *intrada* into *Coom*, his reception was with all poſſible demonſtrations of love and joyful acclamations.

In few dayes, intelligence was brought him how the *Turks* were drawing towards *Ryvan*: ſo that by way of diverſion, *Ismael* with fifty thouſand Horſe fell into *Dyarbec*; which he harraſſed to purpoſe upon this occaſion. The *Mefopotamians* under the *Turk*; ſo ſoon as they had certain notice that the *Persians* were invading *Tartary*, through treachery got into *Bagdat* which they plundered, and uſed the *Persians* who were ſouldiers of that Garrifon, very barbarouſly: for not content to call them *Raffadins* which ſignifies Hereticks, they cut off the noſes and thumbs of ſeveral of them, and in that ſavage manner expulſed them the Town; to revenge which, *Ismael* made that ſpoil in the *Turks* quarters; and engaging the Enemy near *Caramit*, had the better of them, inasmuch as he had the chafe to the very banks of *Tigris*. Which effected he returned to *Coom*; where for the greater provocation of the *Turk*, he cauſed a ſwine to be nourished in the Court, and named it *Bajazet*. But what immediately followed more perplexed the *Turk*: for *Anno Dom. 1511. Heg. 891. Ismael* recovered *Bagdat*, into which, he was permitted to enter at a poſtern, which *Barriec-beg* for a ſum of money opened, ſo unexpectedly to *Mahomet-Baſſa* the Governour thereof, that without the leaſt reſiſtance, he made what haſt he could to leave the Fort and ſave himſelf, believing that the ſouldiers were all likwiſe corrupted. This year *Lemius* a Portugal Agent was civilly treated by *Ismael* at *Caſhan*, and by *Mirza-Abucaca* the Field-Maſhal ſhewed the Army, as encamped; who at his return to *Goa*, told *Albuquerque* (at that time Vice-roy) that he verily thought *Ismael* had not fewer than fifty thouſand Tents, in which were lodged a hundred and thirty thouſand men.

Bajazet was that year (as 'tis reported) poyſoned by a Jew, and his Son *Selym* ſucceeded. About which time it was that *Morad* or *Amurath* Son to Sultan *Achmat*, *Bajazets* eldeſt Son whom *Selym* had put to death for ſelf-preſervation, fled to *Ismael*, his Brother *Aladin* doing the like to *Campſon Gaurus* the *Ægyptian* Sultan, where both were welcomed, though ſoon after it coſt them dear: for it was the occaſion of the utter ruine of the one, and of a quick and ſharp war with the other. *Ismael* nevertheleſs ſeemed glad of any good occaſion to engage his adverſary; and to obviate the invasion threatned by *Selymus*, hearing that *Ebrahim-Baſſa* was haſting towards *Armenia*, he put *Morad* in the head of ten thouſand Horſe, promiſing that *Uſtreff-Oglan* with twenty thouſand more ſhould ſecond him. In confidence whereof *Morad* advanced as far as *Erzurum*: but there having intelligence that *Selym* was haſting that way, he thought it moſt adviſeable (with leave of *Aladules* the Prince of *Anti-Taurus*) to retreat, well knowing that his Uncle would hunt after him.

Ismael upon the firſt intelligence of *Selyms* approach in good order marched againſt him with thirty thouſand Horſe and threeſcore thouſand Foot ſay the *Turk*, albeit the *Persians* allow not above half that number. The *Turkiſh* Army upwards of three hundred thouſand Horſe and Foot without oppoſition paſt as far as the River *Araxis*, and with help of their great guns, being over, both Armies reſolved to engage. The Emperours were both there in perſon and drew up in a large even place called the *Calderan* plain not far from

Coy and nearer unto *Nassivan*, where for full sixteen hours a most memorable field was fought with such fierceness and equal resolution that the Turkish Annals call that battel the day of Doom : in which fight such was the singular personal valour *Ismael* expressed, as the Turks themselves spare not to give their Enemy high commendations : also so gallantly and in so good order his Cavalry appeared, that had not the noise of the Turks Artillery affrighted their Horse more than their numbers did their Riders 'tis thought the *Persians* had obtained a clearer Victory, for every single *Persian* ten *Turks* being found dead in the place. Now inasmuch as there was no chase, but rather that part of either Army kept in a body all night until next day they drew off on either side leaving the Countrey people to bury the dead, the mastery of the field is not decided by indifferent Writers; who yet agree in this, That fifteen thousand men lay dead upon the ground. The Turkish History nevertheless speaks partially in their own behalf; but this is equally acknowledged, That *Selym* immediately after the fight (probably disliking his churlish entertainment and satisfied with the fight of *Persia*) retreated with his whole body by the skirts of *Armenia* into *Caramania*, by the way causing *Aladeules* the Anti-Tauran King to be strangled for his correspondency with *Ismael* and his Nephew *Morad*. Soon after, with all the force he could make invading *Egypt*, by the treachery of *Caer-beg* the Sultan of *Aleppo* he vanquished *Campson Gaurus* and reduced that Kingdome into a Province, which from Sultan *Saladin* Anno Heg. 680. had continued in that race to the year Heg. 896. and albeit the recovery was in vain endeavoured by *Toman-beg*, the Turk holds the possession unto this day. While *Ismael* retiring to *Cazbyn* took care of his wounded souldiers, and having recruited his Army prosecuted the subjection of *Mozendram* : and that he might extend his Empire North and South unto both Seas; and withal, for the better preservation of his Person and Honour, and in imitation of the Mamalukes who then guarded the person of the Egyptian King, instituted a Life-guard called *Couzel-basha's*, which at first consisted of an hundred Horse, most of them *Georgians*; but since, the number is increased to a thousand : into which order none are admitted until they are experienced in Arms and are of more than ordinary repute; in the execution of which trust they accordingly have extraordinary pay, which they well deserve; for I have been in the company of many of them, and at all times found them exceeding civil as well as sociable, and especially to strangers. *P. Jovius* and some others report That in memory of the twelve Sons of *Hocen* Son of *Mortis-Ally* (from whose youngest Son *Mirza-Mahadin Ismael* drew his descent) this order had its beginning, and that their Mandils or Turbants were folded in twelve plaits and the tag or point like the end of a Sugar-loaf piercing the Turbant was red, and from that colour takes the name of *Coozel-bashes*, i. e. Red-heads. Howbeit, for several moneths I was conversant with these *Coozel-bashaws* in *Persia*, and to the best of my remembrance never observed that the fashion of their Mandil or Turbant was such, or to differ from that form you see represented in this Narrative fol. 157. and 216. and if any difference be it is in the elevation; but for the tag or point I am sure I never saw any; nor any of that shape worn, unless it be in the *Coola* or cap that is usually by the more inferiour sort worn in *Mozendram* and other parts of *Persia*, being cloth on the out-side and shag or fine and short curling sheeps-fleece on the in-side, large towards the Head, sharp like the top of a sugar-loaf at the point, and rising a span from the head, as you may see resembled fol. 183. But concerning the name I have the less scruple, seeing that in Turkish the word signifies Red-head: albeit the truth is, when I demanded the signification of the name from some of them they pleaded ignorance as we understand it, as also the ground of their institution.

In that interval, *Tabriz* by a party from *Dyarbek* suffered by *Ebrahim chawn* (afterwards a Favourite to *Solyman* the magnificent) upon the invitation of *Ulem-beg* a discontented *Persian*; who notwithstanding he had the honour to marry *Ismaels* Sister, yet upon some special favour expressed to *Zinal-chawn* held a treasonable correspondence with the Turk; and not content therewith, so corrupted *Mahomet-Ally-beg* then Governour of *Bagdat* that the place was treasonably delivered up to *Solyman*, to the extreme vexation of the Persian King and little comfort of *Ally-beg*, who soon after received the reward due unto such treachery. This year *Sha-Tamas* was born at *Ardaveil*; and in the five succeeding years after (but by several Wives) *Ismael* had *Helcawn*, *Sormiza*, and *Bacramcawn* otherwise named *Elias-beg*, *Som-mirza*, and *Barhon-cawn*. Anno Dom. 1520. *Selym* the great Turk died, succeeded by *Solyman*: Five years after which *Shaw-Ismael* died in the twentieth year of his Reign and fortieth of his age, and was buried near unto his Ancestors at *Ardaveil*; in his place, *Tamas* (or *Tahamas-Shaw* as some call him) being crowned King.

Babylon thus taken, it gave the Turk the easier reduction of *Diarbec* and part of *Chusistan*,

stan, with all those adjacent Countreys that confine the North of *Arabia*: inasmuch as with very little resistance they became Masters also of the Isle and Town of *Balsora*, and consequently of the Rivers *Tigris* and *Euphrates*, which gave them a desirable prospect into the gulph of *Persia*, with some further hopes of all those Regions that extend as far as *Indus*, and that they might have the opportunity of requiting *Tamerlanes* Issue for that memorable loss they suffered at Mount *Stella* under *Bajazet*. In order thereunto the Grand Signior forthwith appointed a great quantity of timber to be cut in *Cilicia* now called *Caraman*, and shipped it thence for *Pelusium* and *Cairo*, whence by Camels it was drawn to *Suez*, where a Navy consisting of an hundred Vessels great and small was in short space built and fitted for Sea. Which was no sooner made ready, but he appoints *Solyman* Bassa to put ten thousand souldiers aboard at the Port of *Mocha*, and coasting the South of *Arabia* to endeavour the surprize of *Diu*: those were his Instructions. Which great design how secretly soever it was managed was seasonably communicated to the *Portugal* in whose hands the Castle was, albeit they pretend they had no notice until the Fleet was discovered near the place: so that albeit they could not so well provide against their landing as they would, yet the Turks being ashore and marching immediately towards the Fort which without a summons they rudely stormed, were so gallantly repulsed by the *Portugal* that many Turks there breathed their last: and finding that the Castle was neither so weakly mann'd nor flanker'd as they were made believe, and that the *Portugals* were in a gallant posture of defence; but which most amated them the Mahometans thereabouts gave them little encouragement to stay, the Frigats from several parts also imbodying threatned to intercept them in their return, those and other considerations not only hastened them aboard but made them hoise sail: for all which they were so well beaten by the *Portugal*, that a great part of the Fleet was sunk and dispersed, so as few of them came safe back to *Aden*: those that got ashore near *Muscat* and other parts of *Arabia* being also (according to the usual custom of War after ill success,) so coarsely entertained by the Natives, that not above one third of the number got back to *Aden*. A success so grateful to the *Persian* that he congratulated the Christians; and the Mogul expressed the like sence, altogether disliking such a neighbourhood as the Turks.

Solyman heartily vext, nevertheless thought fit to dissemble this loss the best he could; and therefore draws all the Horse he had out of *Dyarbec* and *Caramania*, with which he fell so unexpectedly into *Media* that he entred *Tabriz* before *Tamas-shaw* could be in a posture to resist. Most miserably was that poor City used by the enraged Turk, albeit no opposition was made: for not content with plunder, they cut down their fruit-trees and trees for shade, spoil'd all their delightful Gardens, yea levelled with the ground the Kings Palace and such other Houses of the Nobility as might best express their malice; and then laden with spoil marched back to *Caramit* in *Dyarbec*; where for some time they rested, and ruminating further mischiefs, the Turkish trade.

Tamas and the Persian Nobility sufficiently incensed, were not idle in the mean time to find means to retaliate: For having ordered *Delementhes* (one that had many times engaged the Turks) with six thousand Horse to follow close in the rear, he so galled them with continual alarms that *Ebrahim-Bassa* not well enduring because not formerly acquainted with such a bravado made a stand, and near to *Bethlis* (then a Persian Garrison) drew up with a resolution to fight; and well might, being upwards of two hundred thousand Horse and Foot: notwithstanding which inequality the Persian Horse taking the opportunity of the darkness of night fell into their Enemies quarters with a mighty noise as if they had been treble the number, seconding that with such courage and good order as the Turks by this unexpected alarm after a little resistance fell into great confusion; inasmuch as at length they fled whither they apprehended they could best secure themselves: In the pursuit five Sanziacks, eight hundred Janizaries, and twenty thousand private souldiers were slain, forty pieces of Cannon taken, *Ulem-beg* the Persian Rebel and the two Bassa's narrowly escaping; but what most madded old *Solyman*, they took his Seraglio which was then mounted upon Camels backs and were Beauties he not a little doated on. A Victory not more joyous to the *Persian*, (for 'tis annually celebrated upon the third and tenth of *October*) than vexatious to the *Turk*; and of that influence, as *Ebrahim* the great Bassa from thence-forward declined in his Masters favour: for unwilling that the Bassa should *in bello bis peccare* he first remanded him to Court, and then so ordered, that without seeing his face, he was immediately strangled by a Mute, who surprized him sleeping. By that delinquency the vast wealth he had heaped together whiles he was a Favorite and in great command; was then also seized by *Solyman*, who presented a great part of it to his chief delight the fair *Roxellana*, who (the truth is) for his siding with *Mustapha* against her Son, had principally contrived and after this manner effected this late great Bassa's destruction.

About

About this time, *Bajazet* (*Solyman's* Son by *Roxellana*) was worried by his Brother *Selym*, so that he fled for safety to *Tamas* whom he found at *Cazbin*, where he was really welcomed: but *Solyman* imagining he would provoke the *Persian* to an unwished invasion having then bent his whole design against the Christians, peremptorily sent to demand his Son; which being denied, he seconds it with a comminatory Letter, yet withal assuring *Tamas* that he came designedly to assassinate him: so that contrary to his Faith and Honour he unadvisedly delivered up the poor Prince to *Huffan-aga* the Turks Ambassador, who thereby had the opportunity not only to murder the Prince but also four of his children, namely *Omar*, *Morad*, *Selym*, and *Mahomet*; to the everlasting shame and reproach of them that so counselled the King, and to the immoderate anguish of *Roxellana's* spirit, though to the seeming satisfaction of an enraged Father whom *Tamas* thought would have been pacified with such a Victim, and that by this compliance he had put a lasting obligation upon the Turk; which he quickly found otherwise: for *Solyman* upon a pretence of righting *Ercas-mirza* one of *Ismaels* Sons and at that time Governour of *Shervan* but retired to *Derbent*, with a considerable party most Horse enters *Armenia*, surprized the City *Van*, and persuading the Mirza to go to *Bagdat*, the Turks drew back: whereupon the Governour of *Bagdat* having received a large bribe delivered the poor Prince up to *Shaw-Tamas*, who after a moneths imprisonment caused him likewise to be strangled.

Notwithstanding which, *Solyman* next year in the head of an hundred and fifty thousand men re-enters *Persia*. To oppose whom *Shaw-Tamas* (having by sad experience found the advantage the Turks had by their great Ordnance) prevailed with the Viceroy of *Goa* to furnish him with five thousand *Portugals* good fire-men from *Ormuz*, *Diu*, and other their Garrisons, who were the more willing for the late invasion the Turk made against *Diu* near *Indus*. The *Portugals* were all Foot, and brought along with them a Train of twenty pieces of Cannon, which in the fight was so unexpected that it both amazed and mischieved the Turks, inasmuch as the *Persians* had the better of that dayes contest; the success whereof they attributed and accordingly gave the Christians a due acknowledgment of their good service: and from that day forward the *Persians* were acquainted with the use of Guns, and of small shot they have attained the mastery.

Solyman by this mischance was constrained to draw back into *Natolia*: during which *Mustapha* (another of *Roxellana's* Sons) incurred his Fathers high displeasure; and forgetful of his Brother's tragick end simply commits himself to the favour of the *Persian* King; who having first exclaimed upon the villanous *Bassa Huffan*, then gave the Prince assurance of his Life during his abode. Notwithstanding which, *Solyman* (who was pretty well practised in the road-way to *Persia*) marches thitherward with eighty thousand Men, doing all the mischief he could; albeit to prevent further spoil, *Tamas* advanced with all the force he had as far as *Erez*; where coming to an engagement, the *Persian* Horse not yet enduring the noise of Guns would not be ordered, so that many of the *Persians* were kill'd by shot, and the rest forsook the Field, leaving poor *Mustapha* to shift for himself; who by some sinister advice, flying to his Father's Tent and prostrate at his feet in a lamentable manner humbly beseeching pardon even for his Mother *Roxellana's* sake, the cruel and inexorable Turk (unworthy the name of Father) wanting bowels of compassion Turk-like forthwith commands him to be strangled; albeit he was the only Son by that venter then living. But long he lived not after this savage cruelty, for that year 1566. he sighed out his affrighted Ghost at the Siege of *Zigeth* in *Hungary*. Ambassadors from most parts (according to custom) congratulating his Successors access to the Crown. *Sha-Tamas* also dispatched *Shaculy-chan* to *Stambul*: A Souldier both well known and feared amongst the *Turks* and *Indians*: and in his passage to that Court gallantly attended, one time he gave a visit according to form to the *Visier Bassa*, and was shot at by a desperate *Giomoglan*, upon no other provocation than for that he was a Heretick: he narrowly escaped; but the *Jemoglan* being apprehended, his blind zeal could not prevent his immediate and visible torture.

The Turk in the interim took *Nicosia* and *Cyprus* from the *Venetians*, which occasioned a perpetual League with *Spain* and all the Princes of *Italie*; yea, *Vinc. Alexand.* a Secretary to that Republique was dispatched into *Persia* to awaken that King. This Gentleman had the *Sclavonian* Tongue; insomuch as he passed through *Poland* down the *Danubius* into the *Euxin*, and so incognito and in disguise to *Trepizond*, whence by *Erzurum* (a *Cappadocian* Town upon the skirts of *Armenia*) he came safe to *Cazbyn*: There having produced his Credentials he was civilly entertained; and albeit no rhetorick wanted nor arguments to enforce the *Persians* to fall speedily into the *Turkish* quarters seeing he had drawn all his Force against the *European* Princes; yet such was *Sha-Tamas* his propensity to ease, or else the dread he had of the *Turkish* puissance, that no persuasions would

at that time serve to make a satisfactory return unto the *Venetians*, still imagining that the *Turk* would gratifie. Now the thanks he gave was this. *Amurath* no sooner put an end to the *Cyprian War* (*Anno 1575.*) and recruited himself after that great and memorable defeat given him at *Lepanto*, but he fell afresh to quarrel with the *Persian*, upon no other pretence than the death of *Ercas-mirza* his late friend. Accordingly he prepares to renew the War: whiles the *Persian King* ignorant of those preparations with what Force he could invades the *Ouzbeg's* Countrey, and happily took *Kabul*: but hearing that the *Turk* intended to prosecute the *Persian War*, he forthwith retreated to *Cazbyn*; where amidst his Martial consultations and provisions Death gave him his *superseas* and summoned him to another World (the 11th. of *May 1576.*) after fifty years Rule and 14. dayes sickness, at the age of sixty eight giving up the Ghost: A great age, the Proverb considered, *Rara in Nobilitate senectus*; and at *Ardaveil* with all due Ceremony was interred amongst his Royal Ancestors.

Sha-Tamas left behind him twelve Sons and three Daughters: the Sons were *Mahomet*, *Ismael*, *Aydar*, *Sulyman*, *Emangoly*, *Morad*, *Mustapha*, *Ally*, *Hamed*, *Ebrahim*, *Hamze*, and *Isma-chan*. *Mahomet* by right of primogeniture claimed but could not have the Crown, so strong a faction was raised by his virago Sister *Peria-Conconna* in the behalf of *Ismael* the second Brother, *Sahamal-Chan* joyning in the conspiracy, pretending that by reason of *Mahomet's* imperfection *Tamas* had nominated *Ismael* to succeed; so that *Mahomet* for the safety of his Life was forced to flie into *Georgia*, the Conspirators in the interim putting *Aydar* and eight others of the Sons of *Tamas* to untimely deaths. *Ismael* nevertheless soon after was served with the same sauce; for one night expecting the admittance of some of his haram, *Peria-Conconna* with four young *Sultans* disguised in Womens apparel entred his Chamber and took off his Head: By which we see, That Lust and Ambition are two vices the most odious of all other; in regard they usually are most vigorous and powerful ministers to fordid actions; which this Princess being stained with, her cruelty was quickly requited by *Mahomet*; for inforcing his way with 12000. Horse the *Georgians* and *Curdyes* supply'd him with, he was no sooner seated in the Throne of his Royal Ancestors but command was given *Salmas-Mirza* General of the Horse to retaliate his Amazonian Sister, and accordingly her head with her long curled hair dangling down was upon a Spears point presented *Mahomet*, who in the beholding it was affrighted as if he had viewed *Medusæ's* head.

These intestine broyles so weakned the common interest that the *Turk* who wants no foresight espying his advantage prepared with all the force he could draw out of *Asia* the less, *Diarbec* and parts about *Bagdat* to make an entire conquest, or at least to over-run the *Persian*, which Countrey alone had spent him more Men, Treasure and time than all *Natolia* and *Morea* had done by reason of the intestine divisions that happened in most of those Provinces: and having the like hopes of *Persia* by these distractions *Mustapha* the cruel and perfidious *Bassa* was ordered to undertake that task: which agreeable to his nature was readily accepted: so that albeit the haste the *Turk* made was great, yet the preparations being such also, *Mahomet* in that interval got himself quietly possesst of the Crown, insomuch as upon first noise of the *Turks* approach, *Sultan Tocomac* (who was at that time Governour of *Keivan* and famous for an expert Souldier, so as he was both known and feared by the *Turk*.) with a very gallant Body of Horse encountred the Enemy upon the Frontiers of *Armenia*, and in a quick engagement exprest so much resolution that day as albeit *Mustapha* had treble his number, the Van led by *Beyram-beg* was routed, and prosecuting that charge broke through the whole party, most of which was cut off without giving the least quarter: which bravery so enraged the wrathful *Bassa* that immediately ordering his whole Body to advance, by their numbers they over-powered the *Persian*; who albeit they fought most desperately and in that charge slew above ten thousand *Turks* were nevertheless in fine forced to retreat and leave four thousand of their company dead in the place; with whose heads and those of his own whom the *Persians* had slain the savage *Turk* faced a great Bulkwark, inasmuch as nothing could be seen but ghastly Faces and Heads, which made it a terrible object; and this he erected as a Trophy of his Victory or rather barbarism: But represented to his Master in the best fence, as if the slaughter had been much more than really it was: for all which *Mustapha* disliking his late entertainment, and hearing that *Salmas-mirza* was advancing with a fresh party of Horse, withal finding upon a Muster he took that 40000 of his Men were lost by Fluxes, his Enemies Sword, and the bad weather they indured passing the Mountains in the way to *Teflis*; those considerations swayed with him to retreat: but by the way being encouraged with a large recruit of Men conducted by *Menuchar* a *Georgian* Prince, *Alex.* his Brother and Son to *Leventhebeg* taking like care for his supply of victual, he

he now resolved to re-enter *Shervan*. For more expedition and better safety part of his Army marched through unfrequented paths shewed them by the Apostate *Georgian*, and other part through *Armenia* which the *Persians* had made desolate to prevent the *Turk* of relief; and having notice that towards *Derbent* a great part of the Cattel of the Countrey was driven away, in the first place he ordered a party of Horse that way for forrage; which *Tocomac* the *Persian* General no sooner had notice of, but that with the like sprightly party he beat up the *Turks* quarters as they lay dispersed in a Valley which was well-nigh compassed with the River *Conac*, a River that of it self is sufficiently rapid but by some late rains so increast that the *Turk* in flying from the Enemy lost by the Sword and Torrent 10000 of his Men, the *Persian* by their precipitate pursuit losing also a considerable number in the Stream, which was so fierce that the *Turkish* General himself upon the alarm making all the haste he could to succour his Men is said to lose eight thousand more in that River and in *Araxis*, into which *Conac* and *Cyrus* run.

Notwithstanding these abatements, *Mustapha* continued his march as far as the City *Erez* where he expected some opposition; but the People were all fled, and had removed much of their Goods into the mountainous parts, so that the Town was left desolate and once ordered to be burnt, but upon second thoughts spared and garisoned with 5000 Men, most of which were *Georgians*, forced thither by the Sons of *Leventhi beg*: this done, they took *Sumachy* without resistance, which they might well do the Governour being withdrawn. *Mustapha* overjoy'd with this success, first constituted *Ozman-beg* Commander in chief in those parts, and then with the greater part of his Army fell back towards *Erzyrum* his usual head-quarter, while *Ozman* in the mean time was pincht in *Shervan* with want and not a little disheartned by the running away of many of his Men, whereby and by the *Janizaries* advice he fell back to *Tefflis*; yet not so secretly but that in passing through *Georgia* he was so hotly alarm'd by the Country People who had abundantly smarted by the insolence of the *Turk*, as with sufficient loss he continued his march till he attained *Erzyrum*. There he took up his Winter-quarters, but dispersed his Army into several Villages thereabouts, *Mustapha* being removed: during this the Precopence, the *Turks* left hand, under the command of *Abdul-Chery* marched through the *Circassian* Territories with 30000 horse and foot, in all their passage along the Caspian shore as far as *Derbent* not meeting with the least interruption, which gave them the greater confidence to enter *Shervan*. At and about *Genge* were quartered all the *Persian* horse under command of *Emangoly-Chan*. *Erez-Chan* having notice drew all his horse together, and resolved with the first advantage he could spy to welcome the uninvited Tartar: but *Abdul* by the good intelligence he had, prevented that design, and contrarily began with the *Persian*, and with that courage as most of the *Persian* Horse was routed, many Officers and Souldiers slain, and *Erez-chan* himself doing what he could to rally, was taken Prisoner and sent to *Ozman*, who without any consulting with a Council of War caused him to be hanged up in that Garrison. Such was *Erez* his sad exit: but in this alarm *Emangoly-cawn*, albeit he narrowly escap't a surprisal, yet could not he prevent the taking of his Haram, which extreamly troubled him, there being some beauties which were presented the *Turkish* General.

Mahomet surnamed *Codobanda* by the Turk for that he was purblind (though as I apprehend it may be rather from *Cognabanda* as the place was called where he had both birth and education) by his first wife had several Sons, namely *Ismael*, *Mustapha*, *Myrcawn*, *Gynet*, and *Soffee-mirza*. *Ismael* by the malice and power of *Massom-beg* the Kings Favourite at that time, was first confined, and at length famisht to death in the Castle of *Caykabe* near *Tabriz*, and the rest came to untimely ends. By *Jooncanna* Princess of *Heri* he had likewise four Sons, viz. *Emerhamze*, *Aydar*, *Abbas* and *Tahamas*; of which, *Ismael* was reputed most valiant and popular, but *Abbas* most politique and ambitious.

Emyr-hamze, *Mahomet-Codobandas* eldest Son during these broiles was practising the rules of *Mars*; and having got some experience in the Indian War, so ill indured these continual bravadoes of the *Turks*, that he never gave over soliciting the King until he Commissioned him to raise what horse he could to oppose the Turk. In the head of twenty thousand Horse this valiant Prince prosecuted the enemy with such resolution and speed, and attended with so good success, that through all *Asia* his fame quickly spread, insomuch as the *Turks* gave out that *Castriot* was revived: for first with twelve thousand Horse this hopeful Prince (the Begum his Mother in company) set out of *Casbyn*, followed by *Mirza Salmas* with eight thousand more: In the first place he defeated *Caytas* Bassa and his party that were foraging those parts; he then took *Erez* by storme and caused all the Cannon which *Mustapha* had planted for defence of that Garrison, to be drawn out and sent to *Casbyn* as a Royal present to the King his Father, the first-fruits of his contest with his inveterate adversary the Turk.

This

This done, without the least unnecessary delay, having intelligence where and in what manner the Tartars were quartered; he gave them such a thundring alarm that the Preco-pence being amazed and in disorder, gave the Prince the opportunity with ease to destroy most of his Men, the rest flying every way they could, confounded with shame and fear, the *Persians* following the pursuit as far as the *Caspian Sea*, where not being able to fly further they begged quarter, which was given them; but *Abdul-Cheray* the General could not escape, the Prince taking him Prisoner and using him with good respect: this prosperous success gave him fresh courage to prosecute the *Turk*. Accordingly approaching with his victorious Army before *Sumachy* he summoned the Garrison to yield; but *Ozman* demanding time to return an answer, being in the interim certainly informed of the *Tartars* defeat, and finding no fence against fear, that night stole secretly out of the Town, spurring all the way till he got into *Derbent*. The Garrison next morning understanding their condition offered to yield the place upon condition of mercy, but being exasperated by their late easy submission to the *Turk*, the Prince bad them stand to their Arms, which they refusing to do, the Army entred without opposition; and the Prince selected some to make examples of his rigour, the rest he pardoned upon fine; but the *Turks* were made Prisoners of War: thus the *Turks* Army of seventy thousand Men by the valour of this gallant Prince was broken in pieces, so as for some years after the Country had rest.

The *Turks* in this sort being happily expulst, *Emir-hamze* loaden with spoils as well as victory in triumphant manner returned into *Cashyn*, where he was imbraced by the King, his Mother, and the *Tartarian* youthful Prince in company: the *Tartar* giving his parol to be a true Prisoner had what liberty he pleased, and more than did him good: for being of a comely aspect and for courage of good report, his character took so deep impression in the Queen, that albeit she had purposed a marriage 'twixt him and *Emir-hamze-mirza's* Sister, the better to make an alliance with the *Crim* to whom *Abdul* was Son, she nevertheless became amorous her self and could not be satisfied till she enjoyed him. To effect it, she found opportunity agreeable to her wish; but in the dalliance spent so much time and took so little care for secrecy, that albeit *Mahomet* either could or would not see, the *Sultans* nevertheless took notice, and envying the repute a stranger had got they contrived his death. One evening observing his passage to the Queens usual place of retirement in the Gardens they so secured their way that before the Queen or *Abdul* had any warning the *Sultans* rusht in and finding them too familiar first removed the Queen, then castrated the Prince, and in a very barbarous manner displayed them to the People without; who enraged therewith quickly took away his life, which in some respect was a mercy: howbeit that act so disoblged the King and Prince, that the Conspirators received other rewards than probably they expected: for this dishonour, and for the murder of that Prince, the *Crim* also was so provok't that he soon after joined with the *Turk* to be the more revenged.

Amurath also upon the sad account he received from *Ozman* then in *Derbent* and how formidable the *Persian* Prince was like to appear the ensuing Spring, gave *Mustapha* fresh orders to levy a greater Army than he had before, and to prosecute the War with Fire and Sword: but the *Persians* by their emmissaries having timely intelligence of those preparations, accordingly provide for their defence. *Emangoly-chan* late Governour of *Genge* was constituted General for the *Persian*; whiles *Mustapha* glad of the occasion to vindicate himself, drew together all the Cavalry the *Turk* had either in *Syria*, *Affyria*, or *Armenia*, the great and less; and of Foot a numerous body: and *Hassan-aga* (one of the *Visiers* Sons) in the Van marched towards *Tefflis*, where he incampt; whither *Ozman* also repaired with all the Horse and Foot he could make.

In the *Persian* Army commanded by *Emangoly-chan*, amongst other Noble personages was *Synon* or *Zenal chawn* an exiled Prince of *Georgia*, but feudatory to the *Persian*: of known courage in fight he was, and of approved affection to the *Persian* and constant to his Christian profession: but the contrary was his Brother *Daut* or *David*, who did what in him lay to oblige the *Turk* and offend the *Persian*. *Hassan* again rising with his party with an intent to fall into *Shervan* the *Persian* General had so good notice of his design that taking the advantage of a pass he fell upon the *Turk*, and so seasonably divided their party, that after a notable execution the rest fled towards the Hills, *Hassan* by the speed of his Horse very narrowly escaping. This success perswaded them to hunt the Enemy in the Woods; where whilst they were too carelessly ranging suspecting little danger, the subtil *Turk* having ambushed a thousand Horse in those uncouth passages charged the *Persians* with so great hast and out-cries that the unexpectedness striking more terrour than needed into their Adversaries hearts, they fled after little opposition, but much loss;

albeit the *Georgian* Prince with his party made a better retreat : but which was of most import, the *Persian* General himself was taken Prisoner and under a Guard sent to *Erzurum*, and the *Turks* refusing both ransome and exchange so continued for three years, untill at length he made an escape, such time as *Ferrat-Bassa* invaded *Persia*.

Hassan-aga being now Master of the Field advanced to *Tephlis* for the seasonable relief of many half starved Men: whence, continuing his march towards *Derbent*, the *Georgian* Prince with a smart party of Horse gave the Enemy so unexpected a charge in their Rear and with such admirable courage, as the *Turk* was first disordered and then put to plain flight. *Hassan* and *Osman* again making use of their Spurs, left their Men to the mercy of the *Persian* Swords; but their Train and Treasure as a due unto their valour, and a testimony of that memorable defeat. At *Tephlis* old *Mustapha* had taken up his quarter, intending to follow *Hassan* with the rest of his force: but when *Hassan* himself brought the Bassa the first tidings of this loss, so great was the old Mans passion that he had forthwith caused him to be strangled had not his taking the *Persian* General Prisoner, and no less, his relation to the grand Visier, been good arguments in his behalf.

This disaster, and the approaching Winter, put *Mustapha* upon new resolutions: so that instead of prosecuting his Instructions which were to fall upon *Shervan* with Fire and Sword, he disposed his whole Army into Winter-quarters; so divided that it would require some time to rendezvous; the *Persians* by that gaining a breathing time and space to prepare against the Spring. But *Amurath* the great *Turk* had no sooner notice of the little effectual progress his old Favourite had made (his Enemies at Court also representing every thing in the worst dress) that albeit *Hassan-aga* by his Fathers interest had a favour expressed from *Amurath*, who as an acknowledgment of the signal service he had done in taking Prisoner the *Persian* General had a Silver Battel-axe double gilded and set with Precious Stones sent unto him, with a Shield of pure Gold embellished with Pearl, and a Vest of Cloath of Gold; *Mustapha* contrarily was not only discharged from his command, but summoned to *Stambul* to answer his miscarriage: so as notwithstanding his late special favour with *Amurath* with whom he was educated from a Child, and the many considerable field-services he had done against the poor Christians, so industrious were his Enemies at Court, and so powerful his old back-friend *Sinan-Bassa*, that both his Life and Estate had gone, had not the Sultana by the mediation of some Ladies about her interceded in the old Mans behalf. Notwithstanding, he had a *Supersedeas*, and (which vexed him most) his Antagonist *Sinan-Bassa* for the prosecuting the *Persian* War was appointed General in *Mustapha's* place.

During this, jealousies and fears so increased in the *Persian* Court through the different Interests of the two Brothers *Emir-hamze* and *Abbas*, the latter of which was then Governour of *Heri* or *Aria* and intrusted with the management of the War against the *Mogul*, that the necessary preparations to oppose the more than threatned Invasion of the *Turks* was wholly laid aside; the *Persian* King forgetting the late success he had, by the advice of *Salmas-mirza* (whose Daughter Prince *Emir-hamze* had married) choosing rather to dispatch *Maxut-chan* Ambassadour to *Amurath* with a rich Present, to usher in his propositions for peace. The *Persian* Ambassadour took his way through the skirts of *Armenia* to *Trepizond*, where finding a fit Vessel he imbarqued, and by the benefit of a fair gale made a short and easie passage to *Stambul*; into which Port he was with due ceremony received; and after four days repose had audience and acceptance of his Present, which indeed was such as well deserved the Grand Seigniors thanks. At this time *Mustapha-Bassa* died, of age and grief, say some; but othersome rather think he was poisoned: and the Emperour by his death made himself Heir to his great personal Estate.

Maxut-chan pressing the Visier for a dispatch brought it to this Issue, That peace would be granted for what time he would propose, conditionally the *Persians* would deliver *Tabriz*, *Casbyn*, and all *Sheirvan* unto the *Turk*, to be for ever enrolled in the List of Provinces under that Crown. But the Ambassadour wisely desiring further Instructions from his Master ere he could give answer, by his Courier acquainted his Master with the unreasonableness of the *Turks* demands, grounded upon the division of the two *Persian* Princes and the expectations he had of *Sinan-Bassa's* success in prosecuting that War. which being taken into consideration by *Shaw-Mahomet* (who to that end had convened most of the considerable Officers he had unto *Casbyn*) the result was, That not one inch of Earth should be given their insolent Adversary more than he could master with his Sword: To prevent which a great force should forthwith be drawn unto the Frontiers of *Armenia*, which the victorious Prince *Emir-hamze* should command; and that *Abbas-mirza* with another Army should prosecute the War against the *Mogul* towards

towards *Cabul*. This being agreed in Council was put in speedy execution; and it being thought fit to re-call *Maxut chan*, he made his return through the Enemies quarters purposely to discover their order and force: and being come to *Casbyn* so well satisfied the King with his discreet carriage in that trust as induced him to make him his Treasurer; an Office not onely honourable but of great profit; which nevertheless acquired him great envy at Court, and amongst others *Emir-chan* (who never loved him;) so as making use of his favour with the King, he so insinuated and suggested false apprehensions into his weak brain, that the Treasurer perceiving the Kings kindness lessened and his countenance changed, and that the craft of his adversary was likely to take place, rather than suffer further under their power he chose to withdraw himself and his Family with some portable goods into the Enemies quarters, where being friendly received by *Sinan-Bassa*, he had the liberty to live peaceably at *Van*.

Emir-Hamze-mirza during this drew towards the Turk: and having intrusted *Simon-chawn* the *Georgian* and *Tocomac* the *Persian* with six thousand Horse they disposed part of that body into an ambuscade, and with the rest fell into *Sinans* quarters; whence being repulsed and counterfeiting some fear drew the Enemy to a loose pursuit, till being past the place where their men were hid, breaking out upon their rear *Tocomac* faced about, so that the Enemy was charged both wayes; who finding themselves intrapped, rather sought how to escape than adventure the fight: howbeit, above six thousand of the Turks were lost, the rest escaping to *Erzurum* which the old *Bassa* had made his head-quarter at that season. *Erzurum* is a Town of great strength, both by situation and Art, and by reason of its voicinage to the Persian Dominions usually made the place of rendezvous when the Turks have any design against that Empire: a place of great import to them; in that besides the advantage it gives of recruits it affords portage of necessaries both from the Mid-land Euxin and Caspian Seas: The Countrey it stands in is *Cappadocia*, *Leucosyria* of old; divided by the River *Euphrates* from *Armenia*, and on the other hand hath *Caramania*, which comprehends those Provinces in former times called *Lycia*, *Cilicia*, *Pamphylia* and *Caria*, places now totally under the Mahometan, who have extinguished the Christian light and interest as if it never had been, and in all their conquests give Kingdoms, Provinces and great Towns new Names, best pleasing their fancies; but thereby rendring the quest obscure; nay, in barbarism burying in oblivion as much as in them lyes the very memory of those and other famous places.

Amurath resolving to fall into *Hungary* and those parts thought fit to call home *Sinan-Bassa* to advise concerning that War. To which end he constituted *Mahomet-Bassa* (Nephew to *Mustapha*) General against the *Persians*. At *Erzurum* he took the muster of all his Army, which was so numerous and the season so good that he forthwith took the field and marched unresisted as far as the River *Araxis* (now called *Arash*,) burning and doing all the spoil he could. *Emir-Hamze* by his Scouts having notice of their numbers and approach, ordered *Tocomac* with *Symon* the *Georgian* (the *Persians* approved friend) to hinder the further entrance of the Turk so well as they could, the General following with the rest of his Horse and Dragoons.

The Turks animated by the success they had, and by the running away of the people still where they came, supposing no force near, continued their march towards *Tauris*, till upon a sudden the Persian Horse discovered themselves and engaged with so great haste and valour, that notwithstanding the inequality of numbers, the Persian Horse made good the ground until they were over-powered by some reserve of Horse *Mahomet* ordered to renew the charge: but by some prisoners he took, understanding that the Persian Prince (whose Name was terrible to the Turk) was at hand, he thought it the best way to retreat, and accordingly marched back with double the haste he came on; which the Persian Prince no sooner knew, but that with unusual speed he followed the Enemy in the rear, and with such advantage that in their over-hasty passing the Rivers many of the Turks were drowned and no less number killed in the field: a loss so discouraging the youthfull *Bassa*, that after he had reproached the Apostate *Georgian* Prince as if he had occasioned that mischance, he ceased not marching till he arrived at *Tephlis*; not daring to look his Enemy in the face until he had recruited. About this time *Ebrahim-chawn* Ambassador from the Persian King received an unusual affront at *Constantinople* at the Circumcision of *Mahomet* eldest Son to *Amurath*, without any provocation given by the Ambassador; the Ambassadour being *contra jus Gentium* made close prisoner for some time, and his Attendants likewise confined in houses infected with the Plague. The design was principally to let the other Ambassadors see how little the Grand Signior valued the Persian King.

Sha-Mahomet, albeit the mis-usage of his servant was ground sufficient to defie the Turk,

yet seemed to take little notice of that affront: so unhappy was he in the difference 'twixt his two Sons; which grew to that height as made it seem past reconciliation, and at length threatned a civil War: For *Abbas*, albeit the younger Brother, having courage enough, and much more craft than *Emir-Hamze*, was not afraid to proceed in his disloyal practices to supplant his Brother and vex his Father, whose age inclined him rather to pursue peace than war. Notwithstanding which, perceiving *Abbas* restless in his designs, he was, by the advice of his great Officers, perswaded to proclaim him Rebel; and with a considerable power to march towards *Heri* to reduce him if he could. *Abbas* so soon as he understood his Fathers intent, prepared for fight; but through the advice of some friends he had about the King, was at length prevailed with to submit, and by the King (upon promise of future obedience) embraced and pardoned; to the great dislike of *Emir-Hamze*, and also of his Father-in-law *Salmas Mirza*: the last of which, through the subtil and false suggestions of *Abbas* to the King, was soon after made shorter by the head; and but introductory to *Emir-Hamze's* approaching ruine: for *Abbas* perceiving that his Brother was not to be overcome by force, by fraud attempted it. In the mean time *Ferrat-chan* was made Commander in chief over the *Turks* against *Persia*: and having prepared all things necessary for an Invasion, a Mutiny unexpectedly hapned in the Camp; which grew to that height as lost him that Summers opportunity, and made him continue about *Erzurum*: but gave the greater advantage unto the *Persian*.

Emir-chan, at that time Governour of *Tauris*, falling (how justly is not known) into the King's displeasure had his Eyes thrust out; and being under close restraint, in few months dyed, thereby having ease: but his command was given to *Alliculi-chan*, who being taken Prisoner by the *Turks* in their march through *Georgia*, made his escape from *Ferrat-chan*: who having done as little as those before him, was called home, and *Osman-Bassa* succeeded in his place. This Bassa was quick of resolution, and by nature fierce: from all those parts of *Asia* as far as *Babylon* he had power to draw together what force he pleased: and resolving with himself to harrafs the *Persian* Territories with Fire and Sword, he imbodyed at the usual place of Rendezvous two hundred thousand Horse and Foot, and with a suitable train of great Guns he drew from *Trepizond* through the *Georgian* Countrey pass'd uninterruptedly into *Media* almost in view of *Tauris*, destroying the Enemies Quarters all the way. *Emir-hamze* the *Persian* General, formerly acquainted with the *Turks* manner of march, advanced against them with ten thousand good Horse, the King following the Prince his Son with eighty thousand Horse and Foot more: so that a more gallant Army was not seen, nor better commanded in *Persia* in the memory of Man.

Five leagues to the Southwards of *Tauris* the *Persian* Prince encamped, expecting the coming of *Osman*; who continued his march: and having the advantage both in numbers and a large train of Artillery which he heard the *Persian* Horse would not endure, resolved to try the fortune (as they call it) of the Field. The *Persian* Prince desiring his Father to quicken his march, resolved the like: So as the City *Tauris* interposing and garri-son'd by the *Persian*, *Alliculi-chan* being Governour, *Osman* thought it not safe to have so considerable an enemy in his rear, and therefore drawing before the place, ere he could summon it the Governour made so brave a sally that above a thousand *Turks* were slain, and the *Persians* made a safe retreat with little loss. This exasperated the *Turk* so that hastning his approach and planting his battery he plaid so furiously upon the City Wall that a breach was made, and being resolved to storm, the besieged perceiving their danger beat a parley and upon conditions to march out Souldier-like surrendred the Town, which had fair Quarter afforded, till such time as report was brought the General how that some Janizaries going into a Stove were by some of the Inhabitants secretly made away, which so incensed the *Turk* that he gave them free liberty to do what they list; whereupon the Town was plundered, unarmed Men killed by the Sword, Women abused, and all sorts of violence exercised, some few Prisoners escaping to the *Persian* Camp with the relation; which served to exasperate their minds, and so inflamed the Prince *Emir-Hamze* that he immediately drew out a small party of Horse with which he faced the City Walls, which *Osman* could so ill endure that albeit he himself was at that time under a fore distemper of the Flux, he nevertheless ordered *Mahomet-Bassa* to beat him thence. The Bassa accordingly drew out forty thousand Horse and Foot with a small train of Artillery; but the *Persian* seeing the number so unequal held it prudential to retire, yet with so moderate a pace as expressed their valour, and onely until he reacht some part of his Army: so that when he had twenty thousand Horse more added, he drew up with a resolution to fight the Enemy who had the same desire. So that they soon met and skirmished, and after that engaged the whole Armies: but the *Persians* having the better, the *Turks* by the help of their train made a pretty good retreat, leaving towards six thousand Men to the mercy of the Enemies Sword. Upon

Upon this the Prince sent a defiance to the *Turkish* General; who accepting the Challenge within five dayes drew out what force he had being upwards of an hundred thousand Horse and Foot, the *Persians* scarce amounting to half that number: but seeing it falls out that in great Armies the far lesser part onely engage, the *Persians* had so much the superiority in resolution that day as that after the *Bassa* of *Caramit* was observed to fall by *Emir-Hamze's* sword the *Turks* gave ground, and in the confused haste they made lost more Men than had formerly been slain in the Field, and amongst others fell the *Bassa* of *Trepizond*, six *Sanziacks*, and twenty thousand common Men; so that had not their great Guns disordered now and then the *Persian* Horse, they had doubtless obtained a full Victory: the *Persians* lost two thousand. But *Osman* was so daunted with *Emir-Hamze's* high courage, that having constituted *Giaffer-chan* (who had been Governour of *Tripoly*) the Governour of *Tauris*, and leaving there a great part of his Army, with the rest he marched back to *Erzyrum* the better to recover of the flux.

Now, albeit *Osman* with a good Guard of Horse passed thither undisturbed, yet his Foot and Train that could not march above their usual rate were interrupted by the *Persian* Horse, who by a nearer way got before and skirmished with them to so good purpose as near *Sancazan* they seiz'd upon their Carravan which had above 6000 Camels and Mules and valuable burthens, besides *Asinegoes* in abundance loaden with provisions of all sorts necessary: and the rest of the *Persian* Horse being come up they engaged the whole Army; which was so well commanded (though *Osman* was not there) as for some hours a fiercer fight was not known than that in the memory of any then present: but (as at other times) the *Persian* Prince expressed so great personal courage and dexterity that by his example there was a general resolution in the *Persians* to die or conquer: so that in conclusion they had the Victory though with considerable loss; yet requiting the Enemy by the loss of twenty thousand of his Men who then gasped their last, and had pursued the *Turks* had not night and the continual firing their Cannon, prevented the *Persian*; and yet some stories report, That in the discharging their Guns at random the *Turks* received the greatest loss. That part of the Army which escaped made so unpleasant a relation unto *Osman* that it increased his distemper, inso-much as within few dayes after he gave up the Ghost; leaving the conduct of his shattered Army to the *Bassa Synan Cicala*, a good Souldier and a wary, and who in a retreat he made towards *Van* gave the *Persian* a notable blow, yet when he came to *Erzyrum* and took the musters of his remaining Force, found that in this unhappy Expedition *Osman* one way or other had lost a hundred thousand of his Men. The *Persian* Prince not thinking it advisable to follow the Enemy too far returned back to *Casbyn*, where he was embraced by his aged Father, honoured by all the Officers, and little less than adored by the vulgar sort; but after a little refreshment, remembring that *Tauris* continued under the power of the *Turk*, he was restless in his desires to reduce that considerable place; notwithstanding that by his scouts he was truly informed of their strength and good accommodation, most of the Souldiers having Huts in a large Fort or Barbican *Osman* with great labour and expence had raised and fortified notably with great Ordnance, so that *Giaffer* with his 15000 Foot having victualled the Forts supposed that he was able to defend the Place against all the Force *Persia* could bring.

In this interim *Mahomet-chan* had the command of the *Armenian* Auxiliaries who were upwards of 10000 Men, with whom he marcht towards *Tauris* which he summoned; but in vain; and being without order from the *Persian* General knew it would be ill resented; therefore as one in despair and to increase his account he proclaimed *Mirza Thomas Mahomet's* youngest Son, King and with joyful acclamations directed their way towards *Casbyn*. The old King marvelled at his insolence, and forthwith sent *Emir-hamze* against this Conspirator; who for some time stood his ground against the Prince, but being worsted took him to his heels; and being close pursued was apprehended near *Casban*, and his head being cut off presented to the King then at *Casbyn*: but the poor abused Prince upon the acknowledgment of his fault which he neither designed nor well could help, was forgiven; albeit for some time confined to his House.

These alternate out-breakings of the King's Sons not onely disturbed the old King's rest, but retarded the necessary preparations to oppose the *Turks* fresh Forces that were ready to march for reducing the City of *Tauris*: and withal perplext the Spirit of *Emyr-hamze*, whose whole design was the publique welfare of his Countrey and an honourable defence against the *Turk*: whereas his Brother *Abbas* had other devices in his head, which were by what means he might make his quickest access to the Crown; and his unnatural wish as wicked as it was wanted not instruments to effect his desires, amongst whom was *Alichuly-Chan*, who in meer envy bore a constant ill will unto Prince *Emyr-hamze*,

hamze, and as occasion served was still ready to eclipse his splendor and to lessen him in his Father's repute, which was the easier to be done, the *Emyr's* Victories and popular applause drawing most Mens eyes and expectations upon that rising Sun, which made him jealous of his own estate and of the others setting before his time.

Ferrat Bassa in the *interim* with a great Army, most of which were drawn out of the Garrisons in Provinces round about, quickens his march for the seasonable relief of *Tauris*, which though not besieged was distressed for Victual and by Fluxes and other Distempers had lost many of its Men. The *Persian* King roused by this advance of the Enemy, by the persuasions of his Son *Abbas* commissioned *Aliculy-cha* his friend to go Commander in chief of an Army distinct from that his Brother *Emyr-hamze* commanded: for which end he drew what Horse he could from his Government in *Hery* and *Mozen-dram*, having order also to joyn with *Emangoli-cha* who from his Government about *Larr* and *Shyrax* brought about 15000 Horse, the Prince intending to follow with the main Body of Horse and Foot which was about 40000 more. *Emangoli-cha* by the Princes directions hastened to discover the Enemy, and in beating up the Quarters of *Zeynal-cha* near *Salmas* made some execution; and with like good hap the *Bassa* of *Revian*; which accelerated *Ferrat's* march: But so soon as *Aliculy-cha* saw the *Turkish* Army, without the least resistance he drew back, encouraging the Enemy to prosecute their way, harassing the Countrey where ever they came, suffering him to relieve *Tauris* and to waste the greatest part of *Shervan*. This treacherous act of *Aliculi-cha* was well worth punishment; but the Enemy over-spreading the Country with his Horse hindered the Prince to give that opposition he intended and would have been enabled to do, had his Brother *Abbas* his Men been at his command: so that instead of looking towards the Enemy he marched after *Aliculi-cha*, who fearing to encounter the Prince, kept on his way towards *Kabul* and marched after such a rate that the Prince thought it not best to prosecute that wretch at that time, but rather to return and joyn with *Emangoli-cha*: which being done, and many Volunteers coming in beyond imagination to serve the Prince against the common adversary, he was so over-joy'd therewith that he was fully resolved speedily to encounter *Ferrat* in the open Field. But alas! when he was in the meridian of fair hopes and in a place thought most free from any treasonable attempt, he was by a corrupted *Eunuch* murdered whilst he took some rest upon a pallet in his Tent: supposed by the procurement of *Aliculi-cha*, and not without the suspicion of *Abbas* his knowledge, who by his Brothers death was undoubted Heir unto the Crown. An act so villainous, and at such a time, as gave the *Turks* cause to rejoyce; but *Persia* became overwhelmed with amazement and grief. The King by the breaking of his staff found himself weakly supported and ready to drop into the Earth, never having one joyful day more, but spending the little remnant of his Life in continual sorrow. The Army likewise had such sad apprehensions, as if in the Prince's death they had all gone with him to the grave, seeming careless and heartless to give any further resistance to the *Turk*: so large a share had this generous Prince in the hearts of the People: yea, the whole Nation by the setting of this bright Star seem'd clouded and vail'd with everlasting night, their light being thus miserably extinguish'd by the baseness of a treacherous Varlet, imploy'd by base and cowardly Men: but the *Eunuch* after strict examination was exquisitely tortured; whiles the Body of this great Prince was with all possible demonstrations of love in *September* 1586. convey'd to *Ardaveil*, where he was interred near the Dormitories of his Royal Ancestors.

Ferrat-cha the *Turkish* General though as a noble Enemy, he could not refrain some shew of sorrow for this Hero's death, yet let not slip his advantage; but in short time made tributary the whole Territory about *Genge*, and forced contribution from *Sumachy* and all the Countrey 'twixt that and the *Caspian* Sea: Notwithstanding which good service, being called home and succeeding worse in the *Transilvanian* War, the next year he was summoned by the Vizier of *Stambul*, and by a secret order put to death.

Cicala Bassa Governour of *Bagdat* by order from the Royal port succeeded *Ferrat* in his Charge for the *Persian* War. He wasted the *Median* Territories which lie upon the Frontiers of *Mesopotamia* called *Diarbec*, which were Quarters that had not been spoiled of long time: but whiles *Mahomet* was ordering *Emangoli-cha* to attend *Cicala's* motion, *Amurath* the better to prosecute his intended War in *Europe*, by his Ambassador desired a Cessation of Arms with the *Persian*; which the *Persian* the better to enlarge his Dominion towards *Candahor* and *Chabul* willingly condescended unto; so as Articles were agreed and signed, and Hostages on each side given according to form: and peace proclaimed at *Constantinople* and *Casbyn*. Howbeit in less than three years the *Persian* Hostage dying at *Constantinople*, inasmuch as he was the King's Nephew, his Body was im-

balmed,

balmed, and by Sea conveyed to *Trepizond*; and thence into his own Country; where he was honourably buried amongst his friends.

Shaw Mahomet to put a period to his disconsolate life died in the year of our Lord 1597. and with all due ceremony was Intombed by his princely Ancestors. In his place *Abbas* his Son was proclaimed and soon after Crowned King. Ambassadors from most parts of the world were addrest to congratulate his access to the Crown: amongst whom; one from the great Turk, who was rather a Fecialis or Herald than an Ambassador: for no sooner was that Ceremony over, but in an insulting manner he menaced war, unless *Abbas* would send his Son or some other eminent Officer Hostage in His place that was lately dead: which being done in the face of other Ambassadors, the manner of it was so highly resented by *Abbas*, that to let him and the rest know how little he valued the Turk his Masters amity, he commanded him forthwith to be gone; which the Ambassador smiling at gave the King so great offence, that in high passion he commanded him to be slain: but the great Officers of the Court disliking such a president, and well knowing it was in passion the order was seemingly given, to satisfy the King and to be quit for some uncivil treatment a former Ambassador from *Persia* had at *Stambul*, with a Cane they onely chabucht him upon the soles of his feet, and then posted him out of the Country miserably disgraced, an act very much below the report that went of *Abbas* for his prudence; and indeed to the violation of the Law of Nations, which holds the persons of Ambassadors as inviolable and sacred. For 'tis an Undoubted truth, there is nothing in civil affairs more sacred and more cautiously to be observed than the privilege and freedom of Ambassadors; seeing that in their person they represent the honour and greatness of their master and are intrusted with the managery of his affairs. So as no Prince where he is imploied ought by the Law of Nations to affront an Ambassadors person by Arrests or outrages, not being in open War, and staying after conge to depart, or practising against the State, or unless the like Violation was first offered to his own Ambassador: for in doing otherwise, the Law of Armes, Nature and Nations is broken, and an Example not of imitation but detestation therein given. Nor was it otherwise resented by *Amurath*, who upon the return of his Ambassador, first blasphemed, and then breathed defiance, vowing the utter extirpation of the Sophian race; which nevertheless was a while deferred by reason of his Wars in *Hungary* and some intestine troubles occasioned through the revolt of a great part of his Forces in *Natolia* which is *Asia* the less: so that albeit he received additional and unwelcome tidings of the loss of *Tabriz*, he was not then in a condition to make good the threats he thundered out against *Persia*, or to endeavour the recovery of the Town, soon after being arrested by impartial Death in the year of our Lord 1604. Sultan *Achmat* succeeding as Grand Signior in his place.

Achmat notwithstanding his being thus bearded by the *Persian*, and that his predecessor bequeathed unto him the taking revenge for the affront done his Ambassadour, was so intent upon the prosecution of the entire conquest of *Hungary* to come the nearer unto *Vienna* the Seat-Royal of the German Emperour, that *Abbas* had the more advantage to recruit and encompass his designs. In the first place therefore understanding how that by order from the Imperial Port *Cicala-Bassa* the Governour of *Babylon* with all the force of Horse and Foot he could make against *Zel-Ally* a famous Rebel formidable in his time, and by the Auxiliaries sent him out of *Persia* hearing of *Cicala's* advance, was so far from an affright that he marched towards his adversary, and in the Palmyriam territories engaged and routed *Cicala*, who was forced to leave the field and some thousands of his best men dead in the place: *Abbas* taking the opportunity of the Governours absence caused several of his Officers and Coozel-bashaws to be disguised like Merchants, and under colour of a Carravan entred *Bagdat* unsuspected, and by that stratagem quickly became Master of the place. *Cicala* having a good interest at Court had this ill success interpreted in the best sence: and having received fresh orders to levy a powerfull Army to invade *Persia*, and (being master of the field) to lay close siege to *Bagdat*, accordingly the next Spring he rendezvouzed at *Erzurum*, and fell upon *Obdolo-chan* the Vice-roys quarters in *Sheirvan*, committing what spoil he could: but young *Emir-Hamze-mirza Abbas* his eldest Son (inheriting his Uncles vertue as well as name) with a strong body of Horse and Dragoons confronting the Bassa near to *Sultany* gave him such a brush that the Turk retreated as far back as *Van*: where in a second encounter the *Persian* had much the better of the fight, many being slain upon the place on both sides; but by the flight of *Cicala* and the Bassa of *Trepizond* the *Persians* kept the field, had the spoil of those that were dead, and by that dayes success in little more time cleared all the Persian Provinces of the Turks.

Sha-Abbas now moving prince-like in his own Orb, for the better spreading of his fame and engaging against his inveterate adversary the Turk, dispatched Ambassadors to several parts of the world: *Zenal-chan* was sent to *Rodolph* the Emperour; *Melhiculi-beg* to the King of *Poland*; *Jusbassa-Huffan* to *Henry* the Fourth of *France*, *Philip* the Fourth of *Spain*, and the *Venetian* Republique; with Instructions to treat with them about commerce with *Persia*, and a joint League against their common Enemy the Turk; and *Mahomet Rosarbeg* to *Shaw-Selym* the great Mogul. *Achmat* having intelligence how active the *Persian* was to disturb his progress abroad against the Christians, to find him work at home commands *Nassuph-Bassa* to draw all the force of Horse and Foot he could to the usual place of rendezvous in order to the prosecuting the *Persian*: but those levies came to little effect by reason of the peace that upon the *Persian* Ambassadors repair to *Constantinople* was soon after agreed betwixt those two great Mahometans, contrary to the *Persians* late proposition, and unhappily to the disappointing the Christian Princes design.

In the year 1613. *Sha-Abbas* for the better establishing that Truce and more vigorously to proceed in his begun War with the Mogul, sent *Ally-chan* his Ambassador with an extraordinary Present to the Imperial Port. The Ambassador was treated with extraordinary respect, and so cajol'd by the Visier, that as it is reported he was tempted to exceed his Instructions; for he condescended that his Master should as a feudatory pay into the Turks Exchequer an annual sum or acknowledgment for the Territories in and about *Sheirvan* and *Ghylan*: which was denied by *Abbas*, and the Ambassador at his return (none daring to intercede in his behalf) was for that mistake put to death. So penal it is, we see, to act contrary to instructions; for an Ambassador being limited by express terms, hath no liberty to be guided by his own reason or sight of advantage, unless his charge be unlimited; in which case, he may warrantably act for his masters good, as prudence shall invite and circumstances in affairs of state administer occasion. Otherwise he may take Warning by those Athenian Ambassadors, who being sent into *Arcadia* and prescribed their way, albeit they returned with good success, yet were put to death onely for going another way. *Ælian*. 6. 5.

The Turks soon after this, viz. *Anno Dom.* 1618. by the way of *Erzurum* entred *Media*, the Army being commanded by *Ally-bassa*; who taking the opportunity of the Kings absence in *Candahor* passed unopposed as far as *Ardavcil* which he plundered, and harrassed the Countrey about, *Cardagy-chan* the Governour of *Tabriz* and at that time President of those parts not doing any thing considerable for prevention: upon the advance of *Emir-Hamze-mirza* the Turks retreated to *Van*, and a Truce was presently concluded. But the Turk ere long insisting upon the restitution of the City *Tauris*, the War was freshly prosecuted. The command of the *Persian* Army was given *Emir-Hamze* the Prince, who in the expression of his courage, quickness of execution, and happy success, appeared to the Turk no other than as if his Uncle had revived; and withal so prudent in managing the War, that though he well knew it was attended with jealousy and accidents of several kinds which rendred the event uncertain; nevertheless such was the excellency of his spirit, and so just and honourable the work he was upon, that to engage against that insolent Enemy was his choicest recreation: insomuch as the Turks albeit they could not but commend his courage, yet failed they not by secret artifices at Court to destroy this gallant person by an invisible hand; amongst other engines secretly insinuating into the heart of *Abbas* the danger he was in through the popular esteem of his active Son: so as what the Enemy could not effect by dint of sword, was compassed by base deceit; the Prince being first made blind, and soon after away by the treachery of his Barber, as was commonly reported. However, his death was sudden, and without question by foul practice of some who whiles the King was engaged in the wars of *Chorazan* thought to have seized the Crown: but more certain it is, that albeit the King was at first worsted in *Mozendram*, nevertheless by the seasonable recruit brought him by *Ferrat-chan* he quickly recovered that loss, quieted those parts about *Larry-foon*, and returning beat the Rebels near *Casbyn*; where having made terrible slaughter, amidst his passion *Hemir-Hamze* by the Kings command was made blind by a hot polished steel drawn afore his eyes: which having formerly related needs no repetition.

Abbas not staying for the Turk as the custome of his Ancestors had been, thought fit to begin with them: and taking the opportunity of their being engaged in *Hungary* with the entire conquest whereof the Turk is restless in design) in the head of a royal Army he quickly cleared *Shervan*, then expelled the Enemy out of *Van* and *Tephlis*, and soon after mastered *Balsora* and *Bagdat*; the last of which through treachery was soon after retaken by the Turk. The *Persian* King in this interval had good intelligence from *Stambul* concerning the distractions of that place, which was welcome news to the Court of *Persia*.

of *Persia*. For indeed, so insolent appeared the *Janizaries* there at that time, as upon some sleight disgust given by *Delavir* the Grand-Vizier, they broke in upon the *Bassa*, and by violent hands put him to death; an outrage so intolerable, that *Osman* the Grand Seignior could not choose but reprove them for so rash a fact: but to such a height of presumption were they soared, as they first secured the Emperour under a Guard, and soon after murdered him; not without the secret insinuations (as some imagine) of his Uncle *Mustapha*, whom thereupon the mutinous *Janizaries* first mounted into the Throne and as quickly dethroned, having a better opinion of *Achmat* the Brother of *Ozman*, whom in that confusion they proclaimed King.

This uproar at the Imperial Port gave the Christian Princes hopes that great Body would burst through its own weight and intestine distemper: the rather for that the *Bassa* of *Natolia* *Abassi-Bassa* (or *Apaphy* as they pronounce) taking the advantage of that disorder thought fit to try what he could do to set up for himself: *Abbas* also equally valuing that opportunity, with a considerable Body of Horse and Dragoons invaded *Diarbec*; and having with a round sum corrupted one of the principal Officers in *Bagdat*, he not onely appeared but got entrance into the City before *Achmat* the Governour had any timely notice for prevention: so that having mastered the Town, the Governour durst not trust unto the Cittadel and Barbican within, so as he secretly withdrew with a small party of Horse into *Karamania*; which slight so discouraged those he left behind, as upon first summons the Forts were delivered up: Yea, such was the reputation of mastering that important place, that not onely *Misdin* and *Merdin* two other notable Forts yielded to *Abbas*, but the whole Province dispatched Persons to acknowledge their submission; insomuch as all those People who inhabited those Countreys through which *Tigris* and *Euphrates* run, even from *Armenia* to *Balsorac* upon the *Persian* Gulph (terrified with this sudden and successful in-road) as one Man submitted to the *Persian* Crown; the reduction of those warm Countreys encouraging several *Persian* Subjects to repair thither to plant; whiles the *Turks* (such as would not list themselves under the *Persian*) utterly deserted those parts, and in several Bodies retired some into *Syria*, others into *Aegypt*; whereby the *Persian* had the sole Dominion over those Provinces, both to the heightning the *Persian* reputation abroad and consternation of the *Turks* that by this time were composed at home, and *Ally-Bassa* (who had the command of those revolting Countreys,) for his negligence in that affair was made shorter by the head.

Natolia also was in a trembling motion at that time: for *Abassi-Bassa* stood upon his guard. It so happened that the *Persian* judging he was really revolted doubted not but he would contribute what he could to espouse the *Persian* in his defence; and for tryall they tempted him to deliver *Erzyrum* into their hands: the crafty *Bassa* counterfeiting a willingness so disposed of his own Men that a thousand (most of them *Georgians*) of the five thousand that were sent to take possession, were cut off. An act so welcome to the *Turk* as ingratiated him at Court; inasmuch as rich presents were sent him from *Stambul*, with solemn protestations of oblivion for his Revolt, and an encrease of force and continuance of Command; all which so well satisfied the young *Bassa*, that after a return of thanks he immediately fell into *Diarbec* with all the force he could make, and near *Mosul* happily gave a notable defeat to a considerable party of Horse and Foot which the *Persian* had ordered for the better security of that Garrison and Countrey thereabouts.

This loss startled *Abbas* somewhat, but more when he received news how about that time the *Georgians* who were in Alliance with the *Turk* had killed many of his Men near *Van*; and as a further evidence of their hatred, sent their heads to the Imperial Port as a testimony of their service: which complement was requited with thanks from thence; but otherwise soon after by *Abbas*, who paid them in their own coyn for their future instruction. *Abassi-Bassa* in this interim improved his time: for being master of the Field he both ranged and harrassed that miserable Countrey without any mercy. *Abbas* by those that fled had notice of the *Turks* strength, and of his drawing before *Bagdat*, which resolutely refused his summons: and for the better preservation thereof in the head of thirty thousand Horse marched towards the Enemy notwithstanding they were double his number. The *Turks* nevertheless resolved to continue the Siege. *Abbas* by an Herald challenged the *Turks*; but by the advice of a Council of War it was held adviseable rather to intrench themselves and to streighten the Siege, than to draw off and fight. Howbeit, the *Persian* Horse gave them continual alarms, and so cut off provisions from abroad that in less than thirty dayes they were reduced to more want than they within the Town. Which so perplexed the *Turk*, that to the amazement even of their own Camp taking the advantage of the night *Abassi* drew off, and having

got the *Tigris* 'twixt him and his adversary made the best retreat he could with bag and baggage: but having a Train of Artillery withal to draw, could not make such halte but that the *Persians* got over *Tigris* at length, and had a nimble pursuit of the *Turks* for ten dayes, and with such effect as very few of them escaped. A Victory so remarkable and obtained with so little loss as in twenty years time a greater was not recorded; so as the memory of it at this day lives fresh all over *Persia*; as appeared by several Sonnets amongst them at my being in that Countrey about five years after.

Abbas having sufficiently scoured those Western parts, was no less active and successful elsewhere: For the next year viz. 1627. by the good conduct of *Curchiki-cawn* he totally expelled the *Turk* out of *Shervan* and *Gheylan*, and reduced the Natives to their allegiance; and by *Tamas-Cooli-beg* likewise annexed *Mozendram* to his Empire; having done the like a little before by *Lolla-beg* and *Emangoly-cawn* in the conquest of *Larr*, *Karmaen*, *Ormus*, *Chusistan*, *Macron*, and part of *Ajaman* and *Jazirey*: so as he extended his Territories one way from *Indus* to *Euphrates*, and the other from the *Caspian* Sea to *Babylon* and the Gulph of *Persia*; which to this day they keep, to the elevation of the honour of that Crown, and consternation of the neighbouring Pontentates.

In this sort, *Abbas*, after he had attained to a higher exaltation of glory than any of his Race, the whole course of his command being full of splendor, died in the year 1628. of the *Heg.* 1008. after he had lived full fourscore years, and ruled the Empire forty three. His Body was from *Casbyn* translated to *Ardaveil*, and buried near the Corps of his great Ancestors, and in his place *Soffee* his Grand-son was proclaimed King; who after he had swayed the Scepter about fifteen years being likewise summoned by impartial Death was buried at *Coom*, and succeeded by his Son *Abbas*, a Prince of great courage and prudence at this day, and likely to preserve what his Royal Progenitors committed to his inspection and Government.

Thus having run over the Series of the Kings; in the next place I shall offer my mixt Observations concerning that Kingdom: together with a little supplement relating to their Religion; after which I shall proceed in our Travels. But first, suffer me to take a farewell of *Persia*, in this short Epidiſticon.

Why do the windings of inconstant State
Molest us Weaklings? since the self-same Fate
Turns Kings and Kingdoms with an equal doom:
Whiles Slaves, too oft, possess their Masters room.
So pricking Thistles choak our fairest Corn,
And hopeful Oaks the hugging Ivies scorn:
Men are but Men, and be they strong or wise,
All their Designs subject to hazard lies.
Millions of helps cannot support that Crown
Which sin erects; Fate justly pulls it down.
Witness fair PERSIA, large and rich of ground,
(The fitter Nurse of War:) In it it was found
(Even in those golden times which Poets vant)
Victorious Cyrus; who yet did supplant
His Father. Oh, that Men would learn to see
What life were best, not what doth please the eye!
But out, alas! when they have drunk of blood,
That bitter potion's sweet: yea, even a flood
Of Lives food cannot their hot thirst allay,
Till Tomyris that blood with blood repay.
So hapt to Cyrus, whom th' insulting Queen
Upbraids with blood-shed. Vengeance is too keen:
For in a bowl of gore, dead drowned lies
His crowned temples and insatiate eyes:
That King aspir'd, and for his itching vein,
Two hundred thousand Subjects there lay slain.
Thus fares it still with thee, fair PERSIA!
Whose various Native Beauties freely may
A Stranger's love entice. Thy breath is sweet,
Thy face well made, a Nursery of delight;
Thy Breasts not dry of milk, thy arms are strong,
Thy Belly fruitful, legs both clean and long,

Thy Veins are large, blood pure, quick Spirits hast:
 But for thy back, Oh stay! there lies the wast.
 To this fair Symmetry of outward parts,
 The Giver great (to engage by great deserts)
 Infused hath into thy Children Wit,
 Wisdom and Courage, best to manage it.
 Nor wast thou barb'rous or disciplin'd;
 For had thy ear unto its good inclin'd,
 Thy Countrey Prophetess fore-told thee how
 Hell and its wrath by CHRIST to disavow.
 Since which, thy Sages, Kings, or more than Kings
 (If I mistake thee not!) their Offerings
 Unto my Infant GOD humbly present.
 O Faith exceeding almost Faiths extent!
 But now this Light of Lights on Earth did shine,
 See how thy Vertues retrograde decline:
 Holy Thaddæus, (whom Saint Thomas sent
 To cure thy King) thy Flamens did present
 With Hellish torments: and with like foul hands
 Simon the Canaanite's good News withstands.
 In after-times thy Cozrhoe (Persia) made
 A pond of Christian Blood: Nor here thou staid,
 But (in dislike of CHRIST) the Arabian Thief
 Thou chose to be thy unlearned Judge and Chief.
 Hence, hence proceed those gross Impieties,
 Which swallow'd, greedily delight thine eyes!
 Blood-shed and lust, the foulest out of Kind,
 Which my chaste Muse is fear'd to name: the rind
 Thou onely keeps of zealous awe: the Heart
 Is foul defil'd: for so thou learn'st the Art
 Of Lust and Pride from thy curst Mahomet,
 Whose thoughts unbounded all on Thrones was set.
 Nor did his Successors as Prophets live,
 But one another murdered: All did grieve
 At Neighbours Diadems. The God of Peace,
 For those thy sins, thy power will sure decrease.
 And thou that oft hast felt a Forreign Power,
 Once more maist feel a Scythic Race so sower,
 That all the World shall know, how greatest Kings
 Are thrall to change as well as weaker Things.

HAVING given a brief memorial concerning their Kings and Revolutions of State, I shall think it worth my labour to add some miscellaneous observations I made relating to the Men and manners of the Countrey. And first concerning the Countrey it self; than which, no other, as I suppose, has had greater variation: For in *Nimrod's* days it was called *Chusa* or *Cuth*, a name assumed from the Son of *Chan*, who removed thence first into *Arabia*, and after that into South *Africk*: but in *Chedor-laomer's* and till *Daniel's* time it was named *Elam*, from *Elam* Son of *Sem*, Brother (if prophane Authors say true) to *Madai* or *Atlas Maurus* Sons of *Japhet*; and thence called *Elamite* and *Elama*: the next it changed to was *Persia*; *Perse sunt vocati à Perseo Rege, qui nomen ejus subacta genti imposuit*, saith *Isidore*: a Grecian Hero he was, Son to *Jupiter* by *Danaë* the Daughter of *Acrisius*: albeit others rather think it is derived from *Parass*, i.e. a Horse in *Persian*; or *Pereish*, which in the *Hebrew* signifies a Horseman; howbeit in old Language of that Countrey it signifies a Ram (as typified in *Daniel*;) and in the *Chaldee* a Horse's hoof, a hooked Nose, or a division. The *Greeks* called it *Panchaya*, and *Cephoene*, in memory of *Cepheus*, who was after King of part of *Æthiopia*; Brother to *Cadmus*, *Agenor's* Children. This *Cepheus* was Father to *Andromeda*, Wife to *Perseus* and Parent of *Perfes* the renowned Archer, who flourished in the World before the building of *Rome*, twelve hundred and seventy Years. *Gog* and *Magog* some have named her, and *Magusæa* other-some, but ironically. Such time as *Achermanes* Son to *Ægeus* King of *Athens* ruled, it had an *Achermanian* denomination, as *Metasthenes* the *Persian* Historian, *Lucan*, *Herodotus*, *Suidas*, *Cedrenus* and others observe. After which it was named *Arfaca*, from *Arfaccs* the Heroick *Parthian*.

Artea after that by themselves, importing a noble Countrey; from whence many illustrious Persons assumed their fore-names, as *Arta-xerxes*, *Arta-banus*, *Arta-phrenes*, *Artaspes*, &c. But the *Tartars* in their over-running this and a greater part of *Asia* named it *Chorsoria* or rather *Cor-saca*, for the *Persians* called them *Saca* as *Strabo lib. 11.* and *Solinus* note. The *Arabians Anno Dom. 598.* (such time as *Mahomet* subjected it) new named it *Saracenia*, *Azamia* by the *Turks*, for that it was part of the *Assyrian* Empire, by the same reason the *Scythians* called them *Aramai* by neighbouring the *Syrians*: but in envy to *Siet Gunet* the late Reformer of the *Alcoran* call'd *Etnizaria* and *Agamia*: since when, they have added those of *Sophiasi*, *Jescl-bassi*, *Izmaelita*, *Shes-Ayderii*, *Curasania*, and other names unworthy the notice, save that Time herein seems to disport and please it self with this kind of variety.

The Empire is terminated on East West North and South, with *India*, *Arabia*, *Mesopotamia*, the *Caspian* and *Persian* Seas. From *Candahor* to *Babylon* East and West it stretches four hundred and forty farsangs, of *English* a thousand three hundred and twenty miles, in seventy days usually travelled; and from *Giulphal* or *Jelphy* near *Van* in *Georgia* to *Cape Gwader* in twenty five degrees the furthest part of *Gedrosia* or *Macron* upon *Indus*, North and South are four hundred ninety and six farsangs, which are a thousand four hundred eighty and eight *English* miles, in eighty days commonly journeyed: from whence we may compute, the circuit according to our miles is not less than four thousand. The North and East part of the Countrey is fruitful in Grasse, Corn, and Fruit; for there they have plenty of beneficial showers and a temperate season: the South and West (except where *Rivolets* are) appear to be sandy, mountainous and sterile: for the vehement heat scorches the Earth and makes it barren; and from whence, the soil yields no exhalations the Mother of Clouds, and consequently wants Rain to moisten the Earth: but instead thereof God vouchsafes them frequent breezes. All considered, no part of *Asia* yields a more healthy Air: onely, as the Empire is large so the temperature of places differs in heat and cold according to the variety of latitudes.

Concerning the publique Revenue of this Kingdom, as there is not any thing amongst civil affairs more subject to errour than a true and intrinsique valuation concerning the wealth, power, policy, and force of an Estate; so in this conjecture I must go upon uncertainty. The Kings publick revenue of old was 14560 *Euhoic* Talents, which by tribute coming from several Provinces in different sorts of Coin, was here made one, but first melted and kept in Earthen Pots, and minted as there was occasion. But how small soever it seem now to others, the *Persian* nevertheless makes many sorts of Harvests; filling every year his Coffers with above three hundred and fifty seven thousand Tomans, (a *Toman* is five Marks Sterling,) in our Money about 1190000 Pound Sterling: a Revenue the more to be admired, since he extracts it principally from raw Silk, Customs and Cotton; albeit he thinks not any way dishonourable that brings in Money. *Turpia quæ non---Auri suadet Amor?* So thought *Abbas*: and thence derived that custome of sending into the Market his daily Presents of Fruits and Flowers: a kind of thrift ordinarily practised by the greatest Potentates in *Asia*; and of which he not only boasted (not as *Agessilaus* did of his polt-foot) but seemed to complain of the nicety of other Princes in that particular. Nor is he without example: for we read in *1 Chron. 17.* King *David* notwithstanding his enlarged Empire and conquests, thought parsimony a Revenue: and thence neglected not the increase of his Exchequer, at home appointing Officers to oversee his Labourers that tilled the Ground, his Vineyards, Olives, Fields, Sheep, Camels, Asses, and the like; which was a good Example to his Subjects, and not held dishonourable; for the profit of the Earth is for all, and the King himself is served by the Field, saith *Solomon, Eccles. 5. 9.* They also had their Merchants. And no doubt, if all the Potentates of the Earth were enquired after, none would exceed *Abbas* in frugality: for albeit having a *merum imperium*, he could command what he pleased, nevertheless was more delighted in his Artificers, by Letter confessing his admiration upon sight of some massie piece of Plate; which if he but commended, they knew the signification: And in Gold having received a Present; if rich and heavy, then it was commendable work though never so lumpish: for he values more by weight than workmanship. Ninety walled Towns are under his command, and Villages above forty thousand; few of which, one way or other, escape this kind of Courtship: for though they practise nothing less than Goldsmiths work and Imagery, yet upon an imaginary report, desiring to see whether fame had not been niggardly in their commendation, they dare not but return him as an acknowledgment of their thanks the best sort of metal. Forgetting that *turpe Regi, vinci beneficiis*. Considering which, that great Treasure which is commonly taken out for ostentation at the reception of Ambassadors or Travellers of note, is the less to be admired. But his Genius travels

travels with other fancies: for he hath many Factors abroad, whom he dispatches through the Universe; some of which return in three, in five some, few pass seven years without giving an account to his Commissioners: if they return empty they are rarely sent abroad again, for he is a strict Auditor: but when they return full freight and to his liking, he rewards them considerably; further gratifying them with a woman out of his Haram, a Horse, a Sword, a Mandil, or the like. Under such hopes and promises they live; and *Polliticis dives quilibet esse potest.*

Again, from *Industant*, *Tartary*, and *Arabia* every year move towards *Persia* many Carravans that import merchandize of several sorts; as *China* ware, Sattens, Silks, Stones, Drugs, Tulipants, &c. of whose approach he has early notice; and sometimes for reason of State prohibits his Subjects to trade with them as contrabanda; whereupon none dare traffique, but by that artifice bringing them to his own price: Or else his Factors meet them upon entering his Dominions with a report that the passage is not onely long but dangerous, or that the late dearth makes the Countrey incapable to buy; by such devices so startling them, that rather than run their resque or incur his displeasure they oft-times condescend to a reasonable mart; sometimes receiving money for goods, or by exchange for what the Persian Emperour can best spare; to his own subjects and others his merchants, then dispersing those new merchandizes at good rates; and having coin or bullion (to prevent its pilgrimage into other regions) molds it into plate of large assize, too heavy to go far; work, poor in shew but not in value. Besides, by a customary Law he makes himself heir to whom he pleases; so that few rich men die but he claims a propriety; none daring to call his claim in question. Forgetfull of the old Adage, *Regium est ditare non ditescere* more princely to enrich than to be rich, and it was a noble speech of *Cato* well worth the remembring, *Malim cum optimis de Virtute quam cum ditissimis de pecunia certare*, I had rather contend with the best for Vertue, than with the richest for Silver. The covetous will never have enough, *Avarus non implebitur pecunia.* Eccl. 5. 9. He also according to the old mode expects annual presents. One mans offering a year or two before our being in *Persia* is remarkable: it was the Duke of *Skyraz* who presented the King in Larrees the value of four hundred sixty and five thousand florens, forty nine goblets of gold, seventy two of silver, and such other rarities, as in all burthened three hundred camels: a royal present from a subject. Yet this might be tolerated were *Astræa* here adored: but contrarily, corruption oft renders this brave Prince too much distempered. So as

*Where money over-rules, what good do Laws?
For there the poor are crusht without a cause.*

*Quid faciant leges ubi sola pecunia regnat?
Aut ubi paupertas vincere nulla potest.*

Nor do the Persian Kings now resemble those their great Ancestors who were governed by the Statute Laws: for in *Dan.* 6. 7. it is recorded That the Presidents of the Kingdome, the Governours, Princes, Councillours and Captains consulted together to ordain a royal Statute, established by *Darius* his signing, which expressed the Royal assent: but rather what the same Prophet told *Belshazzar* that *Nebuchadnezzar* assumed, *Dan.* 5. 19. *Whom he would he slew, and whom he would he kept alive*; he set up and pulled down as he listed: and according to that pattern the Eastern Princes whether Mahometans or Gentiles demean themselves, usurping an absolute Dominion: against which, the Civilians in defence of the Law of Nature complain *Quod Principi placuit, Legis illic habet vigorem*, &c. Law, made adequate to the will of the Ruler. A memorable president we have in that fearfull shift or exposition the Magi gave one of the Persian Kings when he desired to marry his Daughter, telling him There was no Law to warrant such a fact; but a Law they found that the King might do what he list: but *ad libitum mutare Leges, quia Regnum datur propter Regem* was no good Comment: for it is a maxim that *Omnis Regni potestas referri debet ad bonum Regni*, whereas a *Panbasilay* levels Princes with Peasants. And indeed in this glass I wish we that live under Christian Kings and States could see our own freedome and happines: especially above those that live in unnatural bondage under such as acknowledge *Mahomet*: For not without due acknowledgment be it remembred, that in *Europe* the Subjects under most Christian Kings and States are governed by wholsome Laws, have lives and properties preserved, yea, besides municipals have the *Jura naturalia* which are held immutable, preserved; agreeable to that great Aphorism of Nature, *Quod fieri non vis, alteri non feceris*: upon which Basis, all our wholsome Laws are founded. *Cicero* also l. 4. de legibus, *Lex est fundamentum libertatis*, Law is the foundation of liberty. And again, *Leges inventæ sunt ad salutem Civium Civitatumq; incolumitatem, Vitaq; Hominum ut esset quieta & beata*, Laws saith he are enacted for the

the preservation of Cities and Men ; to the end, they may enjoy a happy life : yea for that reason it is the Apostle enjoyns us to *pray for Kings and all that are in Authority, that under them we may live a quiet and peaceable life, in all godliness and honesty* : the true reach of the Law being onely to maintain property, to secure the persons and Estates of men, and to order all things so as may conduce to publique good : such is the happiness we enjoy. But in viewing the reverse shall find that in *Persia, Turkie*, and other *Mahometan* Countreys it is otherwise : for there the Princes exercise a *merum Imperium*, not enduring to be limited or bounded by any Law : so that the fence being broken down, what defence is there for the poor subject against rapine, lust, or what may otherwise destroy and render the outward man as to this life most miserable ? Nay, the inward too ; albeit there be a seeming toleration : for how many affronts and massacres acted upon trivial pretences are they that profess Christ subject to ? How oft are their children ravished from them and forcibly circumcised ? with other cruelties, too many to be here remembered.

That therefore which the Persian Kings of old so much gloried in, *Se esse Dominos omnium Hominum, &c.* is now their doctrine : for they have power of life and death ; condemn without hearing ; dispose of mens persons and estates when and as they please without any respect of right ; especially at mens deaths, where there is any considerable Estate ; the heir not presuming further than to inventory, seeing the King hath the sole power of disposure ; and so, as in the dividend 'tis well if a tenth come to the right inheritor, as we understand right. Such alas is the custome and constitution of those Eastern Countreys ! where the best reason they have is That in all Ages they have been nuzzled under that sort of Government, and through long custome used to adore their King : so that as of old they are not content to reverence him as the Image of God who (as *Plutarch* in the life of *Themistocles* albeit a Gentile doth confess) by his infinite wisdom governs and preserves all things, with *Orpheus* account him *Animata Dei imago in terris*, and with *Homer* the best beloved Son of *Jove* ; but have a more transcendent esteem and opinion concerning him : For they retain the same repute as in former times their Ancestors did of their elemental Deities : *Persas loco Deorum habere Reges*, saith *Æschylus*, a Worship assumed first by *Cyrus* upon his conquest of *Babylon*, after which time prostrations were ordinarily made by the subjects. So as one in their excuse saith, *Persæ non piè solum sed etiam prudenter Reges suos inter Deos colebant, prostrato corpore Regem venerantur*, *Plutarch in vita Themistoclis* : with which kind of adoration, *Heliogabalus* was served, *more Persarum*, saith the Historian. But we may suppose this was a civil not a divine honour. Nevertheless from that reverential awe, they presumed not either to spit or cough in presence of the King, a custome anciently practised (as *Xenophon* observes) or in publique assemblies appear other than inanimate Statua's ; and as of old, pull their hands within their sleeves in sign of servitude, forbearing for those times in his presence to speak to one another, or probably to think amiss ; for some of the simpler sort suppose he knows their very thoughts : So as at the receipt of any Letter from him they first give it a mombarroc or solemn respect by the bowing their bodies and kissing the paper before they read ; and swear usually by his head, as *Shaw-ambashy* and *Serry-shaw*, than which they have not a more solemn attestation. But herein they imitate others of old ; for in *Gen. 42. 16.* we find *Joseph* swearing by the life of *Pharaoh*. The *Greeks* also as *Juvenal* observes *jurare paratis per Caput alterius* were used to swear by one anothers head ; which the *Romans* themselves likewise imitated as appears by *Ovid* in his Epistles, *Perque tuum nostrumq; Caput quod junximus una juro* ; and by *Sil. lib. 10. Adjuro teque tuumque Caput* : but the *Persians* besides the head swore by the Kings right hand ; for that was the Oath *Darius* gave *Tereus* the Eunuch when chosen to attend the Princess *Statira*, afterwards married to *Alexander* : yea, they apprehend that the King sees in all places, as may be presumed by pointing their finger to the eye and saying *Chash* i. e. the King sees ; and his words esteemed Apophthegms are many times registred as well as deeds in Cedar Tablets gumm'd with Cinnaber, his Name usually writ with gold upon paper of a curious gloss and fineness varied into several fancies, effected by taking oyl'd colours and dropping them severally upon water, whereby the paper becomes sleek and chamletted or vein'd in such sort as it resembles Agat or Porphyry. In a word, they spare not to parallel their King with *Mahomet* and *Ally*, and as accustomed of old, ingeminate

De nostris Annis tibi Jupiter augeat Annos, *By loss of ours the Gods preserve thy life.*

Yea,

Yea, the better to illustrate his perfections, amongst other his Provincial Titles they give him the Epithetes of Amber, Nutmeg, Roses, and such sweet odours and flowers as most delight the Sense; which also is the form of most Countreys in the Orient. So that upon the whole, under most miserable servitude these wretched *Mahometans* do live; happy onely in not being sensible, which they the better endure, not knowing what a free Subject means, and for that they are indulged to the height of corrupted appetite. And yet, although the King himself be incircumscribable and have his *Sic volo, sic jubeo* allowed him; nevertheless (well knowing that maxim true *Sceptrorum vis tota perit cum perdere justa Incepit*; for 'tis Justice that supports the Crown; and that *sine Lege quid sunt Regna nisi latrocinia*? without law, what do Kingdoms differ from places of Robbery?) for the avoiding confusion and preservation of the peace, Laws or rather Customs they have which are strictly executed: for the Souldiery they are subjected under Ordinances of War; the rest under a kind of Imperial Law, which serves to distinguish *meum* and *tuum* betwixt the Subject: For which end in most Cities and great Towns Cawfees and other Magistrates are appointed, who have power from the King to call persons, examine witnesses, and to hear and determine business 'twixt party and party, yea to award judgment in causes civil and criminal, with little charge and short attendance; and in criminals, no place affords more severe proceedings: which is the reason that the Countrey is so secure, and Travellers can scarce find a more quiet place than *Persia*. But seeing the Cawfees have a latitude allowed them in Adjudications and accept of gifts, I fear they may be corrupted and biassed; which too oft blinds the eyes and makes Innocence the Delinquent.

Now concerning the Natives they are generally well-limb'd, and straight; the *Zone* they live in makes them tawny; the Wine cheerful; Opium salacious. The Women paint; the Men love Arms; all affect Poetry: what the Grape inflames, the Law allays, and example bridles. The *Persians* allow no part of their Body hair except the upper lip, which they wear long and thick and turning downwards; as also a lock upon the crown of the head, by which they are made to believe their Prophet will at the Resurrection lift them into Paradise. A figment, whether proceeding from *Mahomet's* own brain or the Apostate Monk his Associate, uncertain: but probable it is he had read the Scripture, and there in *Ezech. 8. 3.* and in the Apocryphal story of *Bel and the Dragon* finds *Abacuc* so transported from *Judea* to *Babylon*; for elsewhere their head is shaven, or made incapable of hair by the oyl *Dowae*, being but thrice anointed. This has been the mode of the Oriental People since the promulgation of the *Alcoran*, introduced and first imposed by the *Arabians*. But that the wearing hair and covering the head was otherwise of old, appears in History very plainly.

Hair was worn according to the humour of several Nations, agreeable to the temperature of the place and Natures dictate: for in Countreys more inclining to the Poles than the *Aequinoctial* usually Men fence their Heads from cold with long hair; but in more temperate climes hair is curt, and commonly exposed to the air for refreshment: but within the torrid *Zone* their head was kept warm to ward off the penetrating beams of the Sun, whose ardour could not be endured. The *Romans* living in the mid-way 'twixt the Tropic and Polar Circle shaved not their heads, yet wore their hair short according to the modern fashion of the *Spaniard*, as may appear by Medals and other Antiquities, in which the *Cæsars* for the first two Centuries are so represented; albeit the first was so called for having a bush of hair upon his head at the Birth. Amongst the *Jews* also of old it was the custom to wear it short, as may be gathered from *1 Cor. 11. 14.* where by way of interrogation the Apostle saith, *Doth not Nature it self teach you, that if a Man have long hair, it is a shame unto him?* with consideration had unto the Climate. Nevertheless in some cases long hair was allow'd; as to the *Nazarites*, who separating from the World dedicated themselves to the Lord, and by that Vow suffered no rasour to come upon their heads, but permitted their locks to grow to full length, *Num. 6. 5.* as exemplified in *Sampson*, *Samuel*, the *Baptist* and others: For albeit our Saviour in *Matth. 2. 23.* is called a *Nazarite*, that was rather from the City *Nazareth*; seeing he refrained not Wine, as may be supposed by the Marriage at *Cana* in *Galilee* and the Institution of the *Eucharist*, and by that the *Jews* detractingly imputed *Luke 7. 34.* But that Princes and Persons of Quality in those times wore long hair is evident by several presidents: I shall instance *Abfalom*, who wore his hair so long and so large that cutting it once every year it is said to weigh two hundred shekels by the King's weight, which made six pound and four ounces allowing the shekel half an ounce: not mentioned by way of reproach, (albeit what he made his pride became his judgement, for it is said, *That none in Israel was so praised for beauty, as Abfalom*;) but rather an ornament. Nor can it be deny'd;
but

but short hair at some time and in some places was a symbol of servitude. Besides, it appears by the effigies at *Chil-mynar* (where I touched a little upon this subject) that most of the Monarchs of old wore their hair very long and crisped, and as particularly instanced by *Plutarch* in the description of *Astyages*. A comet with a bush appearing in *Vespasians* reign, and by some Astronomers judged to portend his death, he wittily made this reply, That bushy star points not at me who am bald, but rather at the comet-like locks of my brother the King of *Parthia*. The *Gauls* also of old were denominated from their hair, *Comati*; *Neque enim fas erat Francorum regibus comam tondere, sed à pueritia intonsi manebant, adeo ut à tergo crines defluant; nam à fronte discriminati utrinque feruntur. Car anciennement tous les Nobles portoient de longs cheveux, &c.* says a French historian. In a word, *Cæsaries signum erat nobilitatis*. And the *Britains*, our Ancestors, of old, as now, imitated their transmarine neighbours, as appears by antique Coins and otherwise. So that albeit the Monks from a Tradition shave the upper part of their head by way of distinction from the Laity and for dedication, yet therein they differ from the Levitical Priesthood, who (except in lamentations, as in *Isa.* 15. 2.) were not suffered to make bald parts upon their head, shave their beards, or make incisions in their flesh, *Levit.* 21. 5. which last is now practised amongst Mahometans.

But not to run into extreams: as amongst the primitive Christians it was a reproach to wear long hair, so was it to be bald; therefore to avoid that contempt, such as had short hair wore raised caps, such as shaved wreathed their heads with rolls of linnen not onely for ornament but to expel the Suns piercing rayes, and for defence against an Enemy; for undoubtedly those large Turbants the Turks wear over a flat-crown'd quilted cap is a very serviceable head-piece. Those in *Persia* are excessive large and valuable, albeit commonly of Callico; for the superiour sort of people have them woven with Silk and Gold with a rich fringe or tassel of Gold and Silver at the end: but at feasts, entertainments and gaudy-dayes I have seen them wreath their Shashes with ropes of orient Pearl and chains of Gold set with precious stones, of great value. That which the King himself has on differs not in shape from others, unless it exceed for magnitude: all the difference I could observe was that he wore it the contrary way and more erect than others. Which put me in mind of that which *Plutarch* mentions concerning *Artaxerxes*, who in his old age causing his Son *Cyrus* to be proclaimed King, gave him the royal prerogative of wearing the pico or top of his Cydaris upright; not permitted any subject. Some glimpse of that head-tire or Tiara we have in *Plut. vita Antonii*; which noble *Roman* gave order for a high and rich Tribunal to be erected in the most publick place of *Alexandria*, where he and *Cleopatra* seated themselves in Chairs of burnished Gold: two of a lesser size were set for their two Sons; the eldest was called *Alexander*, to whom for his share of the world he assigned *Parthia*, *Media*, and *Armenia*, who that day wore upon his head a rich Tiara which resembled a high-crown'd Hat, and upon his shoulder a long Vest according to the royal Robe of *Persia*: but *Ptolomy* the younger (to whom he bequeathed *Macedon* and other parts of *Greece*) upon his head had a broad-brimm'd Hat, about which was a fillet or band richly set with stones, upon his shoulder a long Cloak after the Macedonian cut, and upon his feet were embroidered sandals.

With these Shashes the *Persians* go covered all day long, not excepting the presence of the King, nor their set times of devotion: for to bare or uncover the head is held irreverent. Now as the *Europeans* in their salutes usually take off their Hats in presence of their betters to bare their heads, the Mahometans signifie the same onely by a moderate deflexion of the head and directing their head towards their heart, by which they usually express their complement, as noted by *Q. Curt.* But this custome came in with the Alcoran; before which, the Oriental people, *Persians* and others wore a sort of Hat and Bonnet, as yet continued in *China*, where unless by the late invasion of the *Tartars*, *Mahomet* is not acknowledged: yea, both at salutations and in presence of superiours they were uncovered. So say *Eusebius* and *Dionysius* two credible witnesses: and *Plutarch* attests the like. For saith he, *Contra Hostes Caput tegimus, Amicis nudamus*, In fight we cover the head against our Enemies, but saluting our Friends are uncovered. A practice not onely commended but commanded by *S. Paul*, *1 Cor.* 11. 4. where it is said That at the exercise of Religious Duties to be covered the head thereby is dishonoured; for, that a man ought not to cover his head at those times, appears by the seventh Verse: but as to the other sex, it is otherwise. Now how rigid soever the Turk may seem in abhorring the moving his Turbant, especially towards a Christian in salutations; the *Persians* nevertheless have more generosity: for with them it is a Maxim, and might be so with others, That singularity is discommendable, as being an humour either sleighting order and degrees of men (allowed Angels,) or otherwise the civil customes and good manners of Countreys

Countreys in things indifferent and meerly ceremonial, serving onely to cement affection. And albeit to one another they are strict enough to that mode or custom of being covered; nevertheless, at *Asharaff* after Sir *Dodmore Cotton* had his Audience, at which *Shah Abbas* was present with the Ambassadour, the King his Master's health being by Sir *Robert Sherley* remembred, the Ambassadour standing up uncovered, the *Persian King* (frolick at that time, or rather in civility) took off his Tulipant. Another time, as I heedlessly crossed the Court where the King was sitting in an open Tent hearing Petitions, I, according to the *European* mode, made my due respects, by uncovering my head and bowing reverently towards the King, who observed it, and was so well pleased therewith that he raised his Turbant a little from his brows, both to honour me the more and to express his satisfaction; especially, as I was afterwards told, for that I appeared in my own Countrey Habit: otherwise it had been a presumption punishable; but as it proved, a grace that procured me the more respect, especially with the better sort, where-ever I passed. The King indeed took great delight and esteem'd it an addition of lustre to his Court to behold exotiques in their own Countrey Habit: so that the greater the variety appeared, he would say the more was his Court and Countrey honoured at home, and in estimation abroad: infomuch, as upon any affront done a Stranger, if in his own Habit, he should be sure of reparation; but in case he went in the Habit of the Country where he travelled, undistinguishable when the injury was offer'd, it would be otherwise upon address for vindication: the emphasis it seems wanting that inclined it. Such was then the rule of Court and populous places: albeit in travel Forreigners have their liberty to please themselves as to their Garb, and without cause of exception to any.

The *Asiaticks* wear no bands; their *Aljoba* or out-side Vest is usually of Callico stitcht with silk, or quilted with Cotten: but the better sort have *Vestes polymita* Garments of party-coloured silks; some being fatten, some gold and silver Chamlets, and some of Bodkin and rich cloth of gold figured; for variety best pleases them: no colour displeases but black, which is not worn, because they hold it dismal and unlucky. Their sleeves are strait and long (varying from the *Turk*, who have them wide and short;) their close coat usually reaches to their calves, and bears round. Their waistes are girt with fine towels of silk and gold about eight yards long; those and the Shashes distinguish the quality of those that wear them: Dukes and other of the Noble sort have them woven with gold; Merchants and *Coosel-bashes* with silver; of silk and wool those of inferiour rank.

Next their skin they wear smocks or demi-shirts of cotten, in colour resembling *Scotch* plad: their breeches like the *Irish* trooze have hose and stockings sowed together; the stocking falls not always into their shooes, but from the ankle down gives to the eye two inches of the leg naked. Their shooes are of leather well sow'd, but without latchets, and of what colour you can fancy, sharp at the toe and turning upwards, the heels high and small shod with iron or nails ingrailed. This also I noted, they do not wed themselves to these iron hemi-cycles for thrift or ease, (they seldom journey far, or go swiftly, exercise and spare diet never agreeing) but to tread in a venerable path of antiquity. A custom also derived from their Fore-fathers, either symbolizing with *Mahomet* whose Arms was a crescent *Diana*, his Motto *Cresco*: else borrow'd from the *Cygales* of the *Athenians* or from the *Romans* who wore Crescents (or Half-moons) upon their shooes as an Ensign of honour, or rather as *Isidorus* observes, *Notam centenarii numeri significasse; quia initio Patricii centum fuerant*. By *Martial* and *Pancirollus* termed *Lunati calcei*; *Lunata nusquam pellis*: and by *Statius* in his *Boscages*, *Primæq; patritia clausit vestigia Luna*, &c. In old times also used by the *Jews*, as may be gathered from the 68 *Psal.* 30. vers. *That tread under feet pieces of silver*, i. e. garnish their shooes with silver plates, according to the vulgar Tranllation. Over all, the *Persians* (especially such as travel) throw short Calzooks or coats of cloth (without sleeves) furred with sable, foxes, musk-whormaws, squirrels, or sheep-skins which is a furr highly prized; in hottest seasons endure to wear short wide stockings of *English* cloth heel'd with leather, and serve sometimes for boots: howbeit, they want not such.

Gloves are of no esteem amongst them, nor Rings of gold; for silver Rings are most worn: not that gold is less valuable (for in other utensils they have it,) but because *Mahomet* according to Tradition had one of silver which was left *Ozman* for a Legacy, and charmed with singular properties: None have their Rings of iron, except those of baser sort; a metal some account a symbol of slavery. They paint their nails and hands with *Alcanna* or *Chaa-powder* into a red or tawny colour, which besides the ornament it gives cools the liver, and in War makes them (they say) valiant. Their nails are discoloured with white and vermilion; but why so, I cannot tell, unless it be in imitation of *Cyrus*; who as an augmentation of honour commanded his great Officers to tincture their nails and faces with vermilion; serving both to distinguish them from the vulgar, and (as did our warlike *Britains*) in fight to appear the more terrible.

In their Rings they wear Agats or Turquoises, which stones most delight them: some have their Names or some word out of the *Alcoran* engraven in it, with which they sometimes stamp their Letter: for not one Sword-man amongst a thousand knows the use of letters, the *Mullayes* and Clergy ingrossing that Science; who when they write, frequently do it kneeling; either because that posture is easier, or that what they dictate in that form is reputed holy. Goose-quills they write not with, but reeds or canes, in which they imitate the Ancients. Their paper is very glossie, and by dropping oyl'd-colours chamletted and veined like marble: the materials are not rags or skins but Bombasine or Cotton-wool, coarse and requiring much toil to perfect.

In washing they are not less ceremonious than the *Jews*, whom they seem to imitate, by joyning the tops of the fingers of both hands together with the thumb, which is parabolical: this they do, not onely afore and after meals but when they use nature; and to that end have Boys who carry an Ewer filled with Water, which in the open Streets they are not ashamed to make use of.

Their Swords (Shamsheers they call them) are not straight as ours be, but more hooked and bending than our Faulchions; of pure metal, broad and sharp as any rasour: nor do they value them, unless, if the arm be good, at one blow they can cut in two an Asinego. The hilts are without wards, being of gold, silver, horn, ivory, ebony, steel or wood; sometimes of the Ribzuba or Morfes teeth usually taken at *Pochora* in *Russia*. The *Persian* Scimiters were of that esteem in old times, that as *Herodotus lib. 4.* writes it became the *Scythians* God, being accounted no less than *simulacrum Martis*. *Scythæ Acinaci sacrificant*, saith *Lucian in Jove Tragædo*. And *Arnobius lib. 6.* *Ridetis præcis temporibus, Persas fluxivos, Arabas informem Lapidem, Scythas Acinacem coluisse*. Their scabbards are of Camels hide, on solemn days covered with Velvet embroidered with gold and stones of price. They seldom ride without bow and arrows: the quiver and case oft wrought and cut very artificially: the bow, short but strong; the arrows, long and well headed: and albeit some think incomparable in execution to a Gun, yet time has been they have with that (as we in *France*) in many parts of *Asia* obtained memorable Victories: those most remarkable wherein *Crassus* lost his, *Valerian* and others; occasioning those Dirges of the *Roman* Poets, *Terga conversi metuenda Parthi*. And *Lucan lib. 1.*

More swift than Parthian back-shot shaft.

And *Virgil* in his 4. lib. *Georg.*

—Thick as a Summers shower:
Or as a cloud of Arrows in their flight,
When the bold Parthians are engag'd in fight.

And *Ovid* in their commendations,

Gens fuit & terris & equis & tuta sagittis, &c.

By *Lucan* at the Battel with *Crassus* said to be invenomed,

Spicula nec solo spergunt fidentia ferro;
Stridula, sed multo saturantur Tela Veneno.

Nor were there trusty shafts steel'd at the head
Alone, but also deadly poysoned.

At this day of little repute in Archery unless they can in a full carreer cleave an Orange which is hung athwart the Hippo-drome, and (when past the mark) with another hit the rest, turning (in his short stirrups and *Morocco* Sadle) backwards. In this Weapon and their Sword they more delight than in great Ordnance, which nevertheless they have mounted as we could perceive at *Jasques*, *Ormus*, and *Gombrown*, &c. most of which were taken from the vanquished *Portugal*. Some Cannon we saw mounted at *Larr*, some unmounted at *Shyrax*, *Spahawn* and other places; but seldom use them in a Train upon Field-Services; which in some late Battels has given the *Turk* no small advantage over them, especially by disordering the *Persian* Horse who with that terrible noise are not a little affrighted. The use of Musquets they have had onely since the *Portugals* assisted King *Tahamas* with some Christian Auxiliaries against the *Turk*, so as now they are become very good shot. Howbeit, *Cedrenus* in his History relates That *Cosrohes* the *Persian* King (who lived about the sixth Century) invented an Engine which *Guttas demitteret*
tanquam

tanquam pluviam & tonitruum sonitus resonaret : but of what use, gives no relation. And *Apparate* (saith another, referring to this place) *sunt fulgurum imitationes, & fragores tonitruis similes*; quibus terreri homines sicut esset Deus, conatus est. Which I apprehend were in imitation of those *Claudiana tonitrua* mentioned by *Hieron. Magium lib. 1. Miscell. c. 1.* and probably may take their model from that *Machina Salmonei* noted by *Virgil, Homer, Valerius* and others.

The Women here as of old in other parts of *Asia* veil their faces in publique. This veiling the face is very ancient both amongst the *Jews* and *Romans*. *Rebecca* when she approached *Isaac* covered her face *Gen. 24. 56.* Yea, amongst Men it was a note of reverence, as we find by *Elijah*; and by the Apostle intimated *1 Cor. 11. 10.* yea, by the *Romans* used; for the Bride was commonly presented to her Husband with a yellow scarf thrown over her face. *Sulpitius Gallus* (the first that found out the Eclipse) repudiated his Wife for shewing her face when she went abroad. But to describe them: I observed that generally they are low of stature, yet streight and comely; more corpulent than lean, Wine and Musick fattens them; the spleen is curable, where passion rules not: and as to complexion it is usually pale, but made sanguine by adulterate fucus's. Their hair is black and curled; their fore-heads high, skin soft, eyes black; have high noses, pretty large mouths, thick lips, and round cheeks. Honest Women, when they take the liberty to go abroad, seldom speak to any in the way or unvail their faces. When they travel or follow the Camp, the vulgar sort ride astride upon Horses; but those of better rank are mounted two and two upon Camels in Cages (or *Cajuaes* as they call them) of wood, covered over with cloth, to forbid any Man the sight of them.



A Persian Woman.

Nor is this a new custome; for *Plutarch* in the life of *Artaxerxes* mentions the like, saying, That the *Persians* were so jealous, that to speak to or touch any of the King's Women was no less than death; nay, to approach near their Coaches when they travelled: and instances some particulars, as in the Story of *Darius* when he begged the fair *Aspasia* for his Concubine, whose perfections had Captivated the King also. And in that Story of *Themistocles* the exiled *Athenian* he relates how that the *Persians* jealous of their Wives and Concubines, keep them strictly mewed up at home; but abroad carry them in close Cajuaes, which were so covered that no Passenger could see them: nor were they drawn with Horses, but travelled hanging upon Camels. In one of these, *Themistocles* disguised in a Womans habit was secretly conveyed out of *Grecia* to the Court of *Artaxerxes*, where he found more safety and better welcome than amongst his ungrateful Countrey-men. In one of these the last *Darius* was conveyed into *Mergiana* by *Bessus* that had shackled him with golden Fetters, *Just. lib. 11.* Agreeable to this, we oft-times had a prospect of the travelling Seraglio's, and could well perceive that their Guards were pale lean-faced Eunuchs, so jealous of their charge, that as we travelled 'twas the hazard of our lives if we neglected to hasten out of the way so soon as we saw them; or else by throwing our selves upon the ground to cover us with some veil or other, that the Eunuchs might be satisfied we durst not, at least, were not willing to view them. In one of these, for ease and warmth I my self was forced to travel upon a Camel above three hundred miles, being so infeebled by a Flux as I was not able to ride on Horse-back, and to keep company with the Carravan was necessitated to this kind of accommodation. Howbeit, that the custome was otherwise, appears by that sumptuous entertainment *Belshazzar* made a thousand of his Lords, (then coopt up in *Babylon*) where the King and his Princes, his Wives and Concubines drank Wine in those golden Vessels *Nebuchadnezzar* brought thither from the House of God which was at *Jerusalem*, *Dan. 5. 3.* and likewise at that magnifick Feast which *Ahasuerus* made for an hundred and eighty dayes to the Nobles and Princes of his Empire, *Hest. 1. 11.* where it is said, The King sitting on his Throne at *Shushan* the Palace, commanded the Eunuchs to bring Queen *Vashti* with the Crown royal to shew the People and the Princes her beauty; which was excellent. *Plutarch* also in the life of *Artaxerxes* notes how that *Statira* the Queen usually sate with the King at Meat in publick, and was placed near the King in an open Chariot when he took the air abroad; the beholding of which (says the Author) gave great content unto the people. But the Amorosa's, or those of the order of *Lais*, like those *Ambubaie* of old amongst the *Syrians*, be more sociable, have most freedome, and in this Region are not worst esteemed of: No question but (to free themselves from jealous Husbands) many there would be of that order: those therefore that are such are not admitted without suit and giving Money; after which toleration none dare abuse them; being company for the best or greatest: in which respect they go no less richly habilimented than what is recorded by *Heliodorus* in his *Aethiopian History* upon *Theagines* his ushering *Arsaca* the Persian Lady, *Induebatur* (saith he) *vestem Persicam, ornabaturq; aureis torquibus & monilibus, distinctis gemmis, &c.* Their Hair curling, dishevels about their Shoulders, sometimes plaited in a Caul of Gold: round about their Face and Chin usually they hang a Rope of Pearl: their Cheeks are of a delicate vermilion dye, Art (oftner than Nature) causes it. Their Eye-lids are coloured cole-black with a fine Pencil dipped in that mineral Alcohole which *Xenophon* saith the *Medes* used to paint their Faces with: which was the old way of painting; and from the Vulgar Translation of the Bible, where 'tis said *Jezebel depinxit Oculos suos stibio*, *2 King. c. 9. v. 30.* may be presumed that she was so painted: With which Antimony the *Grecian* Dames in old time coloured their Eye-brows, *μυαριζαντες* their Poets call it; now also used in *Turkey*. They have also artificial Incisions of various shapes and forms, as have the Enamorado's likewise. Their Noses are set with Jewels of Gold imbellished with rich Stones; and their Ears also have Rings of equal lustre. In a word, to shew they are Servants to Dame *Flora*, they beautifie their Arms, Hands, Legs, and Feet with painted Flowers and Birds; and in a naked garb force every Limb about them to dance after each other, elaborately making their Bells and Timbrels answer their turnings. Short nevertheless of the *Indian* Curtezans call'd *Bogawars*, who at ten years of age when their Bodies are tender and flexible, will in their Dances skrew themselves into admirable postures: for standing upon one Leg they will raise the other above their Heads, and leisurely lay their Heels upon their Heads, all the while standing upon one Leg, as I have heard a Merchant relate he saw done at *Golconda* and other places in *India*. Their habit (not unlike themselves) is loose and gaudie, reaching to their mid-leg; under which they wear Drawers of Cloth of Gold, Satten, rissued Stuffs or costly Embroidery. This kind of Creature is of no Religion, save that of the last

last Assyrian Monarch, whose Doctrine was *ede, bibe, lude*: for these look temptingly, drink notably, and covet Mens Souls and Money greedily. They scorn, nay upbraid the soberer sort with epithetes of slave, rejected, unsociable, and unworthy their notice. So as, true it is at this day what *Trogus Pomp.* observed long ago, *Parthi Uxoribus & feminis non conviviis tantum virorum, sed etiam conspectu interdicebant, &c.* But that the Women had greater liberty, is observed by an Author of good credit, *Persarum regibus in coena ac conviviis adsidet regina. Verum ubi ludendi & inebriandi incessit voluntas, eas amandant, & musicas pellicesq; advocant*: The Queen is present with the Persian Kings at Supper and Banquets, but withdraws when the King is disposed to drink and be merry: for then they call for Musique and Curtesians, *rectè hoc quidem, quod ebrietatis & libidinis suæ participes fieri Uxores nolunt*; done in regard they would not have their Wives partakers in those intemperate and wanton Enterprizes. *Plutarchi moralia in conjugalia praecepta.* And yet *Xenophon* in the Institution of *Cyrus lib. 1.* sayes, That the Persians custome was to kiss each other at meeting and parting. And in the 15. ch. and 15. v. of the Apocryphal part of *Hester* 'tis said *Tulit auream virgam & posuit super collum ejus & osculatus est eam.* Howbeit, that manner of salute is now very offensive to the Persian.

Concerning the Arms of Persia, *Zonaras* in his first Book and nineteenth Chapter out of an ancient Monument observeth, that in old times they bore *Luna* an Eagle crowned of the *Sun*, displayed *Saturn*; which continued for many descents their Royal Ensign, till *Cyrus* (as in the Empire, in Escutcheon also) made an alteration. *Xenophon* gives us the view thereof; *Erat Cyro signum aurea Aquila in longa hasta suspensa, & nunc etiam id insigne Persarum Regibus manet, &c.* Born till *Crassus* perished by them, at which time a Sagittary was blazoned in their Royal Standard: A fit Emblem of that people, who for skill in Horsemanship and frequent riding might properly be resembled to a Sagittary: from whence also that Coin of *Dariques* came, a round piece of Gold (fifteen shillings in our Money,) *Darius* being stamped on the one side, and a Sagittary (his Coat-armour) on the other; memorized by *Plutarch* in the life of *Agésilas*, who complained that his design of conquering *Asia* was prevented by thirty thousand Sagittaries; meaning a Bribe of so many pieces of Gold bearing that stamp, given to betray his Enterprize. But *Mahomet* when he had yoked their Necks under a two-fold bondage, the other were rejected, and a Symbol of greater mystery in their Banner displayed, *viz. Mercury*, a Crescent *Luna*, with this impreza, *Totum dum impleat Orbem*; alluding to an universal command: which since was borrowed by the *French*, how properly I know not, but may appear to such as go to *Fountain-bleau*, where that device I saw iterated. But *Mahomet's* prediction failed when that Santoon of *Ardaveil* invented a new Ensign, *viz. Venus*, a Lion couchant *Sol*; the Sun orient in his Face, of the same: minted also in their Brass medals, and (as a tie of amity) accepted of by the great Mogul and other neighbouring Princes in *India*. But the Cawns, Beglerbeks, Sultans (the same the *Greeks* called *Homotimi*, i. e. Persian Nobles, *Satrapæ* the *Romans*,) Agaes, Soldagars, and Coosel-bashes bear no Coat-Armour; not that they are intituled slaves, but from their ignorance in Heraldry: for no honour there is hereditary. Nevertheless, this I can say in praise of the Persian; They are very humane and noble in their natures; differing in their ingenuity and civility to one another, but much more to strangers, very much from the *Turks*, who are rugged and barbarous. For the Persians allow degrees amongst themselves, and of other people have a due esteem according to their birth and quality, yea, give respect agreeable to merit.

In old times (commonly though corruptedly so called, seeing as one says well our Times are the ancient Times, in that the World is now ancient, and not those we count so by a retrograde computation) they were Idolaters, such as the *Gowers* be now, the *Cur-di* in *Syria*, the *Persees* in *India*, the *Pegouans*, &c. but by converse with *Greeks* and *Romans* abolished their Celestial worship, and (as *Strabo* relates) received Demonomie, continued till *Mahomet*. The Firmament they called *Jupiter* the *primum mobile* of other Gods; him they feared: but *Apollo* (the Sun, or *Mithra* as they termed him) they most affected, and to whom they dedicated many Temples, attiring him with epithetes of honour, health, and gentleness; as yet memorising his Image in the stamp and Coat-Armour of their Emperours. The Moon also had adoration amongst them, supposing her espoused to *Apollo*; and for her benevolent influences towards production, *Crescente Luna frumenta grandescunt*, *Plin. 18.* as yet continued: for upon the first view, they give it a Mombarrock. They also had Reward and Punishment ranked in the Catalogue of their Deities. *Venus* had equal reverence: the Earth also, Water, Air, and Fire, wanted not the names of Deities, Fire and Water especially. *Zertoost* charged them to keep a con-

tinual Fire, not fed with common Fuel, nor to be kindled with profane Air; only such as should come from the Beams of that glorious Eye of Heaven the Sun, Lightning, Flints or the like. The Water also was by no means to be corrupted with dead Carcasses, Dirt, Urine, Rags, or what expressed fordidity or nastiness. Images they esteemed but indifferently; usually actuating their rites in Groves, Mounts and other places.



Their Marriages were commonly celebrated in the Spring, such time as the Sun makes the *Æquinoctium*; the Bridegroom the first day junketting on nothing save Apples and Camels marrow, a diet they thought proper for that dayes Festival. Polygamy they liked of, the King giving the example, honouring them with most applause who proved Fathers of most Children. They seldome saw their Infants till past four years of age; from which to twenty, they learned to ride and shoot; also to fare meanly, lodge hard, watch, till the Earth, and be content with small things. In the Institution of *Cyrus lib. 3.* mention is made of a Souldier that sneezing at a Court of War the whole company bowed and blessed the Gods; that sign serving as a good Omen to the business they were about: a custome continued amongst the *Persians*. The Old Men went plain; but the young Mens habit was rich, their arms and legs fettered with voluntary chains of burnished Gold or Brass, whose fulgor they delighted in from its conformity to the Sun. In War their attire was either Steel or Mailed work curiously linked, and their Breast-plates scaled: their Targets were of Ox-hides, large and round, their Cap was Linen multiplied: Bowes, Swords, and Axes their Arms; all which in excellent good order, and through long practice they managed dextrously.

Parallel

Parallel to these is what *Xenophon* says, In *Cyrus* his time their common Arms were bow and arrows in quivers, short crooked scimiters, battel-axes, light shields, and two lances apiece. Their Arrows greater than now they are, for the bow they drew was not less than three cubits. Children from the fifth year of their age to the twentieth used little other exercise (saith *Herodotus*) than these, viz. to ride the horse, shoot, and speak truth. *Cyrus* was their first instructor; before whose time it was rare to see one ride; but after, as rare to see a *Persian* of any rank a foot. Howbeit *Dionysius* reports otherwise of *Parthia*: that is was *Regio tota plana, ob quam rem accommodata, &c.* which we found otherwise. And this custome was imitated by *Arsaces* when he introduced the *Parthian*: *Equis omni tempore vectantur; illis bella, convivia; illis publica & privata officia obeunt: super Equos ire, consistere, mercari, colloqui. Hoc denique discrimen inter servos & liberos; Quod servi pedibus, liberi non nisi equis incedunt: equitare & sagittare magna industria docent, &c.* Just. lib. 41.

The great mens tables were splendid in rich furniture and dishes of gold; but in meats very ordinary and sparing. *Bacchus* their Countrey-man taught them the Art of drunkenness (*Noah* some imagine him, *Omnia vero Bacchanalia eorumque ritus à Noë ebrietate originem habent, &c.*) inso much as no matter of moment past currant save what relished of Bacchism: their ordinary negotiations and bargains were seldome ratified unless consolidated in froth and drunkenness. Nevertheless, their complements were hearty; to equals affording embraces; to superiours the head and knee; which mode is to this hour continued without alteration.

Superstitious they are, as may be noted from our adverse fortune as we travelled: for in some places when we stood at their mercy to provide us Mules, Camels, or Horses, how hasty soever we appeared, they cared not to set us forward except by throwing the Dice such a chance happened they thought fortunate: a ceremony deduced from the *Romans*, who had their *albi & atrii* or *fasti & nefasti dies*. In mischances also or in sickness some use sorcery, prescribing charms, cross characters, letters, antiques, or the like, taken commonly out of the *Alcoran*. Necromantick studies they applaud because profound, and transcending vulgar capacities; so as many in those parts make a living of it: few Siets there but can exorcize. Friday is their Sabbath; licentiously kept; and may therefore be supposed such a Sabbath as *Plutarch* speaks of, which is derived from *Σαβάζειν* or *Bacchanals*: for, *Sabaseos* is *Bacchus*.

Amongst them four degrees are most remarkable; Chawns, Coozel-bashes, Agaes, and Cheliby or Coridschey. The Timars or Turqmars are more despicable.

Persia est terra potens Armis. Upon muster the *Persian King* can march (as appears by roll and pension) three hundred thousand Horse, and seventy thousand Foot or Musqueteers: such force he can readily advance, but seldome exceeds fifty thousand; enough to find forage or provant in such barren Countreys. For example; *Mirza-Fetta* has in his Brigade fifty sub-Bashaes of note, each of them commanding three hundred. Horse-Officers are *Emangoly-chan* Duke of *Shyrax*, who commands thirty thousand Horse; *David-chawn* his Brother, *Kaza-can* Lord of *Sumachy*, *Affur-chawn* Lord of *Myreyvan*, *Zedder* Lord of the *Kaddies* and *Gusseroft*, *Magar* Sultan of *Tabriz*, each command twelve thousand Horse; *Soffe-chan* Sultan of *Bagdat*, *Akmet-cawn* Lord of *Miscarroon*, *Gusseraph-chawn* Sultan of *Koom*, *Zenal-cawn* Lord of *Tyroan*, each hath a charge of fifteen thousand Horse; *Isaac-beg* twenty four thousand; *Ethaman* the Vizier seventeen thousand; *Soffy-Kooly-chan* sixteen thousand; *Gosserat-chan* Governour of *Arabestan*, *Perker-cawn* Lord of *Gorgestan*, *Hussan-chawn* Lord of *Ery*, *Manwezir-can*, and *Sinal-chawn* Lord of *Sigestan* ten thousand each; *Mahomet* Governour of *Genge* eight thousand; *Ham-sha-cawn* of *Dara* seven thousand; *Aliculi* of *Periscow* four thousand; *Morad* of *Asharaff* six thousand; *Badur-can* the *Daraguod* six thousand; and *Dargagoly* Son to *Gange-Ally-chan* Sultan of *Candahor* four thousand: three hundred and twenty thousand Horse or thereabout: wonderfull, when I consider the little pasturage and other provant the Countrey affords; for their horses have but chopt straw and a little barley to serve the turn; yet that thin diet renders them less apt to diseases, and keeps them in as good heart as ours, having better provision.

In peace they are not alwayes idle, solacing their active bodies in sundry sorts of warlike exercises. They dance not, except as *Pyrrhus* taught the *Epirots*: but love to hunt and chase the Stag, the Antilope, Gazal, Tyger, Bore, Goat, Hare, Fox, Jackal, Wolf, and the like: in which pastimes they express singular courage and dexterity. They also know well how to use the Bow, Dart, Scemiter, Gun and Javelin: Their Harquebuz is longer than ours, but thinner; they use that very well, but detest the trouble of Cannon and such pieces as require carriage. They have Greyhounds large and not unlike the Irish, of courage to encounter a Lion: have Spaniels also, but not so good as their Hawks may challenge. Eyerics they have of Eagles, Lannars, Goshawks, and Hobbies;

bies ; but their best Falcons are out of *Russia* and the Scythic Provinces : they fly commonly at Hares, Jackals, Partridge, Pheasant, Hern, Pelican, Poot, Estrich, &c. Their Lures and Hoods are sometimes embroidered or richly set with stones of price. The vulgar sort delight in Morrice-dancing, wraftling, assaulting, bandying, swinging upon ropes, Ram and Cock-fighting ; in which exercises they spend much time : Nor do they value their money to see boys dance, or lavoltoes upon the rope ; in which sleights they are excellent. Cats be in more request with them than dogs ; very large they are and tabby-coloured, streakt like those of *Cyprus*. They frequently have them in their armes in imitation it may be of their Prophet *Mahomet*, who usually carried a Cat in his sleeve, it may be likewise from the enmity the cat hath unto rats and mice, which as *Plutarch* observes in lib. *De odio & invidia*, were reputed enemies to some deities the *Persians* in old times worshipped.

Merchants here are in estimation : they adventure into *Turkey*, *Russia*, *India*, and other parts of *Asia*, and more seldome into *Europe*. Such Mechanicks as be amongst them are industrious and ingenious ; whether you consider those that labour in Silk and Bombasin, or that dye and weave Carpets, or other Arts, with which their Buzzars abound : Besides, they have a rare Art to print Flowers of all sorts in Leather and in colours ; of which they make buskins, fandals, saddles, and furniture for houses : also they stain linnen cloth, which we call Pantadoes.

Their Physicians are great admirers of Nature, doting so much thereon as they make that oft-times the first causer which indeed is but instrumental or secondary : moral Men they be, humane in language and garb, both which beget esteem from all that converse with them ; and did not avarice (a vice predominating there, and by occasion of sickness in me full dearly experimented) and Magic Studies too far sway them, I could value them above the rest. They have degrees transcending one another in Title as their skill and seniority merits. So well as I could apprehend, these are learned in the Sciences, and few but are Philosophers : Nevertheless, their Libraries are small, their Books usually Arabic, but choice and useful ; wherein they agree with that rule in *Seneca*, *Non refert quam multas sed quam bonas habent*, commonly such as advance their practice and profession ; and in their proper Art I perceived that they prefer Plants and other vegetables before Minerals. Some Schools I visited, and observed (as I formerly mentioned near *Larr*) that according to the old Adage *Neceffarium est silentium ad studia*, they affect silence, and sitting cross legg'd wag their bodies, imagining that such motion advantages study and serves for exercise. Indeed *Seneca* seems to be of that judgment, *Mihi necessarium est concutere corpus, ut si aliqua causa spiritus densior erat, extenuaret illum jactatio, quam profuisse mihi sensi*. The Doctors are named *Hackeems* (it may be radically from the Hebrew word *Hachajim*, that is, a learned man ; or *Chachan*, which in old Persian signifies great, or a Philosopher, or the same that *Magus* was, and a preserver of life ;) *Mulaii* in the Arabic. But a Mountebank or Impostor is nick-named *Shitan-Tabib*, i. e. the Devils Chirurgion. They are Masters of much knowledge, and not a little delighted with judicial Astrologie, and not in vain, seeing that *Hippocrates* in 2. lib. *Aeris*, holds *Scientia Astrorum non est modica pars scientiæ medicinæ*. Many Arabick Writers learned both in Natural philosophy and the Mathematicks have flourished in those parts, most of whose Books they read ; namely *Hippocrates* to whom the great *Artaxerxes* wrote an invitatory Letter, *Galen*, *Averroes*, *Alfarabius*, *Avicenna*, *Ben-Isaack*, *Abbu-Ally*, *Mahummed-Abdilla*, *Ben-Eladib*, *Abu-beer*, *Rhazis*, *Algazzallys* and *Albumazar*. In Geography *Abul-fæda* the great Arab Cosinographer whose Works they have, (one of whose Maps I saw at *Gombrowa*, and I thought differed from ours both in Lands and Seas ; it was to be sold, but what money I offered would not be accepted) as also *Alphraganus*, from whom they better their discourse, and by such helps become admirable. Nor want they the knowledge of herbs, drugs, and gums ; witness the Mydan in *Spahawn*, than which, no place in the world I think shews greater plenty of herbs and drugs : having also no less choice of fruits, gums and odours. I observed, that to such of us as had fluxes, they gave Sloes, Rice, Cinamon, Pomgranad, Barberries : to purge melancholy, Aloes, Senna, Rhubarb ; for phlegm, Turbith ; for colds and sweatings, oyls of Beaver, Leopards, Jackals, *Herba maris*, our Ladies Rose, &c. Besides which, the Countrey affords plenty of Galbanum, Scammony, Armoniac, Manna, Pistacho's, Dates, Rhubarb, Opopanax, Sarcocolla, and *Assa-fœtida* ; which last is in greatest measure found about *Lahore* and other parts near the River *Indus*. Howbeit, sweating is the epidemic Physick there, of least charge, and most usefull ; insomuch that some Cities have above threescore humum-baths ; some say three hundred. By which frequent bathing their skins become very soft and fine, and by a continued activity and tenderness of their muscles are much more

more agile and flexible in their body than we in *Europe* be, where bathing is not so much used.

In antique paths of ignorance they chuse rather to tread, than by any new invention to call in question the reverend judgment of their Ancestors. Hence it is, that they continue their maimed Calculations, out of a blind conceit that Antiquity commanded them: for they have used to compute their years rather by the Moon, than by the motion of the Sun; affirming, That the Firmament or eighth Heaven finishes its revolution in two and thirty years: which is false; his diurnal motion from East to West compleating it self in four and twenty hours; his other from West to East, but one degree in an hundred years; such is the violence of the first mover. Notwithstanding, it is probable they mean the Heaven of *Saturn* which adjoineth it, (whose revolution comes near their time) finishing its journey from West to East in thirty years. Hence their Lunary account is become subject to error, reckoning from the Autumnal Æquinox twelve Moons, the number of days in a whole year three hundred fifty three: so that our Solar Computation exceeds theirs twelve days at least every year; whereby it comes to pass, that thirty of our years make one and thirty of theirs; whence the difference arises 'twixt us and them in their Hegyrath, which by protract will doubtless occasion more confusion.

These differences in Accompt were observed of old: For, the Caldean Astrologers who kept the Registers of Time, perswaded *Calisthenes* (*Aristotle's* Nephew, and an Attendant upon *Alexander* at *Babylon*) that their Records ascended forty three thousand years: which *Diod. Siculus lib. 8. 1.* by reducing to Months, found to reach precisely unto the Creation, and no further. The *Ægyptians* used the like accompt; for they (as *Solon* reported) pretended Annals of nine thousand years: which *Plutarch* by the like computation found to intend Months or Moons rather than years. But the *Iberians* who boasted of the Antiquity of their knowledge in Letters, and of having presidents of six thousand years, their year was found to consist of four months; which being likewise calculated was found to fall short of the time that *Moses* lived. But whereas the Jews ever computed their times by *Jubilees*, the Christians by *Indictions*, the Romans by *Lustra's*, and the Greeks by *Olympiads*; these that follow *Mahomet* have a different Epoche to accompt by; as the *Æra Gelalina* from *Geladin*, *Æra Jezdgirdina* from *Jezdgird*; besides the *Hegyra* they have from *Mahomet*, which is their Epocha or accompt of Time.

Such as practise manufactures have an inferiour repute to the Souldiers: nevertheless they live plentifully, and more secure from the jealous eye of the King than do the great ones, who oft deceive their thoughts that they are happier. The Peasants here as elsewhere in *Asia* are slaves; they dare call nothing their own; such is the rapine of the Beggars of that Country; nay, every Coosel-bash dares domineer, as we could perceive in our travel: yet upon complaint, the Causee ordinarily yields them reasonable justice.

The *Persians* had this Character of old, *Cunctorum hominum sunt mitissimi*, of all men the most civil; which disposition they reserve unto this day, being generally of a very gentle and obliging Nature; facetious, harmless in discourse, and little inquisitive after exoticque news; seldom exceeding this demand, If such and such a Country have good wine, fair women, serviceable Horses, and well tempered Swords. Few of them can read, yet honour such as can; that Science being monopolized by Church-men, Clerks, Santos, and Merchants. Some little skill they have in Musick; that they have resembling the Doric and Phrygic, a soft and lofty sort of Consort. Above all Poetry lulls them, that Genius seeming properly to delight it self amongst them. Howbeit, Mimographers I must call them, their common Ballads resounding out the merry disports of *Mars* and his Mistress, to which Saints they dedicate their amorous devotion. *Abul-Casen* who lived *A. Heg. 385.* *Elgazzuly*, *Ibaul-Farid*, and *Elfargani* are their principal Poets in those fancies. Nor have I read that amongst the *Romans*, or in any other parts, Poetry has been better rewarded; witness Poet *Mervan*, who for those 70 Distichs which he presented *Mahomet* the great *Almansor's* Son, received as a reward 70000 Staters. *Taher* also who was General to King *Abderhaymon*, for three Verses which a Poet gave him, requited him with 300000 pieces of Gold: and *Abdalla* his Son, (he who for cure of a Consumption fed only upon Lions flesh boiled in red Vinegar, of which confection he took two drams daily,) was no less liberal to that Art, and as I might instance in many other Princes of the Sophian Pedegree of later times, not a little to their reputation. And how lame soever the Verses are, their graceful shaking their notes in chanting and quavering (after the *French* air) gives it to the ear harmonious. So that in my opinion it was rigidly said by a Father, when he called Poesie *Vinum Daemonum*: for (says the Lord *Verulam*) Poesie not only refreshes the Soul by chanting things rare and various, but also exalts the spirits with high raptures; and being joined with Musick sweetly insinuates it self, so as it has been

esteemed of even in the rudest Times, and amongst those Nations which were accounted barbarous. And albeit the Men affect not to dance themselves, (though anciently dancing was in request with men, as Stories tell us,) nevertheless, dancing is much esteemed there: for the Ganymeds and Layesians (wanton Boys and Girls) foot it even to admiration. Mymallonian dances I may properly call them, seeing the Bells, Brasses Armolets, Silver Fetters, Timbrels, Cymbals, and the like so revive *Bacchus*: in this kind of dance being so elaborate, that each limb seems to emulate, yea, to contend which can express the most motion; their hands, eyes, and bums gesticulating severally and after each other, swimming round, and now and then conforming themselves to a Doric stillness; the Ganymeds with incanting voices and distorted bodies sympathizing, and poësie, mirth, and wine raising the sport commonly to admiration. But were this all, 'twere excusable; for though Persons of Quality here have their several Seraglio's, these dancers seldom go without their wages: and in a higher degree of baseness, the Pæderasts affect those painted antique-robed Youths or Catamites (compleating the *Roman* Proverb, *Persicos odi Puer apparatus*;) a vice so detestable, so damnable, so unnatural as forces Hell to shew its ugliness before its season. Hear *S Chrysostom*: *Cogitato, quàm grave illud sit peccatum, ut quod ipsam Gekennam etiam ante tempus apparere coegerat.* And for the detestation whereof, *Alexander* is honoured to all posterity.

The Art of painting the face has been a mode more ancient than commendable, and sufficiently blemished by *Jezebel*, as lately mentioned. *Xenophon* by an example he gives, makes it appear that Men likewise used it: for, in the description of *Astyages* the Median King, he tells us, That his Face was sanguined with Vermilion, his Eyes struck with a semicircle of Azure, and his Neck adorned with a Carcanet or Rope of Pearl, and sometimes with a Chain of Gold, in use then amongst such as were Favourites or Princes of the Blood. An Ornament more ancient than *Astyages* amongst other Nations; for *Pharaoh* when he promoted *Joseph* to be second in the Kingdom of *Ægypt*, amongst other the regal attire was put about his Neck a Chain of Gold, *Gen.* 41. 42. *Daniel* at *Babylon* had the like by order of *Belshazzar*, *Dan.* 5. 29. *Zorobabel* by *Darius*, *Esd.* 3. 6. and by like order of the Syrian King *Alexander*, there was sent unto *Jonathan* the High Priest a Chain of Gold, as the custome was to such as were of the Kings blood, 1 *Macchab.* 10. 18.

Persia continues the ancient custome of emasculating youths; practised to preserve the excellency of their voice, but principally for guarding the Seraglio's of great Persons: Which, though it sufficiently effeminate them, yet some Eunuchs have neither wanted courage nor reputation, seeing that both in *Barbary* and other Mahometan Countreys out of them they have elected Generals for the field: But in the execution of their ordinary trust about Women find them mischievous enough; for, being armed with Sword and Target, Bow and Arrows, they express their jealousy too oft to the prejudice of ignorant and careless Travellers. They are of most ancient standing, for we read of them in Scripture in oldest times, especially in this Empire. So that *Donatus* in *Terence* and *Petronius Arbitr* spare not to aver, That *Persia* made the first Eunuchs. By which word is sometime understood Chamberlains, or those great Officers whose nearest attendance was upon the King: but those other that wait upon the Harams have their Testicles cut off, which so enervates Nature, or at least the exercise, that they are utterly disabled as to procreation. And yet it is the opinion of some, That when the Testicles are forced away, there is such a remainder of Seed stored up in the Glandules of Generation which be spermatique, that it is possible for Eunuchs to generate. Notwithstanding which, until a jealous Turk observed a Gelding to cover a Mare, the extreme now used was not practised.

Honest Women rarely shew their Faces to strangers, eclipsing by a white Sheet (the note of innocence) those Beauties which are exquisite; no Man daring to praise any of that Sex, especially anothers wife: such is their jealousy.

Now concerning Circumcision, it is here used, and accounted so necessary, that without it none calls himself a Mussulman. Men, and sometimes Women, conform to it; the Men for Paradise, the Women for honours sake, or *Ben-sidi-Ally* Fables whose paraphrases: from nine to fifteen the Females may; and in *Cairo* and the adjacent parts, at this day it is frequently practised: nor is this a recent custome, for *Strabo lib.* 16. in that case makes this physical observation, *Quemadmodum viri preputium habent, mulieres habent etiam quandam glandulosam carnem quam Nympham vocant, non ineptam accipiendo characteri Circumcisionis.* The Males at *Izmael's* age (whom they imagine was *Abraham's* best beloved) are enjoined it; e're twelve hoping he may be able to speak his profession. Howbeit, the Arabs practised it before *Mahomet's* time; yea, some think he himself was not circumcised; nor that he imposed, but suffered it only to please the *Arabians*.

A see

A fee is to be paid amid the ceremony, for want of which, the poorest sort are seldom cut. The ceremony is more or less according to the difference of their degree, acted either at home or in the Meschits : If son to a Mirza, Chawn, Sultan, or Chelaby, it has more pomp ; for, his kindred and friends in their best equipage assemble at the parents house, as a symbol of their joy, presenting him with gifts of sundry prices ; and after small stay, mount the Boy upon a trapt Courser, richly vested, holding in his right hand a sword, in his left his bridle : a slave goes on either side, one holding a Lance, the other a Flambeaux ; neither of which are without their Allegories. Musick is not wanting, for it goes first, the Father next, and according as they are in blood the rest, others follow promiscuously : the Hodgee attending at the entrance into the Mosque, helps him to alight, and hallows him. To work they straightway go : one holds his knee, a second disrobes, a third holds his hands, and others by some trivial conceit strive to win his thoughts to extenuate his ensuing torment. The Priest (having muttered his orisons) dilates the præpuce, in a trice with his Silver Scissers circumcises him, and then applies a healing Powder of Salt, Date-stones and Coton-wool, the standers by to joy his initiation into Mahometry throwing down their *Munera Natalitia* salute him by the name of *Mussulman*. But if the ceremony be at home, they then provide a Banquet : before which, the Boy enters well attended, unclothed before them all and circumcised ; and in commemoration of such a benefit (imitating therein *Abraham* when *Isaac* was weaned) continue a Feast for three dayes together : at the end whereof, the Child is led about in state, bath'd and purg'd, a Turbant of white Silk put upon his Head, and all the way as he returns, saluted with acclamations.

But such as turn Apostates to swill in luxury the more, or to robe themselves with some title or advancement, (forgetting that for a base and momentary applause or pleasure they disrobe their Soul of everlasting happiness, such as run parallel with the lines of Eternity) are brought before the Caddi, who upon this signification leads him into the Mosque and without much ceremony, onely by cutting the fore-skin, are thereby Believers. Which done, those Devils incarnate to witness their new perswasion, or rather to aggravate and indeed accelerate their damnation, spurn with their accursed Feet the Cross, the hieroglyphic of our salvation : which in the primitive and purest Age was of that honour amongst Christians as not onely they used it in Baptism but upon their foreheads to despight the Jews and Heathens, and to glory in that same thing the more which the Enemies of Christ upbraided the Christian with as a calumny. Superstition I detest ; but that it should become a derision, is miserable and to be pitied. To return.

The Renegado in token of defiance spits thrice at it, having this mis-belief, That Christ never suffered, but *Judas* ; and then exults in the usual Battologie, *La, la, la illah, Hyl-lulla, Allough, aybyr, Mahumed resul-Allough* : God is first, praise him, and next him, *Mahomet*. After which imprecation the wretch holds up one Finger, thereby renouncing a Trinity : three Mussulmen then dart three staves three times towards Heaven, and ere any touch ground his new name is imposed. Which done, he is led slowly upon an Afs, his emblem, about the City that every one may note him for a Denizon and Profelyte to *Mahomet*. But (praised be God) I have not heard of any Europæan Christian, who in this Countrey of late times hath denied his Faith, which is cause of rejoicing.

Their Weddings have not much variety. First, observe that Polygamy is tolerable ; for *Mahomet* to excuse his own infirmity (but borrowing it from the *Romans*) honours such most as have several Wives and beget most Children : wherein they agree with *Scaliger*, That the pleasure of Generation is a sixth sense : but their common excuse is, To furnish the Emperour with Souldiers for defence, Paradise with Saints ; and to resound the meritorious praises of their *Mahomet* : the Dervise an order of begging Friar excepted ; who from a transcendant conceit of their own purity forbear Matrimony, but suppose Natures blackest villany no sin, producing *Mahomet* for their prototype, who both by precept and example defended it. I have peradventure tied your chaste ears too long to so impure a subject. Such therefore as dare wed provide a sum of money and buy her good-will, her Parents being no further charged than to bath and purifie her. They chuse their Wives more from report of others than particular acquaintance, the friends of either party commonly recommending and concluding. The day being come, the Bride is veiled with a lawn and bravely mounted, a troop of friends accompany her to Church, in the mid-way she is met with an equal number of friends, all together aggrandize the ceremony. Entering the Mosque, the Mulay takes the protest of their good liking, she demands three things (such as the Jewish Women did of old) bed-right, food, and cloathing : Their Fathers having declared themselves content, the Priest circles them with a cord, conjoins their hands, takes a reciprocal oath, and calls *Mahomet* to wit-

ness. After which, the Caddi enrolls their names, the hour, day, month, and year of Nuptial; and with an *Euge* dismisses them. The first day vapours away in Tabaco, Feasts, and other jovialty, Men and Women being seved: at night, the Bride enters a Stove, where she is washed and perfumed, that her degree may the better appear and her Person be the better accepted of. Next night they bathe together, and seven dayes after: during which, the feasting holds in some measure, according to the old custome of *septem ad Convivium*; in which time if he discover her to be no Virgin she is returned to her Parents with dishonour; otherwise kept till Death make the divorce. The Alcoran agreeable to the ancient practice of those Eastern Countries allows incestuous marriages, pretending that thereby love is better contracted and conserved. In case the Man be weary, or that she be barren, he acquaints the Mulay therewith, who (Jew-like) gives a Bill of Divorce upon his allowing her a Dowry: after which, if he require her again and she agree, they are secondly married; yea, five, six, seventimes rejecting and returning, as hate or love stimulate: by that disorder, love vanishing, jealousy budding, rage advancing, clamours roaring; and by which confusion many times the Fathers neither know their own Children, nor they their Parents. They marry none of another Religion, but use such as Slaves, or Concubines; refrain them in their Diseases: Four Wives the Law tolerates, Concubines are unlimited; never wed common prostitutes; give suck two years; and permit not Widows to marry again, till an hundred and twenty dayes be expired.

Their Burials revive some ceremonies that of old were used amongst the *Jews* and *Gentiles*: at his farewell to the World the next of Kin close the Eyes, as did *Joseph* in the 46. of *Genesis*; and *Telemachus* in *Ovid*, *Ille meos oculos comprimat, ille tuos*. The nobler sort of People had their Sepulchres in the sides of Mountains or Hills about *Persopolis*: Howbeit, some used to embalm, the Brains being exhausted by a Silver Engine, the Belly (so soon as dissected and the Bowels extracted) cleansed with Wine, forced with Cassia, Myrrhe and other Spices, was then closed and buried in extraordinary deep Pits or Vaults; or in places bored in the sides of Mountains. But the poorer sort used onely Bitumen, or else the juice of Cedars, which resists putrefaction. Howbeit the most usual way of burial is this: First, they wash the Corps with clean Water, (as we find practised to *Tabitha* in *Act. 9.*) they carry it orderly and with silence to the Grave; then lodge the Carcass not in the Machits or Churches but Church-yards, and where none lay formerly; supposing it a vile part to disturb the dead, whom in the Grave they think sensible of torment: they place his Head towards *Medyna*, and (according to the old *septem ad luctum*) for seven dayes the next of Kin watch, to keep if possible the evil Angel from his Grave, incessantly warbling out Elegiac Threnodies, as the last expression of love they can shew. But *Vidi enim lachrymas, & est pars fraudis in illis*.

Others thus: In the first place go those of his Blood; next them his Varlets naked to the waste, the rest in troozes; who to express their zeal burn or scratch their Arms and Breasts, and cut and print circles in their Flesh, (a mode borrowed from the *Jews*, prohibited by *Moses*, *Levit. 19. 28.* and in *Dent. 14. 1.*) so that the blood oft trickles down in many places: next them are ranked youths whose shoulders bear some Texts out of the Alcoran; mixing with them Eulogies of the defunct, which they ingeminate. Next these follow many Persons of best rank, each putting his hand to the cord that draws the Hearse: and on every side throng the multitude, some bearing in their hands Lawrel or Cypress, others Garlands of Flowers, Fruits, and what best befits the season: some femi-naked Horse-men play along, and oft-times, to demonstrate their love, spare not to wound their carcasses. In the last place go the *Præficæ*, or Women hired to weep and howl, who tear their false hair, probably smell to Onions (*hinc ille Lachrymæ*) and use such impostures as did the antique *Romans* noted in *Livy*, who made it an Art to mourn; and by their counterfeit tears and shrieks to provoke others to passion and like lamentation. These we find mentioned in *Jerem. 9. 17.* which custome the People of God borrowed from the Heathens. *Præficæ dicuntur mulieres conductæ ad lamentandum mortuum, quæ dant cæteris modum plangendi*, as *Nonius Marcellinus*; also noted by *Ovid* in his 3. *Art. amand.*

——— discunt lacrymare decenter,
Quoque volunt plorant tempore, quoq; modo.

And by *Juvenal* in his 6. Sat.

*Fruitful in tears! Tears that still ready stand
To sally forth, and but expect command.*

And *Lacrymas non sponte cadentes
— effundunt, &c. by Lucan.*

In which *decorum* they march slowly and with a commendable silence; but at his Dormitory ululate *Lala-Hillulla, i. e.* Let us praise God. There they first uncloath and then cleanse the Carcass, for his sins thereby as they say vanish: then they anoint him with Unguents, and so wrapt in fine linnen bury him, placing his head towards *Meccha*, his face towards Heaven; (the rather noted, in that the other Sex are buried with their faces downwards,) and his arms spread, as prepared to embrace his Prophet *Mahomet*. Upon the Grave they fix two stones, at his head and feet, which in *Arabick* characters engraved and coloured, note his Name, Quality and time of Burial. There they leave him, but give not over twice every day to sing his *Requiem*, beseeching *Mahomet* to succour him against his bad Angels: of whom, as part of their Creed, they nourish this Opinion:

So soon as any *Mussulman* is buried, forthwith *Muengar* and *Quarequar* two ugly Devils assail him; the one armed with an iron club, the other with a hook of flaming brass: in which frightful posture they view the Carcass, and in an imperious or rather insolent manner command him to lift up his head, to fall prostrate upon his knees, and beg his Soul, which it is supposed was till then departed: The dead Body re-entertains his Soul; and together give an account of their passed Life: Now upon confession if it appear that his Life was good, the Devils as Spirits flee away, and give way to two good Angels (apparell'd in white silk) to comfort him; to the day of doom not budging from him, nor seeming unwilling to protect him. But in case his Life upon examination or confession appear bad, then the black-fac'd *Caco-dæmon* with the iron club hits him so pat on the head as thumps him ten yards deep into the ground; where he sleeps not long, for immediately the other spiteful Hel-hound with the flaming hook pulls him up again: in that horrid sort tormenting him till *Mahomet* calls a Parliament and gives deliverance: In one place of his *Alcoran* he promises to save them all; but in another (forgetting his promise) appoints them to pass over a narrow Bridge (he calls it the Bridge of Judgement) each Man carrying his sins in a bag behind him; but in passing over, with such as have heavy loads the Bridge breaks, and they fall into Hell; such as have less weight, into Purgatory, &c.

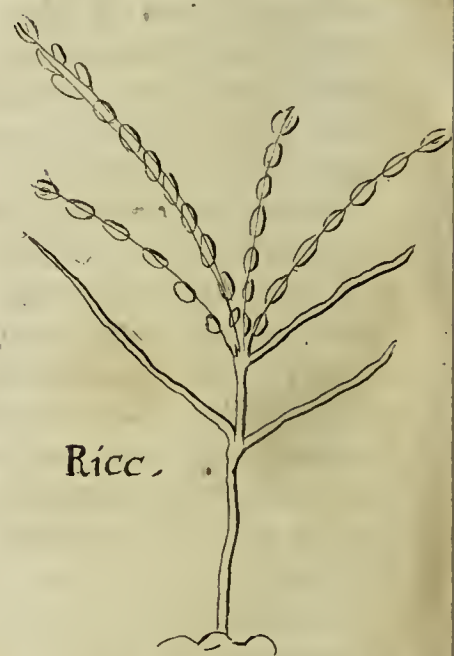
In former times they used to burn the Bodies, as did the *Romans* and most *Ethniques*. The Carcass was folded in linnen called *Linum Vivum* made of the stone *Asbestos*, which was both spun and woven into linnen; and being put into the fire would not consume, but preserved the ashes from mixture with other things, and so was committed to the Sepulchre. This precious sort of incombustible-linnen at the first was sold at a high rate, but afterwards became more common: for such time as *Sylla* besieged *Athens*, it was observed that what was anointed with that oyl became free from burning. *Pliny* also reports That he saw Napkins frequently used, which when dirty or foul, were cleansed by Fire and not by Water. A rare kind of washing! Of this also were confected the famous everlasting Lamps and Tapers. The stone is called *Asbeston, i. e.* Unextinguishable; but the linnen or stuff *Amianthus*: some of which Lamps have (as Historians say) burnt 1500 Years, closed in glasses and placed in Caves and old Sepulchres: the aliment being this *Asbeston* mixt with *Naphtha*, or other like bituminous matter or substance.

Concerning the Furniture of their Houses, call him to mind who by the foot of *Alcides* found out his other dimension: A Pan, a Platter and a Carpet is the Epitome. Their diet is soon drest, readily eaten, and as quickly digested as described. Their Table is usually the Ground, covered with some sleight sort of Carpet, over which they spread a pintado cloth, and sit cross-legg'd as Taylors: But this manner of sitting was not so amongst the *Persians* of old, nor so with other Nations, as appears *Gen. 43. 33.* where 'tis said, That *Joseph* sat at Table with his Brethren: And, *Prisci sedebant ad mensam*, we find in *Homer*. Howbeit, in after-times the Oriental Nations *non sedentes sed jacentes in lectulis, mollius cœnabant*; also practised amongst the *Jews* in the time of the first *Cæsars*. Afore each Man they lay five or six thin cakes of wheat, or pan-cakes, for other Bread they make none: this, some tear asunder when they eat it, with their ten fingers, representing (forsooth) as some imagine the Ten Commandments, and carelessly scattering many

many wooden spoons, their handles being above half a yard long, and the spoon it self so large as my mouth could seldom master. They have a meat resembling the old *Maza*, which was meal mixed with Water and oyl, with gobbets of flesh. They have withal little pasties of hasht meats, not unlike the *Turks* Sambouses. They seldom go beyond Pelo; but in that dish express they think a witty invention, setting before you sometimes forty dishes called by forty names, as Pelo, Chelo, Kishmy-pelo, Cherry-pelo, &c. albeit indeed it differ but in the cookery; all are of rice, mutton and hens boiled together; some having butter, some none; some having fruit, some none; some having turmerack and saffron, other some none; some onions and garlick, some none; some having almonds and raisins, some none: and so *ad infinitum*: making us also believe they make gallant cheer and great variety, though the ingredients be one, differing onely in colour; some coming to the Table as black as coal, some as white as curd; others (that you may know their Cooks are witty) be yellow, green, blew, red, or in such a colour as they fancy. Wot you (forsooth) why Rice is so generally eaten, and so valuable? Not that it exceeds Wheat or other grain in goodness, fineness, roundness or the like, (though I cannot deny but it is a solid grain, and in boiling swells so much, that a pint unboil'd will increase to near four pints in boiling;) albeit some and those not the least learned think that *Manna* which the *Israelites* had given them for Bread in the Wilderness of *Arabia* (being a small round thing) was this grain; so supposed both from its shape and excellency; but from a Tradition delivered by their grand Annalist *Jacob-ben-Siet-Ally*, it is affirmed That on a time *Mahomet* being in prayer was convey'd into Paradise, where earnestly beholding its varieties, at length he cast his eyes upon a glorious Throne, and fearing he should be punisht for his presumption, blusht for shame and sweat for fear; but loth to have it discovered, wipes from off his brow the sweat with his first finger and threw it out of Paradise: It was not lost it seems by the story; for forthwith dividing it self into six drops, the first was metamorphosed into a fragrant Rose, (and thence it is Rose-water is so much used, and in honour of the Rose an annual Feast yet solemnized:) the second was converted into a grain of Rice, (a holy grain:) the other four became four Doctors, *Acmet*, *Hamet*, *Melec-zed* and *Vaffyn*, who assisted *Mahomet* to publish if not to compose his *Alcoran*. And forasmuch as Rice is the onely estimable grain and common ingredient at the usual Entertainments in all *Mahometan* Dominions, give me leave to enlarge a little upon the Description.

Rice, is for the most part sown about the time of the Vernal Equinox, usually in waterish grounds; in four months or less being ripe for gathering. Sometimes they set it grain by grain, not two inches deep in the Earth, which they close; and in Harvest time gather ear by ear. The flower it bears is purple, the leaves be long and slender like sedge or dogs-grass; the ear it puts forth is not like that of Corn, but hath a thin straw 2 yards long, full of joynts; the top onely swelling, in which are many round knobs which contain several grains of *Rice*, and every knob hath a long beard like to our Barley: So soon as the first-sown *Rice* appears they plant again, and after that the like, the seed being under Water some few dayes; so as all the Year long (in some parts) they have *Rice* in the leaf, flower and ears, which puts the Husbandman to a delightful though painful labour. And they have fallads, acharrs, and hard eggs, which usually are variously coloured; hard, that their stomachs might not be deluded in too quick a digestion. Their Mutton is sweet, but fat principally in the tail, the weight commonly twenty pounds; in *Turcomania* they weigh sixty pounds; *Leo Afric.* at *Cairo* saw one whose tail (supported by a little Cart with wheels) weighed 80 pounds, and sayes he heard of another weighing 100 pounds, and may well ballance the rest of the carcass. Camel, Goat and Pheasant the Countrey yields, and the Law allows the eating; but not of Beef, Veal, Swines flesh, Hares and Buffols, which are prohibited. Camels flesh they sell in the Buzzars roasted upon scuets, or cut in mammoicks and carbonado'd; three or four spits are sold for two pence. Bad Pastry-men they are; for I have seen them put a Lamb whole into an oven, and take it out as black as a coal; they say (I dare not second it) it tastes the better: it may be so to them, but I thought otherwise.

The poor are not so voluptuous: they content themselves with dry Rice, herbs, roots, fruit, lentils, and a meat resembling Thlummery: well satisfied with that slender diet;



Ricc.

diet; and calling to mind the Proverb, *He that will eat much must eat little*, finds the benefit of a moderate diet: For it diminishes crudities already bred, reduces the humours of the Body to a wholesome order of nature, allays fumes, yea cures most infirmities which are commonly bred by full meals and other intemperance. Nature in no wise delighting in excess or delicates: a simple diet and temperate Life are Nature's best Physicians. Yea, I have seen them also eat locusts, the Serpents enemy as well as theirs, in specie resembling grasshoppers. Dates also preserved in sirrup mixed with buttermilk is precious food. But to memorize their Cheese and Butter will either make your mouths water or turn; In good earnest, the worst any ever tasted of, both that it wants Art and material; for 'tis dry, blew and hard; ill to the eye, bad to the taste, and worse for digestion: the worst is towards the Gulph, the best in *Mozendram*, but neither of them praise-worthy. Their butter usually comes from the Guspans tails, which saves them churning: howbeit, some boil the cream in a raw skin, so as it is commonly very fluttish, full of hairs and unsalted: This sort will keep fresh (sweet I do not say) six months; but when we drew our knives thorow it, a thousand fluts hairs came along with it: they nevertheless commend it.

Their liquor is sometimes fair Water, Sugar, Rose-water, and juice of Lemmons mixt, and Sugar confectioned with Citrons, Violets or other sweet flowers; and for the more delicacy, sometimes a mixture of Amber; this we call Sherbet. Wine they also drink, having (as they pretend) a peculiar privilege from *Ally*, and from the indulgence *Siet Gunet* in his Commentary afforded them, which the *Turks* are not worthy of; heartily laughing at the reason the *Turks* give for their abstinence. The *Turks* indeed forbear Wine, upon a Tradition that two Angels *Arot* and *Marot* by Name being sent down to instruct the *Turks* in Morality, and amongst other things to forbear drinking of Wine, it seems fell under that temptation; for they themselves having drunk above measure, became enamoured of a beautiful Virgin, and solicited her to wantonness: but the Damself understanding whence they came, dissembled her consent upon condition they would teach her the *Elfata* that would carry her to Heaven; which they no sooner did, but she immediately ascended and informed against the Angels, who were thereupon excluded Heaven; but the Virgin was metamorphosed into the Morning-star, or *Lucifer*. But this Fable of the two last Angels, was probably borrow'd from that History of the Angels mixing with beautiful Women before the Flood; mis-understanding that narrative of *Moses Gen. 6. 2.* That the Sons of God seeing the Daughters of Men were fair, they married them: *Lactant. l. 2. c. 15. & Euseb. prep. Evang. l. 5. c. 4.* Those Sons of God being no Angels but the posterity of *Seth* that took Wives of the Progeny of *Cain*, which hastened the Deluge. However, it is from this Tradition that Wine is abhorred by most *Mahometans*. The *Aegyptian* Kings of old did the like, saith *Plutarch*, till *Psammiticus* his reign: nor held they it fit to be used in Sacrifices, from a Tradition it was the *Giant's* blood that warred against the gods; its property being still the same, to make those heady and outrageous that drink it excessively, Wine is abhorred and refrained. *Arac* and *Aquavita* they also drink, and Tabaco sucked through water (that it inebriate not) by long canes issuing from a round Vessel: and above the rest affect *Coho* or *Coffee*; a drink black as soot, thick and strong scented, distilled from Bunchi, Bunnun, or Bay-berries beat into a powder and boiled in Water; wholesome, but not toothsome, they say; but if sipt hot, comforts the brain, expels melancholy and sleep, purges choler, alleviates the Spirits, and begets an excellent concoction; yea, however ingrate or insipid it seems at first, it becomes grate and delicious enough by custom. But not regarded for those good properties so much, as from a Romance that it was invented and brew'd by *Gabriel* to restore *Mahomet's* decay'd moisture; who never drunk it, but made it a matter of nothing to unhorse forty Men; and in *Venus* Camp with more than an *Herculean* fortitude, amongst Women to effect wonders. Sure 'tis more ancient than *Mahomet*: For story says, The *Lacedemonians* were stronger than their Neighbour *Greeks* by shunning excess, and keeping to their black broth; which when *Dionysius* would have drunk, the Cook told him he must also use exercise.

Opium (the juice of Poppie) is of great use there also; good, if taken moderately: bad, nay mortal, if beyond measure: but by practice, they make that familiar, which would kill us; so that their medicine is our poyson. They chew it much: for it helps catarrhs, cowardize, and the epilepsie; strengthens (as they say) *Venus*: and which is admirable, some extraordinary Foot-posts they have who by continual chewing this, with some other confection, are enabled to run day and night without intermission, seeming to be in a constant dream or giddiness, seeing, but not knowing whom they meet though well acquainted, and miss not their intended places; by a strange efficacy expul-

sing

sing the tedious thoughts of travel, and rarely for some dayes deceiving the body of its seasonable rest and lodging. Opium, Coffee, the root of Betele, tears of Poppy, and Tabaco, condense the spirits and make them strong and alegre; which both make the *Persians* believe they expel fear, and enable them to run continually. In *America* their dispatches by foot-men differ not from our way of postage by horses from stage to stage; for in *Peru*, the *Indian* Ingwas or Kings setled their stage 8 miles asunder, so as a foot-man conveying letters from one stage to another without intermission, in 24 hours would run 50 leagues or of our miles one hundred and fifty, *Lipsius* 59. *Epist.* 3. *Cent.* And how strange soever this report of the Foot-posts abstinence may seem, yet this out of *Mizaldus* cent. 2. 55. agrees with it; *Avicenna* refert quendam peregre profecturum, libram unam olei violacei cum adipe mixti bibisse, & inedia absque ulla fame decem dierum sustinuisse. *Olympiodorus* of *Alexandria* also writes That in his time a certain man lived without sleep, having nothing else to sustain nature save the air and light of the Sun. And Besides the soporiferous pellets which the Foot-man chewed, *pedibus timor addidit alas*. But however mysterious it be, I perswade not every man to imitate *Velleius* the Epicure, who feared nothing so much, as to doubt of any thing. Now this relation of their shoutars or zantells, i. e. foot-posts peradventure may gain credit but with few, give me leave therefore to offer some Examples of the like kind, *Diodorus Sic.* l. 19. *In rebus Eumenis ait, Cum ille milites & arma expediret, quosdam Persarum qui triginta dierum spatio abessent, illo eodem die cognovisse, &c.* The march of his army was in one day made known to some *Persians* who were then 30 dayes travel thence. Intelligence probably given by signes made by men purposely placed upon the tops of mountains (as our Beacons be) or by voyces transmitted from place to place, and where conveniency was by trunks or hollow places in walls, as was usual with the Romans in *Britain* and other Provinces. *Persis* (saith the Historian) *pleraque montana est & vallibus interrupta in montibus, opportunis locis sunt specula, in quibus consistunt homines maxime vocales, (cursores Angarij in lib. 8. Herodoti) specula autem ita divisæ, quantum vox ab una ad alteram venire & excipi potest. Re igitur nuncianda, unus exclamat proximo, ille alteri, & sic deinceps per omnes Satrapias ad extrema Regni. Numero vere triginta dierum, &c.*

The Turkish Peatle.
or foot Post.



But more agreeing with these Persian foot-men are the *Peichi* amongst the Turks. *Turcarum Peichi in comitatu Principis & antecursores, cum opus esset, huc illuc mittuntur, tanta velocitate currentes, cum securicula in manu & phiala aquae odorata, ut adfirmant eos à Byzantio ad Adrianopolim una die & nocte pervenire, quod intervallum est circiter centum & sexaginta miliaria Romana.* Foot-men attending the Army and imployed to and fro, as occasion requires, who are so exceeding swift, as holding a small hatchet in one hand and a bottle of sweet water (for refreshment) in the other, they will in a day and a night run from Constantinople to Adrianople being 160. Italian (or English) miles asunder. *Corpus succingunt ne doleant in cursu*, they gird themselves well lest they fail in their course. Nor is it impertinent to add what *Suidas* records of a Jew that was singular in this kind. *Posteriori ævo sub Leo. Imp. Constant. narrant quendam Judaicum, qui in eundi conspectus subito evanescebat, fulguris instar; nec currenti magis quam volanti similis; certe quod iter homo mutatis equis uno die conficere non poterat, hoc ipse suis pedibus & sine molestia conficiebat,* a Jew so swift, as after his setting out, he was soon out of sight, vanishing like Lightning, and seeming rather to fly than go; in one day running as it were with ease, further than any one can post it away with change of horses. Too much, I fear, upon this subject.

The *Persians* for the most part eat in Porcellane or earth, not valuing Silver, (the King by such attracting it to his own Table:) they have another reason, but ridiculous, That *Mahomet* at his descent into Hell seeing the Devils at dinner, observed that they were served in silver. In feeding they use no knives, or imploy one finger or two, three or four being enjoind them from Tradition. Nor do they cut their Bread, but break or rend it: equally fictitious; for *Ozman* in his Parody assures them the Devil (*Shitan* they call him) doth cut what he eats; which makes it no fable, seeing he eats not. And for the mode of breaking Bread, *Ozman* borrowed it from the Jews who had that custome; practised likewise by the Gentiles, as we find in *Xenophon* in his description of the *Persians*: Nevertheless, ignorance makes them attribute all to Miracles.

At meals they are the merriest Men alive: no people in the World have better stomachs, drink more freely, or more affect voracity; yet are harmlessly merry: a mixture of meat and mirth excellently becoming them: For here,

Qui canit, arte canit; qui bibit, arte bibat.

Jovial in a high degree; especially when the *Curtezans* are in company; the Men account that for good manners which we thought barbarous; when in complement, or rather squallid wantonness, they would overcharge their mouths with *Pelo*, and by an affected laughter exonerate their chaps, throwing the overplus into the dish again; and as a symbol of good will (fir-reverence) offer others to eat what they had chewed formerly. To end, having soak'd their hussinees or water-bags, wine-bottles are then usually emptied: at that exercise they sit long and drink soundly, condemning that precept in the *Alcoran* as an idle toy, invented by *Osman*, That it is Giants blood, the blood of those Giants the *Greeks* call *Theo-machi*, or the Devils gall as some have resembled it; albeit the *Turks* forbear to drink it partly from that perswasion. Nevertheless the *Persians* in this are commendable, That they never quarrel in their cups; nor compel they any to sit longer, or drink more, than he pleases: *Persæ potabuntur potatione legitima, nemine cogente, Athenæus l. 4.* a sobriety that held till the *Greeks* subjected them; and then, *aut bibat, aut abeat*: Yet by that which *Xenophon* relates, who was in *Persia* 120 years before *Alexander*, it appears that the *Persians* in his time had left off that vertue of temperance in drinking. *Vetus lex erat ne amphoræ ad convivium importarentur, &c. Nunc vero tantum bibunt, ut non importent, sed ut ipsi importarentur, Xenoph.* Nor drink they *Healts*, or one unto another; a civil custome, but too much abused amongst Christians; *Minos*, a Heathen, strictly forbid it the *Cretans*, as *Plato* rehearses in his Dialogues: But compared with those of old, are without resemblance; these being homely, those full of excess. *Dion* and *Ctesius* give some instances; as that in old times the *Persian* Monarchs made many Feasts, and many times invited no less than fifteen thousand Men; *Rex Persarum cum 15000 Virorum cœnat, saith Athenæus l. 4. c. 10.*; in every entertainment expending four hundred Talents, which amounts in our Money to two hundred and forty thousand Crowns; and at private Feasts where forty or fifty were entertained, as *Ephippius Olynthius* reports, a Supper stood in a hundred Mynæes of Gold, each Myna, or Dyna, in our Money valuing six and twenty shillings and eight pence. A large allowance in that juvenility of Time, for we say *plures opes nunc sunt, &c.* yet credible when the vast Revenue the *Persian* Empire extracted from many Nations is considered; for, what accrued out of

those hundred twenty seven Provinces, was not less than forty thousand and five hundred Attic Talents, in our account forty hundred thousand Crowns or thereabouts. Out of *India* also they yearly received three hundred and threescore Talents of Gold in dust. Nor is the Crown-revenue at this day much less, albeit his Territory be not half so great: for *Tahamas An. Dom. 1560.* received eight millions of Crowns, gathered from fifty Sultans who farmed his In-come; besides annual presents from great Officers, some of which may be considered by the wealth of a late Neighbour of theirs, the Governour of *Lahore*; who at his death bequeathed unto his Master three millions of coined Gold, a great quantity of bullion, Jewels of great price, and many Elephants, Camels, and Horses of great value: it is well known, that *Leventhibeg* seldom failed to send him yearly the value of twenty thousand Crowns as a New-years-gift; twelve thousand Horse the *Curdyes* 'twixt the two Seas also yearly presented: and *Abbas* at this day from Silk and other duties receives yearly above nine millions, fourteen millions and two hundred and eighty thousand Florins some say, three hundred fifty seven thousand Tomans in *Persian* Money, which in ours, is about eleven hundred and ninety thousand pounds, sterling.

Now though the ground be for the most part barren, yet, especially towards the North, the soil is rich; and elsewhere, where Rivers or Springs make the improvement. And it hinders not that her Womb is uberous: for besides that plenty of marble, we could from her bosome oft-times discover many minerals and stones of lustre, as Jacynths, Jasper, Chrysolite, Onyx, Turquoise, Serpentine, and Granats: Pezars and Pearls also (than which no part of the whole World has better) are no less valuable. That Mines of Gold in old times have here been found, *Plautus* in *Sticho* is proof in that particular.

Mereat Perfarum montes, qui
esse aurei perhibentur, &c.

*The Persian Hills he may deserve to hold,
Which (if the Proverb lie not) are of Gold.*

And *Varro* by like allusion,

Non demunt animis curas ac religiones
Perfarum montes, non divitis atria Cræsi.

*The Persian Mountains nor the Lydian state
Our minds from care or zeal can separate.*

But at this day of small esteem, the Natives either wanting skill or will to discover them.

Coins at this day used, are the *Abbassee*, in our Money sixteen pence; *Larree*, ten pence; *Mamood*, eight pence; *Shahee* four pence; *Saddee*, two pence; *Bistee*, two pence; double *Cozbe*, a penny; single *Cozbe*, a half-penny; *Fluces* (like the *Turks* *Aspars*) ten to a *Cozbe*: But the Gold Coins are *Sultanies*, equal to a *Venice* Chequin; *Duraes*, alike in name and value to the old *Dariques*, thirteen shillings and four pence, &c. but few seen: All but the *Cozbegs* and *Fluces* are of pure Silver, these are Brass, but currant all over his Monarchy. Now 'tis to be observed, That no Mahometan Prince stamps his Coin with Images but Letters, purporting their Names or some Text out of the *Alcoran*: howbeit, before the eightieth year of the *Hegyra*, certain it is they commonly used Images and not Letters.

I have elsewhere described their buildings: Their Beds are Cots of two foot height, or four low posts strengthened with girth-web; a shag, or *Yopangee*, spread at top; of double use, for it serves as an Umbrella abroad, and at home for a Coverlet: in Summer, their Slaves attend about them: some to waft and beget cool Air, others to scare away the Gnats and such like buzzing vermine, which during hot weather pester them exceedingly.

The Men account it a shame to urine standing; their reason is because Dogs use that posture: they have slaves attendig with Ewers of Silver filled with Water, to cleanse pollution; albeit not so with all Mahometans in other Dominions: and to difference the Sex *Herodotus* writes that in *Aegypt*, *fœminæ stantes viri sedentes mingebant*. The better sort are so oft on Horseback, as they hate to see Men walk; such they think distempered in mind; a madder thing to see them ride, though not half a stones-cast.

Their Horses especially for service, are of the *Arabian* breed, bodied like Jennets, swifter and of more courage: they curb their mettle with sharp bits, a ring of Iron helping them: Their Bridles are long, and sometimes studded with Gold; of Gold oft-times are their pummels and stirrups. Saddles of the better sort are usually of Velvet; high and close, like our great Saddle: the trees are curiously painted. That form they borrow from the *Tartar*, is hard, small, and close; sure, but not easie. Generally in good liking are their Horses, albeit their fare be mean; a little bag filled with barley and chopt straw hung about their heads, is both livery and manger: they strictly tie them to a certain proportion.

Mules

Mules are no less valuable than their Horfe; of better service where the passage is sandy or mountainous. Men use Horses, Women, Mules and Camels: every Camel usually is loaden with two Cajuaes, which holdstwo Women: the Cage is of Wood, covered with Cloath; so low, as suffers them not to stand upright: but less grievous, in that for the most part all forts sit, and endure not long standing. When any Haram travels, they are guarded with Eunuchs armed with bows and swords, both for defence and offence, as formerly hinted. Their Alphabet is writ in their proper Character.

Alcph. bea. tea. sea. Team. hea. chea. taul. zaul. rea. zca. zcan. sheen. saut. zaud.

ا ب ت ث ج ح خ د ذ ر ز س ش ز ص ض ط ب با ع غ ف ق ک م ن

ctea. zcea. inc. kine. phea. cause. coffe. lom. incam. nuen. wow. hea.

ف ی ک

Loomcalephloy. yea.

10 9 8 7 6 5 4 3 2 1
1 4 1 6 0 1 3 2 1

یک در سه ۷۰ پنج شصت هشت ۸۰ نه ده

کرم کردی سرور بابر ب زرت به بلان سرپ لیلی ده درختان
گلونه سرباربه خورشید بلان سیدانته خدایان

Cumy3 superba foret Babilon spolianda trospicis.

To which, if I add somewhat of their Language, it may both shew the affinity it has with the Saxon, (who after their descent from *Ararat* first planted in *Saca* a part of *Bactria*, and after in *Sarmatia*, before their progress into the Cymbric Chersonese) from whom we borrow our Teutonic; and peradventure be of some use to the future Traveller.

English.	Persian.	English.	Persian.
GOD	Whoddaw	Gentleman	Awgaw
Heaven	Asman	Merchant	Soldager
the Sun	Afta, & Samon	Souldier, or Golden-	
the Moon	Maw	head.	Cowzel-bash
a Star	Starra, & Nawsh	Lord Ambassadour	Elchee-beg
the Skye	Kabowdas	President	Visier
Wind	Baud	Judge	Causee, or Caddi
a white Cloud	Sephyte	Justice	Darraguod
the Earth	Zameen	Physician	Hackeam
Emperour	Pot-shaw	Chancellour	Mordaer
King	Shaw	Constable	Calentar
Queen, or Empress	Beggoon	Purveyor	Mammiandar
Prince	Mirza	a Christian	Franghee
Duke	Cawn	a Moorish believer	Mussulman
Marquess	Beglerbeg	a Jew	Fehewd
Earl	Sultan	an Armenian	Armenee
Lord	Beg	Persian	Pharsee
Lady	Conna	Indian	Mogul, or Indee
Lords Son	Beg-zedday	Georgian	Gorgee

English.	Persian.	English.	Persian.
Sarcashian	<i>Carcash</i>	Belly	<i>Shykam</i>
Turk	<i>Torc</i>	Yard	<i>Kery</i>
a Church	<i>Dear</i>	Stones	<i>Sekym</i>
a High Priest	<i>Mustaed-dini</i>	Matrix	<i>Cus</i>
an Archbishop	<i>Kalyph</i>	Thighs	<i>Roam</i>
a Priest	<i>Mulai</i>	Knees	<i>Zoanow</i>
a Holy Man	<i>Hodgee</i>	Foot	<i>Poe</i>
a begging Friar	<i>Abdal</i>	Wine	<i>Sherap</i>
a Saint	<i>Meer & Emyr</i>	Water	<i>Obb</i>
a Prophet	<i>Emoom</i>	Fire	<i>Attash</i>
a Prophets Son	<i>Syet & Emoom-zedda</i>	Wind	<i>Bawd</i>
a Church	<i>Machit or Mesquit</i>	the Sea	<i>Deriob</i>
a Great Church or Cathedral	<i>Jewma-machit</i>	a Ship	<i>Kishtee</i>
a Holy Father	<i>Padre</i>	a Boat	<i>Kishtee-cowcheck</i>
a Father	<i>Bobbaw</i>	Fish	<i>Mohec</i>
a Mother	<i>Mamma and Madre</i>	a Sheep	<i>Guspan</i>
a Brother	<i>Broder</i>	a Goat	<i>Booz</i>
a Sister	<i>Qhvaar</i>	Roast-meat	<i>Cobbob</i>
a Son	<i>Zedda</i>	Rice	<i>Brindg</i>
a Daughter	<i>Daughter</i>	boyled Rice	<i>Pelo</i>
a Boy	<i>Oglan & Pissar</i>	Wood	<i>Yzom</i>
a Girl	<i>Daughter</i>	Apples	<i>Sib</i>
a Maiden	<i>Whotoon</i>	Pomgranads	<i>Narr</i>
a Cousin	<i>Choul</i>	Musk-melons	<i>Corpoos</i>
a Friend	<i>Memam</i>	Water-melons	<i>Hendoon</i>
a Slave	<i>Colloom</i>	Myrobalans	<i>Allilha</i>
a Servant	<i>Marda</i>	Dates	<i>Wehormaw</i>
a Foot-man	<i>Shooter</i>	Almonds	<i>Bedom</i>
a Groom	<i>Mitar-bashe</i>	Raisins	<i>Kishmish</i>
a Cook	<i>Ash-pash</i>	Walnuts	<i>Gardow</i>
a Butler	<i>Suffrage</i>	Sugar	<i>Sucker</i>
a Barber	<i>Syrtrash</i>	Small-nuts	<i>Pistachoes</i>
a Doctress	<i>Dayah</i>	Sirrop of Dates	<i>Dooshab</i>
a Mountebank	<i>Shytan-Tabyb</i>	pleasant Liquor	<i>Sherbet</i>
a Scribe	<i>Vikcel</i>	Bezar	<i>Pezar</i>
an Interpreter	<i>Callamache</i>	a Rose	<i>Gull</i>
a Speech or Lan- guage	<i>Zavoan</i>	Grapes	<i>Angwor</i>
a Mechanick	<i>Oastad</i>	Figs	<i>Anger</i>
a Man	<i>Adam</i>	Orange	<i>Norenge</i>
an old Man	<i>Pyrh-adam</i>	Lemmon	<i>Lemoon</i>
a Woman	<i>Zan</i>	Carroway-feed	<i>Giznees</i>
The Head	<i>Serry</i>	Annise-feed	<i>Zera</i>
Hair	<i>Mow</i>	Nutmeg	<i>Goose</i>
Eyes	<i>Chasin</i>	Cloves	<i>Mekut</i>
Eye-brows	<i>Browz</i>	Mace	<i>Bashas</i>
Nose	<i>Bynny</i>	Cinamon	<i>Dolcheen</i>
Ears	<i>Goush</i>	Spice	<i>Filfill</i>
Cheeks	<i>Row</i>	Ginger	<i>Gingerfill</i>
Face	<i>Tahom</i>	Pepper	<i>Pepperfill</i>
Mustachoes	<i>Sibyl</i>	Ophium	<i>Triack or Theriack</i>
Lips	<i>Lab</i>	Rhubarb	<i>Rhubar</i>
Teeth	<i>Dandoon</i>	Onions	<i>Peose</i>
Chin	<i>Chynoser</i>	Spikenard	<i>Sembul-tib</i>
Arm	<i>Bozow</i>	Manna	<i>Sheer-quest</i>
Breast	<i>Sinow</i>	Sena	<i>Machyi</i>
Hand	<i>Daft</i>	Poppie	<i>Pustie</i>
Finger	<i>Angusht</i>	one Year	<i>Yeck Sol</i>
		one Month	<i>Yeck-Maw</i>
		a Day	<i>Rowse</i>

English.	Persian.	English.	Persian.
to day	<i>Amrowse</i>	a Door	<i>Darr</i>
Yesterday	<i>Dig-rowse</i>	a Table	<i>Taghtah</i>
to morrow	<i>Subbaw</i>	a Chair	<i>Cursee</i>
two dayes hence	<i>Past-subbaw</i>	a Cup	<i>Paola</i>
Night	<i>Shave or shab</i>	a Candle	<i>Sham & Mum</i>
Soon	<i>Zood</i>	a Candlestick	<i>Shamdom</i>
Much	<i>Pishaar</i>	a Bed	<i>Mafrush</i>
More	<i>Diggar</i>	a Pillow	<i>Nazbolish</i>
Good	<i>Cowbass</i>	a Quill	<i>Callam</i>
Bad	<i>Baddass</i>	a Garden	<i>Baugh or Bawt</i>
Naught	<i>Cowb-nees</i>	a Town	<i>De</i>
Great	<i>Buzzurk</i>	the Devil	<i>Shytan</i>
Little	<i>Cowcheck</i>	Hell	<i>Jehendam</i>
Small	<i>Kam</i>	Rogue	<i>Haramzedday</i>
Lefs	<i>Andac</i>	Slave	<i>Colloom</i>
Write	<i>Binwees</i>	Whore	<i>Cobba</i>
Sing	<i>Bowhoon</i>	Cuckold	<i>Ghydde</i>
Bread	<i>Noon</i>	Fool	<i>Dooanna</i>
Butter	<i>Rogan</i>	Bastard	<i>Haram-zedda</i>
Cheese	<i>Paneer</i>	old Whore	<i>Moder-Cobba</i>
Milk	<i>Sheer</i>	the Kings Evil	<i>Boagma</i>
fowr Milk	<i>Mosse</i>	Dog	<i>Segg</i>
Vinegar	<i>Sirca</i>	Cat	<i>Chat</i>
Rose-water	<i>Gule-ob</i>	Mule	<i>Astor</i>
Honey	<i>Dow-shabb</i>	a Goat	<i>Buz</i>
Salt	<i>Namak</i>	Cow	<i>Gow</i>
Water	<i>Obb</i>	an Afs	<i>Owlock</i>
Rain-water	<i>Ob-baroon</i>	an Elephant	<i>Behad</i>
Salt-water	<i>Ob-namak</i>	a Nightingale	<i>Bulbul</i>
Hot	<i>Garmas</i>	a Camel	<i>Shoutor</i>
Cold	<i>Sermawas</i>	Mule-man	<i>Astor-dor</i>
a Book	<i>Catobb</i>	Camel-man	<i>Shenter-dor</i>
a Chest	<i>Sandough</i>	Horse-keeper	<i>Myter</i>
a Carpet	<i>Collee</i>	a Horse	<i>Asp</i>
a League	<i>Farsang</i>	a Saddle	<i>Zeen</i>
half a League	<i>Nym-farsangas</i>	a Saddle-cloth	<i>Zeen-push</i>
a resting place	<i>Manzeil</i>	a Shooe	<i>Cosh</i>
a common Inn	<i>Carravans-raw</i>	a Nail	<i>Cheat</i>
a Nursery	<i>Haram</i>	Shepherd	<i>Uloch</i>
a House	<i>Conney</i>	Bird	<i>Quoy</i>
a place	<i>Joy</i>	Beef	<i>Gouft de gow</i>
Straw	<i>Jo</i>	Hen	<i>Morgh</i>
Barley	<i>Cow</i>	Hens-eggs	<i>Tough-morgh</i>
Wheat	<i>Gandowm</i>	Boiled	<i>Poactas</i>
Money	<i>Zarr</i>	Half boiled	<i>Nym-poact</i>
Iron	<i>Pholot</i>	Paper	<i>Coggesh & Cartas</i>
a Knife	<i>Cord</i>	Thred	<i>Respun</i>
a Sword	<i>Shamsheer</i>	All boiled	<i>Hamma-poact</i>
a Gun	<i>Tophangh</i>	Kitchen	<i>Mawdbaugh</i>
a Glafs	<i>Shusha</i>	Old	<i>Chonnay</i>
Ink	<i>Moorakabbas</i>	New	<i>Novas</i>
Silk	<i>Abrushumas</i>	I, Thou, He	<i>Man, San, O</i>
Lace	<i>Chytoon</i>	Nothing	<i>Hech</i>
Buttons	<i>Dongma</i>	a High way	<i>Raw</i>
a Furr	<i>Fust</i>	a Tree	<i>Drake</i>
a Dagger	<i>Hangier</i>	a Turquoise	<i>Pheruzay</i>
Spur	<i>Mahamis</i>	a Passport	<i>Phyrman</i>
Boots	<i>Chagma</i>	a Cap or Turbant	<i>Mandeel</i>
a Window	<i>Pangera</i>	a Coat	<i>Cabay</i>

English.	Persian.	English.	Persian.
a Key	Cleet	Stop	Bast
a Ring	Hanguster	Wash	Bushur
a Tower	Mynar	the Market	Buzzar
a Needle	Susan	the great Market	Mydan
a Looking-glass	Dina	You lie.	Drugmaguee
a Whip	Chabuck	You say true.	Rosmaguee
a Towel	Dezmal	Very right.	Dreustas.
a Gift	Piscash	Near, far off.	Nazeecas, duras.
a Platter	Langaree	Bring it hither.	Bear ingee.
a Plate	Nalbachee	What say you?	Che-chefas?
Colour	Rangh	Go, call him.	Bro, awascun.
White	Sevittas	He is asleep.	Cobbedat.
Red	Sourck	He is abroad.	Swarshudat.
a Mis-believer	Caffar	He is not within.	Conney neese.
a Privy	Adam-conney	He is beheaded.	Shaw cusst.
a Close-stool	Ob-conney	He eats and drinks.	Moughwhorat.
a Cradle	Cajua	Come quickly.	Zood beaw.
a Glass-bottle	Shuzan	Go quickly.	Zood burroo.
a riding-Coat	Bolla-push	Know you? yes.	Medanny? baly.
a Hill	Achow or Kowhy	Where is he?	Quo jaas?
a Hot-house	Hummum	Who? my Father?	Che? pader man?
a Sweet-heart	Jonanam	I know not.	Che medannam.
a Cap	Koola	Can I tell you?	Che cunnam?
a Turbant	Mandil & Dustar	Not far off.	Dure-neese.
a Bridge	Pully	What say you?	Chemi-gwee?
a River	Root-connah	I drink to you.	Esco-sumaw.
Strength	Zoor	I thank you.	Bizmilla.
Full	Pooras	With all my heart.	Allhumderalla.
Strait	Tanghea	Much good do it you.	Awpheat.
Weak	Sanghe-nees	Give me.	Biddy.
In health	Choggea	Do you love me?	Dooz me daree?
Sick	Na-choggea	Take away.	Verdure.
Dead	Mordass	You trifle.	Bazi-mecunnee.
Gone	Raftas	Fill full.	Pour kunn.
Here	Ingee	Boil the meat.	Goust-buppose.
Above	Bolla & bollanda	Stay a while.	Andac wiest.
Below	Poin	Even so.	Hamshee.
Angry	Janghea	Beat him.	Besome.
Hungry	O jam	It is day.	Rowf-hast.
Sope	Saboon	It is night.	Shah-hast.
Broken	Shekestas	It is dark.	Tareekas.
Laden	Barkonnas	Say thou.	Gusta.
Loft	Gumshottas	I have forgot.	Man varamasheardam.
Found	Paydcun	Bravely done, or said.	Barra colla.
Tabaco	Tombacco & Tutoon	Brave game, or good	Tamas-shaw.
a Tabaco-pipe	Calliown & Lula	sport.	

English.

Peace be unto you.
 The like peace I wish you.
 Whither do you go?
 Not far.
 How do you to day?
 Well, I praise God.
 Good, I am very glad thereof.
 Where have you been?
 Not far.
 I am your Servant.

Persian.

Sallam-alleekam.
 Alleekam-sallam.
 Quo ja merue?
 Dure neese.
 Chaldery, or Che-haldory amrooz?
 Choggee, Shoocoro-Whoddaw.
 Koobas, Whoddaw bashat.
 Quo ja boodee?
 Nazeechas.
 Man merda sumaw.

English.

God thank you.
 Welcome, Sir, heartily welcome.
 Tell me, how you do? healthy?
 Where is your house? at *Babylon*?
 Have you a Wife?
 Yea truly, fifteen, Sir.
 How old are you? Twenty four.
 How are you called?
 My Name is called *Teredoro*.
 Is this the way to *Tauris*?
 Yea, but how many leagues thither?
 I suppose 'tis twenty.
 Is the way good or bad?
 Is there good Wine?
 Yea, in the high-way.
 Whose Garden is that?
 'Tis the great King's.
 Know you *Cazbeen*?
 I do, Sir: Have you seen it?
 Why not? I know all *Persia*.
 Come hither, good Boy.
 Give me some Wine, soon.
 Fill me but one Cup.
 Then saddle my horse.
 I thank you, Sir.
 It grows dark, I'll sleep.
 Give me some Water, Slave.
 Here, Sir; take it.
 Much good do it you, Brother.
 What business have you here?
 Little: But stay a while.
 I have some occasion.
 Tell me; where is the King?
 I believe in *Hyrcania*.
 God bless you.

Persian.

Whoddaw-negatur.
Hoshomodee, Agaw, Suffowardee.
Gufsta, chehaldery? choggee?
Quo jaas chonna sumaw? Bagdat?
Zan daree?
Bally, pounzdata, beg.
Chan sol daree? Char-beest.
Che nom daree sumaw?
Noma mannas Teredore.
Een raw hast Tabyris?
Bally, o chan Farfangas untraf?
Man medonam, beest.
Raw koob o baddas?
Unjee koob sherabbas?
Bally, raw hast.
Een baugh mally chee?
Mally-Pot-shawbas.
Cazbeen medanny?
Man bali beg: sumaw dedee?
Cheree-na, hamma Farsee dedam.
Ingee bear, koob Pissar.
Sherap be dee, zood.
Pourcun yeck paola.
Asp zeen pushee.
Whoddaw-negaturat.
Tarreekas, man mechobed.
Ob bedee, colloom.
Ingee, Agaw, hast bedec.
Awpheat bashat, Broder.
Che Corr daree sumaw ingeas?
Coocheck; Andac wyft.
Man corr daram.
Gufsta; Pot-shaw quo jaas?
Man medonam Mozendram.
Whoddaw bashat.

<i>English.</i>	<i>Persian.</i>	<i>Turkish.</i>	<i>Arabick.</i>
One	<i>Yeck</i>	<i>Beer</i>	<i>Wahad</i>
Two	<i>Do, or Dew</i>	<i>Ekee</i>	<i>Tenyne</i>
Three	<i>Se</i>	<i>Ewch</i>	<i>Telaty</i>
Four	<i>Char</i>	<i>Dewrt</i>	<i>Arba</i>
Five	<i>Panch</i>	<i>Beash</i>	<i>Xamse</i>
Six	<i>Shesh</i>	<i>Altee</i>	<i>Sitte</i>
Seven	<i>Hast</i>	<i>Yedtee</i>	<i>Sabaa</i>
Eight	<i>Hasht</i>	<i>Seckez</i>	<i>Temania</i>
Nine	<i>No</i>	<i>Dockoz</i>	<i>Tissaa</i>
Ten	<i>Dah</i>	<i>One</i>	<i>Ashra</i>
Eleven	<i>Tauzda</i>	<i>One-beer</i>	<i>Hedash</i>
Twelve	<i>Dozda</i>	<i>One-ekhe</i>	<i>Tenash</i>
Thirteen	<i>Sezda</i>	<i>One-ewch</i>	<i>Telatash</i>
Fourteen	<i>Charda or Chaharda</i>	<i>One-dewrt</i>	<i>Arbatash</i>
Fifteen	<i>Pounzda</i>	<i>One-beash</i>	<i>Xamtaash</i>
Sixteen	<i>Shoonzda</i>	<i>One-altee</i>	<i>Sittash</i>
Seventeen	<i>Hawda</i>	<i>One-yedtee</i>	<i>Sabatash</i>
Eighteen	<i>Hashda</i>	<i>One-seckez</i>	<i>Temantash</i>
Nineteen	<i>Nouzda</i>	<i>One-dockoz</i>	<i>Tissataash</i>
Twenty	<i>Beest</i>	<i>Ygarmy</i>	<i>Ashreim</i>
Twenty one	<i>Yec-beest</i>	<i>Ygarmy beer</i>	

English.	Persian.	Turkish.	Arabic.
Twenty two	<i>Dota-beest</i>	<i>Tgarmy eckee</i>	
Twenty three	<i>Se-beest</i>	<i>Tgarmy ewch</i>	
Twenty four	<i>Char-beest</i>	<i>Tgarmy dewrt</i>	
Twenty five	<i>Pounce-beest</i>	<i>Tgarmy beash</i>	
Thirty	<i>Se</i>	<i>Otooz</i>	<i>Tletyne</i>
Forty	<i>Chehel</i>	<i>Kurk</i>	<i>Arbaim</i>
Fifty	<i>Pangoh</i>	<i>Elle</i>	<i>Xamsin</i>
Sixty	<i>Phast</i>	<i>Altivish</i>	<i>Sitteem</i>
Seventy	<i>Haftat</i>	<i>Tatemish</i>	<i>Sebaine</i>
Eighty	<i>Hahtat</i>	<i>Sexan</i>	<i>Temanine</i>
Ninety	<i>Navat</i>	<i>Duxan</i>	<i>Tissein</i>
One hundred	<i>Satt</i>	<i>Use</i>	<i>Meye</i>
One thousand	<i>Dahazatt, or hazar</i>	<i>Been</i>	<i>Elf</i>
Ten thousand		<i>Use been</i>	<i>Metelf</i>
One hundred thousand		<i>Meloon</i>	<i>Meloon</i>

Now concerning their Religion, (if such I may term it, being as one says rather a confused hotch-potch or mass of superstition) at this day it varies not from the Turks in any particle of the Alcoran; yet account they one the other Hereticks, being no less divided in their profession than we and the Papalins. A Schism begun *Anno Domini* 1400. by a Syet of *Ardaveil*, the better to advance the Sophian Title derived from *Mortis Ally* who was both Kinsman and Son-in-law to their Prophet *Mahomet*: which *Ally*, albeit by those Relations he had right to sit as *Kalyph* at *Meccha* after *Mahomet*, yet three others stepped up before him, who during their lives excluded him. These were *Abuboker*, *Omer*, and *Ozman*; by the Turks venerably accounted of, but by the *Persians* (as appears by the Commination invented by *Siet Gunet*) reputed Hereticks: from whence arises such hatred betwixt these two mighty Monarchs, that to *Europe's* good they divide, and persecute each other as it were with hatred irreconcilable.

MAHOMET (Son of *Abdar* a Pagan and *Emma* a Jew) was born at *Fathreb* (or *Itrarip*, *Fezrab Postellus* calls it) in *Arabia*, the year from the Creation 4544. and of Christ our blessed Lord and Saviour 574. *Justinian* at that time governing the *Roman* Empire, and *Cozrhoe* (Father to *Hormisdas*) the *Persian*.

His Parents were poor, therefore as an Apprentice with much patience he served *Zayed-ben-Hartah* a rich Merchant; who dying, left his Servant a considerable Legacy: but by reason of those broils 'twixt *Cozrhoe* and the *Romans*, Traffick decayed, and most men were compelled to dance after *Bellona's* Musick; so as *Mahomet* amongst others enlisted himself and served under *Heraclius*, and after that the *Persian*; not caring who was vanquished, so he gained. Nor did he erre in his imagination: for by the great Estate left him by *Ben-Hartah* and acquired in the Wars, he had the credit to command so many *Tartars* and *Arabians*, as at length he adventured to set up for himself; and had the hap first to beat the Christian Forces, and soon after the *Persian*, which got him more reputation: insomuch as having acquainted his Army with the discord at that time hapning in the *Roman* State, (for so it was that *Phocas* having slain his Master *Mauritius* the Emperour, and allowed *Boniface* the Title of Universal Bishop, so much to the dissatisfaction of the Christians, that agreeable to the Character *Gregory* the Great gave *John* the Constantinopolitan Patriarch they called them Antichrist; and not without some shew of reason, seeing that sixty six good Bishops of *Rome* from *Linus* (seven years after the Passion) to that Pope, more minded to feed Christs flock, than to arrogate to themselves Lordship over men; and much less an universal Supremacy) conceived himself that He was ordained from the beginning of the Creation, not only to eclipse the pride of that Pope, but withall to instruct the world in a better way than either *Moses* did the Jews, or Christ the Christians; most blasphemously withal giving out That he was the Comforter promised (and yet says he came to give his Law by the Sword and not by Miracle) and to advance the *Arabian* name and dignity above all other in the Universe. The Jews also seeing his glorious rise, cryed him up for the Messiah, till they perceived him to eat Camels flesh, and then they abhorred him: but the illiterate Savages admire, and (though some thought meanly of him) most part hoped he could effect his promises, and accordingly credit his pretended Revelations.

But e're he could finish this new model by him called an Alcoran, or Laws more resembling Ordinances of War than Instructions to conquer Lust, as one has noted; the *Persian* suddenly broke in among them, and in memory of their late hostility and plunder retaliates them so to purpose, that *Mahomet* (to save his life) made use of his Dromedary, leaving the rest of his company to the fury of the *Persian*.

With a sad heart *Mahomet* hastens back to *Mecca* (*Mocura* and *Munychiates* of old, and then the stony Arabian Metropolis:) but when he calls to mind his miserable estate, by this last defeat being abridg'd both of money and men, yea such men whose impulse was prepared to propagate his Alcoran, consumes in the meditation, and by his fretfulness and incessant vexing had at that time like to have made death his Executioner.

Some safer way he therefore ruminates. And in the first place, to solace his unquiet spirit and enrich himself, layes close siege to *Chodaige* a Woman of great wealth and by some thought Queen of *Corasan*; whom after an amorous assault he won, and of her begot three Sons and three Daughters, namely *Ebrahim*, *Tajeb*, and *Tahor*, which three died young, *Fatyma* and *Zaynab* (both married to *Mortis-Ally*) *Om-Kalthom* and *Rachya*, Wives to old *Abuboker*. But his stomach growing weak, one sort of Meat began to loath him; for *Chodaige* was stale, and others better fancied him: In his Alcoran he therefore thought fit to allow carnal liberty, the better to excuse himself who was so insatiately libidinous that he is not ashamed to become a president, and countenance his incontinency by a Law. Accordingly, and with solemnity (as *Ben-Casen* a Writer of his belief reports) he espoused *Aysce* the beloved Child of his Son-in-Law *Abuboker*. A Child (though *Mahomet's* Wife) I well may call her, for at that time she exceeded not six years; yet soon after so acceptable to her Husband, that he calls her his best beloved, dictates a whole Chapter in her commendations; and for her love to him, and civility to others; for her witty conceits and skill in Story and Languages, she is made superlative, and intituled Mother of the Faithful; and (contrary to a tenet in his Alcoran) desired to be buried in her Grave, as by old *Abuboker* his Survivor afterwards was performed. His third Wife was *Miriam* (or *Mamrya* which is *Mary*) of whom he begat *Ebrahim-Cassen* who at the age of six months by the arrow of death was directed the inevitable way. *Zaynab* (the repudiate of *Ben-Hartab*) was his fourth and last Wife, (for of Concubines he had above an hundred, but in no Author any of their names recorded.) This was a Lady credulous of Visions, (and *magnes mendacii credulitas*, credulity is the magnet of lies;) for she verily believed that his Epilepsie was occasioned by an Angels conferring with him, so that amongst Mahometans she also is surnamed a Mother of Mussulmen or true Believers.

But that his Doctrine might not want a confirmation by Miracles, some of those his bosome friends and other familiars, taught Doves to feed out of his ear, and Camels to expect their food from him, which blazoned his holiness: (albeit ever since *Semiramis* her time, who was fed and educated amongst Doves, in the Oriental parts Doves have a more than common estimation.) However, by this practise he not only eluded his familiars, but also put all *Arabia* into an expectation of some extraordinary consequence: So as having by the help of *Sergius* an Italian, a nest of uncleanness, a Monk, a Sabellian, a discontented wretch for missing the Bishoprick of *Byzanth*, and of *John* of *Antioch* an unfound and heretical Nestorian, two subtil spirits, (who as *Lactantius* saith, by mixing truth with falsehood and sowing the seeds of error disturbed the tranquillity of all things;) by such help, or rather by the help of such, he finished his Alcoran in the year of our blessed Lord God 620. at that time being aged forty six. It so transported him, that from *Methat* to *Mecca* he goes to have it credited; but therein his prediction failed him; for so soon as the Arabs perceived his design (being formerly acquainted with his birth and breeding) they banish him, and (but for his Wives relations) there had crushed him and his Cockatrice Egg, which was but then hatching. So that involved with more perplexity now than ever, he was at his wits end, and once resolved to burn his Book and return to trading: but *Sergius* whose Interest was involved pacified him, telling him, so great a Work could not but be attended with opposition. The disanimated Prophet revives upon this, and apprehends this affliction propitious to his memory: so that to *Jathreb* he goes, where for two years he secludes himself from company; therein imitating other Law-givers; as *Pythagoras*, who concealed himself ten years, *Zoroaster* twenty, and *Socrates* for some certain time: so *Mahomet* having finished his plot, and commanding the accompt or Æra since observed by his Sectaries to commence from his late persecution, he again adventures, and by gifts and other perswasions attracted so many followers that within seven years his Alcoran was received in *Mecca*: from this root branching out so many sects as in short time infected all the Orient.

Mahomet (whose name Arabically signifies Deceit, and many times *Convenient rebus nomina*

nomina saepe suis; affording also the number 666, the mark of Antichrist,) having accomplished his design, was summoned to appear before the Lord of all flesh, the God Omnipotent, and Judge of all mens actions; at whose Tribunal (no doubt) he hath received a just judgment for his impiety. He died in the year of his climacteric sixty three, of the Hegyra 17. and of our Saviour (say some) 637. others 666. ordaining *Ally* to succeed him, and his carcass to be intombed in *Aysces* grave in *Fathrip*, which *per Antonomasiam* he new-named *Medina Talnabi*; it or *Meccha*, from which it is distant one hundred and seventy miles, being that *Munychiates* mentioned in *Ptolomy*; albeit I rather think it *Meccha*, because I read that *Medina* (or *Fathrip*) was built *Anno Domini* 364. by *Aadhuddadaule* then King of *Babylon*: by *Osman* allegorically called *El-haramain*, and by others *De-A'salem*, i.e. a holy place or Town of mercy; none daring in the garb of a Souldier tread East, West, North, on South, nigher than six one way, twelve, eighteen, and twenty four miles the other, upon pain of death.

His Alcoran or *Summa*, i.e. the Book of Truth or a Legend for the Faithful, is stuffed with Philosophy moral and natural, and mixed with so many fantasies and inventions as renders the whole full of absurdities and contradictions; and farced with such trash as may powerfully provoke any sober Student to a height of laughter. The Preface is, That the Book was sent from God by *Gabriel* to *Mortis-Ally*, (so say the *Persians*;) but he, mistaking the right man, gave it *Mahomet*; whom when God saw replenished with equal vertue, the Angel was not blamed, but the gift confirmed. They report withal, That so soon as he was born, an Angel brought him three Keys made of three great Orient Pearls which he snatched from the Angel, and thereby got a triplicite Dominion over Law, Victory, and Prophecy.

To begin then: The Alcoran or Bible by them called *Kurrawn*, from *Kara* which signifies Scripture as *Scaliger* and *Drusus* note, and *Alesalem*, i.e. the Law of Peace, or *Alcacan*, i.e. Judgment, as it was digested by *Ozman* fifteen years after the death of *Mahomet*, is a Volume twice so big as the Psalms of *David*; divided into a hundred and fourteen Azoaraes or Chapters, put by *Ozman* into a kind of rythme, and writ originally in Arabic, a Language so magnified by Mahometans as they believe the Angels in Heaven speak it: albeit, 'tis well known that till *Mahomet's* time the Arabian Tongue was little different from the *Chaldee*; I might object, That the Hebrew has the preference, it being the opinion of a great Doctor, That *in Coelo Hebraea lingua usuri sumus*. *Nam Natura ibi redibit, quae primitus hanc linguam tenuit, confusio enim linguarum maledictior fuit, &c.* This Alcoran then is not so much a continued Tract of Devotion or direction to good life, as a Chaos or Mass of his own acts, having intermixed the Art of War and Peace, Systems of Rhetoric, Mathematicks and Ethicks borrowed out of *Aplis* (as they call *Aristotle*) and other Philosophers, but grossly and confusedly handled. His Mother instructed him in the Jewish Rites, and *Sergius* in the Gospel: whence it is, that in the seventy one Azoara of *Nohha*, and in the tenth of *Junys* he records the History of *Noah* and *Jonas*; and in other Chapters speaks of *Enoch*, *Abraham*, *Joseph*, *Moses*, *Elias*, and *David*; whose Songs called *Zebur-Dahood* or the Psalms of *David*, and the *Teurat Moissah* or *Pentateuch* of *Moses* he extols highly. The *Ingil* or Gospel of *S. Luke* he quotes at large in the fourth Azoara of *Anneza*, and in the fifth of *Almeyda* names Christ *Rooth-noor Alloh* and *Hazret*, i.e. *Messias* the Spirit or word and light of God, holy Jesus: not omitting his bodily ascension into Heaven in the sight of his twelve Apostles, seventy Disciples, and five hundred others. Nevertheless, does not confess him to be the Son of God, but that the Virgin conceived by smelling to a Rose presented her by *Gabriel*; and that he was born out of her breasts. Also, it was not he that was crucified, but *Judas* or some other wicked thief; Christ being withdrawn from them by a cloud from Heaven that covered him. Thence it is, the Cross is so ridiculous amongst them. They say also, That he was the most holy, chaste, and powerful Saint that ever conversed upon Earth. And (in the second Azoara of *Albacara* in the Alcoran) it is declared, That *Moses* and *Christ* shall save the Jews and Christians at the day of Doom: yet in the next Chapter of *Amram* (forgetting it seems what he had said) avers, That no soul shall be saved but by his Alcoran, he being sent into the world to moderate the strictness of the Gospel as Christ the severity of the Law ceremonial; varying also from what in the twelfth *Assuratto* he commands, that they should be held in equal repute with the Alcoran; running thus: The holy and merciful God first sent the ceremonial Law, and then the Gospel to direct all men in the right path, and lastly the Alcoran, a faithful Book, for instruction. No man therefore amongst them dares undervalue the old Law and the Gospel, but practise it no less than what is commanded in the Alcoran. From whence it is, they reverence the holy Sepulchre, visit Saints Tombs, honour the memory of our Saviour; and abhor the Jews. Saint *John Baptist* also

also he speaks modestly of, and of the blessed Virgin with singular reverence; saying in the nineteenth Azoara to this purpose, "Hail *Mary* thou art blessed; yea, in purity and holiness excelling all other women: the meditation of Gods Laws was ever in thy heart, therefore he hath selected thee, refined thee, and made thee his happiest dwelling; thou art full of knowledge and mercy, free from pollution, hatred or ambition: yea, thou, the Virgin Mother of the great Prophet *Jesus*, art only of woman-kind most lovely and perfect in the sight of the Almighty, &c. Which I name, not that his Book is any way more valuable, (the end considered, which was his plot for Apostasie) but that the Devil and *Sergius* his Coadjutors could not derogate from their Majesty; and to whom we may say in the words of our Saviour to the Demoniac, hold thy peace; for as another says, *Ex ore tuo Laus sordet*.

Now albeit the *Alcoran* for its greater repute feigns, That three Angels flying with *Mahomet* into a high Mountain, one ript up his breast and washed his Guts with Snow; the second opened his heart, thereout picking a black kernel that was Satan's part, which the last Angel closed up and made perfect: Then weighing him in a scale, many men not being heavy enough to counterpoize him, the Angel set him upon the lower earth, saying, No number shall be able to weigh against him. Now what these Angels were, appears by the Book it self, which consists of Heresiarchies against our blessed Saviour: for, with *Arrius* it denies the Divinity; with *Sabellicus* the Trinity; with *Macedonius* the Holy Ghost proceeding; with *Manicheus* the death of Christ; and such like Errours as those wretches broached. In the 32. Azoara, he politickly commands That no man be so impious to question any particle of his Law, nor to dispute about it; yet in another Chapter confesses that 'tis stuff with Untruths. Their Commandments are eight.

1. Commandment. *There is one, and but one great God, and Mahomet is his Prophet.*

The Mueezins and Talismanni every fourth hour sing aloud from the steeple tops of every Mosque, or Alcoranes as some allusively call them, *Quia è cacumine Turrium fragmenta Alcoranni pueri plerumq; vociferant.* The usual words are *Llala y-lala, Mokummed resullula*; but the *Persians* (by *Syet Gunets* direction) to the honour of their Prophet *Llala y-lala Mortys-Ally vel hillula*; iterated as a word of praise borrowed from the Hebrew *Halleluja*, or as by the old *Persians* used in their Pæan or warlike Songs, which commonly began with *Alala*, as *Xenophon* c. 2. observeth; or *Hillula Urania* and *Eluleus* a Song to *Bacchus*. The acknowledging one only God they borrow either from the Decalogue or fourth of *Ezekiel*. Upon which also our ancient Bards and Druides beat, in those dark times making it an Article of their Faith.

2. Command. *'Tis neither good nor just that any Mussulman live unmarried, lest the Professors of the Alcoran be diminished.*

Polygamy is from this Commandment tolerated; yea, such are thought most honourable who super-abound in Wives and Concubines: *Mahomet* in the Azoara of *Bacara* boasts of his singularity therein; and that he had strength at most times to satiate forty Women. In that Chapter of *Attahrim* he confesses that he had violated his faith and troth; but, that he had received pardon from God; and had to witness it, *Rachel* and *Gabriel* two Angels.

But who sees not, that in this precept he had respect to the natural disposition of the *Arabians*? better pleased with freedom and voluptuousness than vertue: not caring how, so by any Magic he could yoke them under obedience.

3. Command. *It behoves Mussulmen to be charitable; and to hate contention.*

Travellers find special advantage by this Commandment: for whereas Inns are not to be had in Heathen Countries, there are Buildings of purpose for the accommodation of Travellers always open for entertainment, and clean kept; and near them is a large and convenient Stable. In one of these Inns, fifteen thousand pound sterling hath been disbursed upon a charitable account: yea, so remarkable is their charity, that they not only erect Hospitals for lame men and diseased, but sometimes for aged, starved, or hurt birds, beasts, and such Creatures.

4. Command. *It behoves Mussulmen to invoke their Prophet every day five times at least; and to attend his coming patiently.*

They accomplish this with such regard as when the *Muezzin* is heard to cry aloud from the steeple of the *Mosque* they fall to prayer, though busied in prophane talk, drinking, drabbing or the like. Before they enter the *Mosque* they wash their feet, lay aside their shoes, and being assembled turn their faces all one way; and in their prayers shut their eyes, sometimes their ears, drop their beads, and with a submissive voice or murmur ingeminate their devotion, bending, prostrating, and kissing the ground or some Relique of consecrated earth brought from the *Haram* or the *Alcaba* two Chappels in *Mecca* erected (sayes the *Alcoran*) by *Abraham* from the Idea or pattern of that which *Adam* built in that little time he stay'd in Paradise, holding nevertheless that he stay'd there not above one day, and that it was translated by Angels into Heaven at the Deluge. In every *El-fata* or prayer they *sizeda* or kiss the Earth at every epithete or name of *God* and *Mahomet*; and after they have battologized *Lla y-lala*, or *Hilula*, i.e. Praises, they iterate another to this effect.

In the name of the good and holy God. Praised be the Sovereign of all Worlds, the onely merciful God of Doom: Thee we serve, thee we call upon: shew us the best way; that which thou hast revealed to Mahomet; not that whereby thou punishest the Ungodly. This also they use, I have noted amongst them, being a Tautologie of the Names of God and Mahomet: *Bizmillah! raugh mawn, a raugh-beam Allhundill-Ally: Etto hyatio, almo barakatto, assul-watto, Attayo batto; Leyla, heessalem, Aleyka, I, Jaana, nebeen rough meet Wallough heeweebr-catto. Essa-lamalena, Wallah Ebadulla, hesolabeem Eshaddo. Awla-El-aha, El-Allaho, Esh-addai, Mahummed resull-Allogh. L'alla, Essalamalena Ebadulla Solabeem. Essalamaleekam Essalamaleeka. Allyhomma Sul-hillulla. Allaw Mohummed don Wallaw, Wassaleem-chamma Salleata, Alhumderalley, Whoddaw.* Which form the Mahometans in Arabia, Persia, India, Java and other parts have, or most part of it.

Now though this be most usual, yet are they not without other set forms of prayer, compiled by *Osman* in his *Parody*, and more largely by that famous *Almotamabby*, who in his high-flown conceits endeavoured to exalt his Name and reputation above that of Mahomet. Their *Elfatae's* are either for the safety of their Kings, a happy issue, welfare of their Countrey, Thanks that they are *Mussulmen, Bosarmen*, true Believers or the like: five times in four and twenty hours exercising prayer. The hours observed canonically are about day-break, noon, three in the after-noon, sun-set, and mid-night: called by them *Ashera, Magreb, Adelesher, Kalamath* and *Erketh*; Arabically *Dahour, Lashour, Mogrub, Sallie* and *Sabaha L'hair*. The first hour is acted by four *Tessalems* and two prayers; the second by ten times kissing the earth with five *Elfatae's*; the third hour requires eight grovelings and four ejaculations; the fourth hath five *sizedaes* and three orations; and the last hour hath fifteen *Tessalems* and eight repetitions: after that hour to day-break 'tis held unnecessary to invoke. Howbeit the *Persian* since their reformation think it enough to pray thrice in four and twenty hours; at *Sob, Dor* and *Magareb*, Arabick words which signifie morning, noon and night. On the *Gyumaa* or Sabbath (by the *Persians* called *Y'owma* and *D'suma*, by *Turks* *Zuma-g'iurny*, *Dumaad* by the vulgar *Arabs*) they assemble in the *Mosques* (which are without seats and Bells;) first washing their face, hands and arms to the elbow, then kneeling with faces towards *Medina*, speak not one to another, spit nor cough if they can avoid it.

5 Command. See thou observe yearly a month Lent, a Byram, &c.

The *Lent* or *Ramdam* (called also *Ramadan, Ramazan* and *Ramiulan*) begins commonly at the Sun's entrance into *Aries, Libra* other times, no time certain; and is in imitation of our Lent, or rather the forty dayes *Moses* was in *Horeb*, by some said in memory of *Mahomet's* forty dayes obscuring himself in the Desert when he fled from the rage of *Mecca's* Inhabitants, and for that in this month he divulged his *Alcoran*: but most likely (as in the 47 *Azoara* of himself, and 25, in which he treats of the excellency of the *Alfur-can*) from his being so long in the sixth Heaven called *Alahal*, where this Anthropomorphite blasphemously reports, He had the honour to shake hands with the Almighty (which he sayes were seventy times colder than Ice;) and that being upon the Earth, to make the People credit him the more, he commanded the Moon to descend; half of which the Hocus put into his own sleeve, and the other half served as a zone or girdle for his Son-in-Law *Mortis Ally*; Howbeit, to others amazement, he afterwards pieced it together and with a like sleight placed it in the same Orb whence first he invited it. Borrow'd ('tis probable) from *Joseph's* dream mentioned in *Gen. 37. 9.* where the Moon made obeysance to him: *Sergius* the Apostate Monk helping him with the Allusion.

During

During this Ramdam, all day long they abstain from all sorts of viands or refection, he is counted the veriest Heretick in the World that dare eat any thing in the day: yet the Sun is no sooner set, but that then their Carnival begins, then they let-loose the reins of their appetite, Epicurising in all kinds of licentiousness and pleasures imaginable. *Prospers* saying; That to fast from sin is the best Fast, is here no good Doctrine. So soon as the nine and twentieth day is past (for though the Alcoran commands forty, yet by those of the late reformation it is limited to one Moon) they begin the Byram (as we do *Easter*) and continue their merriment till the third day be ended: the two dayes after the Byram are commonly called *Chutsi-bahram* (or *Byram*.) The last hour of the last Festival they usually resolve upon a Pilgrimage to visit their Prophets Sepulchre; not magnetically attracted, nor intombed in an Iron Coffin as some report, but laid under a fair Marble, polished and engraven with Arabic sentences out of the Elefalem: and in the way (as we have observed) they wallow in all kind of turpitude; yet no where persecuted, being palliated with a Pilgrims coat and hypocritic sanctity.

The *Buccarie* they solemnize in November or *Chodad-maw* (by the Turks called *Silcade*, by the Arabs *Rabiel-owl*;) a Feast observed in commemoration of the Ram which was sacrificed by *Abraham* at such time as *Izmael* (they say) should have been offered.

Other Festivals they celebrate: The *Oud-Hussan*, the *Nowrouz*, *Imamy*, *Caddyer-Ally*, *Jedt-Ousant*, *Amytpatsian*, the *Sophyan*, the *Roses*, *Daffadillies*, the *Isfend*, the *Ceraghan*, the Feast of Brother-hood, &c.

The *Oud-Hussan* is from *Hocem* or *Hussan* Son of *Ally* who was slain with eleven of his Sons by *Mavy* the Chalyph of *Damascus* Nephew to *Osman*. A Festival begun (they say revived) by *Syet Gunet*, followed by *Aydar*, and commanded by *Sha-Izmael*, as a triumph against the *Ben-Humians*, who left no means un-attempted to have extirped *Ally's* Family root and branch; which nevertheless was providentially preserved in one of that stem named *Mirza Sheresin*, (they call him Saint *Azmully*;) who at his birth was secretly conveyed into some good hands that preserved him from the Ben-Humian inquisition: from which *Azmully* (who lived near an hundred years after *Mahomet's* flight from *Mecca*) *Syet Gunet* of *Ardaveil* (Son of that venerable Saint or Syet *Sheque Sophy*, of so great esteem for sanctity in *Tamberlane's* time, as gave him the invitation to visit him in his march through *Persia* against the Turkish Tyrant) is lineally descended: Which Syet not only inveighed against the Turkish Tenet concerning *Mahomet's* three Successors *Abubochar* and the rest, but anathematize such as honour them; yea, he spared not those four other great Hodgees or Doctors who were contemporary with *Mahomet*; those four (if not deceived) whom *Mahomet* in fear for his presumption in Paradise wiped from the sweat of his brow, and by miracle were metamorphosed into four learned men, by name *Achmet Sembelim*, *Abu-hamet*, *Meléc-zeddah*, and *Shec-Vaffaim*. A new-broached Opinion, so offensive to the Turks, that of late the Muphti condemning an innocent *Persian* swore a great Oath he thought it a better act and a more meritorious to kill one *Persian* than seventy Christians.

Hussan, most agree, was slain treacherously by *Chuse*, a Slave to *Mnavi*. *Mnavi* was accessory; the *Persians* therefore punish him yearly, though rotten a thousand years since. For, first, they frame a deformed Image, whose face is black, his nose pierced thorow with a Dart, and clad in Straw: which done, they hurry it through the streets in a hurly-burly of thousands of credulous people; who when they have dragged it sufficiently through the City, draw it to some rising Hill where to all mens view they elevate this Cai-tiff: the Caddy bawls out a pathetic Oration to this purpose, That after strict search, *Ally* had directed them where to apprehend the Traytor, unworthy the least shew of mercy; this being that same Villain who slew *Hussan* (*Ally's* Son) and his eleven Sons, *Sheresin* only escaping: so that every good man is bound to curse him, yea, to help to torment him in the vilest manner possible.

In token of joy, they unanimously sing their *Epinicia*, and cry aloud *Tough Ally*; yea, strive to rend the Clouds with clamours. At a set time they cease, when Fire is given to a train of Gunpowder which setting divers squibs on fire, blow up the detested *Syrian*; and by a hideous noise make the Air echo at his Funeral. *Hussan's* Ghost they think now sleeps quietly; each *Persian* commends one anothers zeal, and spends that night in merriment.

The *Jedt-Ousant* was observed when we were in *Spahawn*. They have a Tradition that *Housant* (*Ally's* Son) was lost in a Wilderness, where thirst or rather *Mavi* the Kalyph killed him. Nine dayes they wander up and down, all that while shaving neither head nor beard nor seeming joyful, but incessantly beating their breasts, some tear their garments, and crying out *Hussan, Hussan*, in a melancholy note, so long, so fiercely, that many can
neither

neither howl longer, nor for a months space recover their voices. The *Dervis* and other *Santoons* or *Enthusiasticks* being in the croud exprefs their zeal by turning round, so long together, and with such swiftness as will hardly be credited, which by custome is made inoffensive: and others I have seen in this vertiginous exercise at the Cavalcades when Ambassadors were met upon the way, a circungyration we beheld with admiration. The tenth day they find an imaginary *Huffan*, the Mahometan Tetragrammaton, that *Nunquamq; satis quæsitus Adonis*, whom they echo forth in Stentorian clamours, till they bring him to his Grave; where they let him sleep quietly till the next years zeal fetch him out (*Semper enim perdunt semper & inveniunt*) and force him again to accompany their devotion. Parallel to which is that in *Ovid*, 10. *Metamorph.*

————— *Luctus monumenta manebunt*
Semper Adoni mei, repetitaq; mortis Imago
Annua plangoris peraget simulamina nostri.

Our sorrows Monument shall ever last:
Adonis! thy Deaths Image every year
Shall in our solemniz'd complaints appear.

And may be in imitation of that annual custome which was observed by the *Ægyptians*, howling in like manner for their lost *Osyris*, as the idolatrous Jews did for *Tammuz* mentioned by the Prophet *Ezekiel* chap. 8. & 14. and first celebrated by the *Phœnicians*.

The *Nowrouz* is in imitation of our *New-years-day*; but they begin (after the old manner) in *March*, such time as the Sun in his equal shine to either Pole makes the *Æquinoctium*. A Festival of jovialty this is; for one prayer, preying upon variety of pleasures the *Talifmanni* pipe now to *Bacchus*, *Ceres*, and *Venus*. I have observed, that in many parts for eleven months in the year we could see very few Women of any extraordinary quality, and those we saw were veiled; being offensive in the streets, or gardens to converse with any: yet these twelve dayes of the *Nowrouz* they have liberty; so as all places were full of them, yea, their naked faces discovered; frisking in amorous postures, and drawing the eye by a forced magic. Gifts also and reciprocal presents are retorted up and down from one to another, with Garments of silk and gold, horses, fruits, and piscashes of other sorts: nothing but riding the horse, drinking, cock-fighting, fortune-telling, singing, swinging in the air, courting, and the like being observed to the last minute of that Festival.

The *Imamy* has some dependance on the *Buckaree*: This takes its rise from a Camel, that from a Ram; that for *Ismael*, this for *Mahomet*. In *November*, the Meccan Protomist sends a Camel by an adopted Son (sometime natural) who is welcomed to *Spahawn* by many thousand Mussulmen, who shew the extreme of joy for so holy a Present. After they have tried and tired their voices, the Hodgee from an exalted place acquaints them with the cause of his long journey, perswades them to a thankful remembrance, and blesses them. The multitude, without any respect of men or danger, throng about the Beast; who is no sooner in the field where Death arrests him, but that they fall upon him, and pluck off his short hairs with an admirable dexterity, keeping them as sanctimonious reliques, prevalent against sudden death, (though many dye in the assault, and thousands return maimed) hunger, thirst, poverty, and what not? After which, the tormented Camel is by the Hodgee again signed for sacrifice. The *Darraguod* first transfixes his Javelin. The Visier beheads him, and gives it the King. The carcass then is torn piecemeal by the fool-hardy multitude; so greedy to obtain this charm of long life and plenty, that immortality and the place where meat and drink is needless, oft in the essay entertains them.

The *Caddyer Ally* is a Feast in memory of *Ally's* victory over the three old Caitiffs of *Meccha*, by Death (not *Ally*) conquered: After some threnodies many prayers are muttered, songs chanted, and Alms bestowed: the King is at most charge in this solemnity, the greatest honour reflecting on him, in regard of his ancestry.

The *Anwptaptsion* (or *Owdt-baptison*) is in memory of *Mahomet's* baptism by *Sergius*. Many of the ordinary sort of Mahometans assemble, and (after the *Darraguod* has put a period to his Oration) promiscuously besprinkle with water one anothers faces, then soil their flesh with dirt and filth, and the great ones many times to please the King act the like among them; lastly, they cleanse themselves with water, supposing all deformity washed off, and their bodies cleaner ever after.

The *Sophian* is a Solemnity of fasting, feasting, and praying for the prosperity of their King, and continuation of the *Sophian* pedigree.

The Feast of *Roses* and *Daffadillies* is begun by a Procession of *Santoons* at the first budding of those Flowers, and for thirty dayes celebrated with all manner of sports and recreations

creations to be imagined. This annual Feast seems to be continued from the custom of those memorable ones which in old times were celebrated in *Persia*, such time as the Kings thereof had the Supreme Monarchy of the World; as we read in the Book of *Hester* and elsewhere: for, at the keeping of this Feast we beheld an infinite number of Tents pitched, with such a flux of Men, Women, Boyes and Girls, with Arms, Musick, Songs, and Dances, as would make one think that either the Games of *Olympus* were revived, or *Bacchus* his *Orgyes*.

6. Command. *Reverence thy Parent.*

Which how they perform, many Tragick stories daily inform.

7. Command. *Cursed be the slayer.*

So well practised in *Persia*, that what by rigour of the Laws, and what from this, one may travel in any place at any time without danger: and although they be generally Martialists and affect much Wine, yet I scarce ever saw any quarreller or homicide amongst them. But to enlarge their Territories and propagate their Faith, think it nevertheless a meritorious act to kill and slay without mixture of mercy: And, *Iniqua est ista Religio, qua verberibus Fidem exigit*, saith *Greg. Naz. l. 2. Epist. 52.*

8. Command. *Do so to Others as thou wouldst Others should do to Thee.*

From whence they are humane and courteous; but that bribery hath lately crept amongst them, is easily discerned by such as have recourse to them for Justice.

The *Alcoran* then being a miscellany treats further in the 33, How that *Dagial* or *Shytan*, i. e. the Devil shall at length be saved by *Mahomet's* means. And in the 72 *Azoara*, That *Elgehenny* or the infernal Ghosts shall after I know not how many Years be freed. How far *Sergius* in this made use of *Origen*, I know not. The 85 *Azoara* treats of the Zodiac; the 91, 92, 93, of the Moon, Night, Morn; the 113, of the Firmament; but is Philosophy of such courseness, that I may well say *Discum potius quàm Philosophum*: for how can it well be otherwise, since in his seventeenth *Azoara* he confesses he could neither read nor write, but hath this *salvo*, that all his learning was supernatural? In one Chapter he is bold to say, That *Solomon* was a great Magician, and that he learned it from *Marot* and *Arot* two bad Angels: With more reason we may say, That *Mahomet* was skilled in that infernal wisdom, if half of those miracles be true he records of himself: One is this: Being one time compassed with a great assembly of *Arabians* he pointed at the Moon (he oft courted) with his thumb and long finger; it seems it knew his mind; for the Moon in obeisance immediately clove asunder, and in two pieces fell upon the Hill of *Mecca* upon which *Mahomet* at that time stood; with a piece of his linsey-wolfsey coat he patched and made it whole again; which after it had also (say the *Persians*) embraced *Mortis-Ally* in way of complement, it re-ascended, and from that day became the Badge or Coat-armour of *Bosarmen*. In another, He assures his profelytes, That *Mecca*, *Medina* and *Jerusalem* be holy Cities, built by *Adam* in Paradise, but framed in Heaven: and thence it is that *Jerusalem* is honoured by *Turks* as well as *Christians*. Four Cities sprung out of Hell at the Birth of *Mahomet* (at which time all Idols fell, and *Lucifer* was thrown into Hell, so deep into that abyss, as he was some years e're he could get up again;) the names of those Towns are (as pleases *Mahomet* to say) *Elmedin* in *Caldea*; *Antioch* in *Syria*, *Vastat* in *Aegypt*, and *Eh-beram* in *Armenia*: places that have this black vizard put upon them, probably for that they resisted the progress of his *Alcoran*.

In the 47 *Azoara*, he records his pilgrimage or ascent into Heaven; where he had a rare object, and thence brought a description of the several Spheres, Heavens, Hells, and Paradise: as also of Angels and Saints; Judgement, the Resurrection, joy and pain, &c. of which I shall afford you a compendium out of their own Authors. One eve (as *Mahomet* was sporting privately in his Chamber at *Mecca* with *Aysce* his young Wife) *Gabriel* (*Seraphiel* the *Persians* call him, the same say they that fostered *Mahomet* and *Ally* three years, such a *Genius* peradventure as haunted *Brutus*) in a flash of fire entering their Chamber, thus saluted *Mahomet*: Hail thou, beloved Man! I come to fetch thee; the God whom thou so zealously worshipp'st desires to see thee at his own habitation. *Mahomet* going to mount upon the Angel's wings (of which he had seventy pair) being hindred, demands what way he should take to ascend? Thereupon the Angel shews him an *Ass*, *Albarack* by name, and bids him mount. *Mahomet* essaying to get up, could not, till he had pray'd for him. From *Mecca* he posted as swift as thought, for *Albarack* at four steps brought

brought him to *Jerusalem*: there dismounting the Angel took him into his protection. In few minutes *Mahomet* past the seven Seas, and ascended Heaven, into which he was let by *Gabriel* the Porter, who keeps seventy thousand Keys that open several divisions of Paradise. From one Heaven to another (according to his computation) it is five hundred years travel; howbeit, *Mahomet* past through the seven in a moment. In those Orbs he saw many strange things: but first take notice what mettle the Orbs are of. *Et risum teneatis*——

The first is of refined silver, wherein all the glittering Stars are fixed with chains of burnished brass: In this Heaven he saw a Cock so great, that standing upon the Moon his comb reached into the Imperial Heaven: everytime this Cock crow'd, all other Chanticleers upon the Earth re-echoed him. The second Heaven is of gold, such as has been seven times tried in the fire. The third of Pearl: In this Heaven he saw innumerable troops of Saints and Angels, each of which saluting him by his Name, he pray'd for them. Amongst the rest, he took notice of *Adam*, *Enoch*, *Abraham*, *Samuel*, *David*, *Solomon*, &c. all whom he knew by revelation; and of which, some he taxed, others he commended, as occasion served. The fourth was of Smaragd; where he saw infinite companies of other Angels, who made a mighty noise and incessantly praised God: every Angel there was a thousand times bigger than the globe of the Earth; each had ten thousand heads; every head threescore and ten thousand tongues; and every tongue praised God in seven hundred thousand Languages. Amongst them, he noted one especially, *Phatyr* or the Angel of Mercy; a Creature of that vast frame, that every step he trod was twelve times more than the distance is 'twixt both the Poles: *Mahomet* enquired of him why he wept so; the Angel reply'd, It was in compassion to see the deplorable state of Man. This is that Angel has the holy Pen in keeping; a Pen of Orient Pearl; so long, that an *Arabian* Courser in five hundred years galloping can hardly reach to the further end of it. With this Pen, God registers all things past, present, and to come: the Ink he writes with, is pure Light; the Character so mysterious, that none but he and *Seraphael* can read it. All the hundred and four Holy Books are written by this Quill, viz. those ten which *Adam* received, *Seth* had fifty, *Edris* (or *Enoch*) thirty, and *Abraham* had the rest: It also writ *Moses* his Law, *David's* Psalms, *Christ's* Gospel, and *Mahomet's Alcoran*. The fifth Heaven was of Diamonds; where he saw a mighty Angel, of all other the wisest: he had as many heads and tongues and voices as any two in the inferiour Orb; and had the keeping of that Book wherein all Men in the World have their Names written: he did nothing but turn over leaves, and blot out one Name or another; for by that (as by the arrow of death) they die suddenly. The sixth was of Turquoise: The seventh of *Alahal*; some interpret it *Fire*; others *pure Light* or *Breath congealed*. All these circumsolve one another like Pearls or Onions: they be translucent, and yet of metals! Above all is the Heaven of Heavens, full of Light and silence; immense, and within which all other Bodies are comprised, but it incomprehended. There *Mahomet* saw or rather dreamt he saw the highest Throne, rich beyond expression: very great also; for it was supported by seven Angels, each of them being so great, that a Falcon if he were to fly a thousand years could not go so far as is the distance of one eye from another. About the Throne hung 14 Candles everlastingly burning: the length of every one of those Candles (as *Mahomet* conjectured) was from one end to another as much space as a Horse can ride in five hundred years. There this blasphemer fears not to say he saw the *Almighty*, who (if it be lawful to mention) in sign of welcome, laid his hand upon *Mahomet's* face: his hands (sayes this Anthropomorphite) were a thousand times colder than Ice. For all which, *Mahomet* in acknowledgment of his own baseness blusht for shame, and sweat for fear; and with his long finger sweeping the sweat from his brow, threw it into Paradise: Rare Sweat! for each drop (he notes them to be six) turned into some rare thing: one drop became a Rose; another turned into a grain of Rice; the other four into four Learned Men, *Achmet-Sembelim*, *Abuhamed*, *Melec-zed*, and *Seh-Vaffin*. After he had full instructions he descended with his *Alcoran*: What course he took to promote it, and being entertained how notoriously it has over-spread the greatest part of *Asia* and *Africk*, is too visible: Here onely let us note his *Quatuor novissima* concerning Angels, Judgement, Paradise, and Hell.

Angels are either good or bad; both are subject to death: the good because they consist of flame, an Element; to sin because *Lucifer* an Angel for his ambition was expulsd Paradise. Bad Angels are imprisoned in Dogs, Swine, Toads, Wolves, Bears, Tygers, &c. After the day of Doom they shall be tormented in Hell some millions of Years; but in the end are to be delivered.

The Great and General Judgement is as certain as the day of Death, and will happen suddenly

suddenly such time as all the World is wrapt in a careless security: the Angels know not the time till *Mahomet* point it out by a great and fearful duel 'twixt *Adriel* and Death, whom in the end he vanquishes; thereby becoming so enraged, that in this manner he destroys all living Creatures in the World: new arming himself with flaming brags, in each quarter of the World he sounds his dreadful Trumpet, whose affrighting clangor makes not only Men, Beasts, Fishes, Birds and other Creatures die, but the Angels also give over living: lastly, *Adriel* himself whom God commanded to follow the rest in the inevitable path, by wrapping his iron wings about strangles himself, with such a dreadful noise as is unexpressible.

After this ensues an universal Earth-quake, attended by a shower of purling brimstone which devours all grass, trees and vegetable Creatures; yea, the Palaces of the proudest Tyrants: and turning topsie-turvie the Earth, Water, and other Elements reduces them into their original, a confused lump. Forty dayes it rests in this new Chaos: during which God grasps it in his fist, and (beholding it) speaks to this effect: *Where are now the haughty Princes, cruel Tyrants, lascivious wantons, and greedy Earth-worms?* Which said, for forty dayes and nights space he incessantly rains down a shower of mercy, and by a gracious and gentle breath reduces the World into a fresh and glorious estate. Which done, he calls up *Seraphiel*, and bids him take his Trumpet in his hand: the Trumpet is of gold; and (speaking to common Understanding) above five hundred years travel from one end to another. At the first sound, ensues a re-vivification of Angels and Men: at the second, Angels re-assume their glorious Robes, and Men their naked flesh again. *Michael* the Arch-angel (perceiving the Tribunal-raised upon a high Mount in *Jehosaphat's* Vale) approaches with his Ballance, and poises every Man's deeds in either scale: Such whose good out-balance their evil are put upon the right hand, the other on the left. After that, such as are loaden with their sins (packt up in a satchel and hung about their necks) pass upon a narrow and weak Bridge towards Hell: such as have few sins, get over safely; but those that be heavy laden break the Bridge, and fall into an abyss. Upon the other side stands *Mahomet* transformed into a Ram, and in his deep fleece lodges his Sectaries, whom after long travel he brings to some gap which he finds in Paradise; where skipping in, he dis-burthens himself and shakes them out: at that instant assuming new forms, more lovely, more strong, and every way more excellent; with eyes as big as the Earth, with eye-brows bigger and more beautiful than the Rain-bow.

The *Alcoran* further tells you what and where Hell is, and what is Paradise. Hell is the Umbilick of the World; circled with a thick wall of Adamant; entred by seven gates of flaming brags; divided into many cells, some of which are more loathsome and fuller of torment than others. In it are divers holes or Caves; some so deep, that in a thousand years a mil-stone cannot find the bottom; in the descent are sharp Swords and Pikes placed purposely to torture Souls in their fallings: Some places be abysses, full of oyl and brimstone ever-flaming; and so terrible, that the Devils forbear not to howl and screech, and rage there without measure. Other Prisons there be that are full of Toads, Serpents, and all other sorts of noisome creatures imaginable: The damned eat nothing there save the forbidden Fruit; which being in their guts, inflames like sulphur, and makes them roar continually. Some Rivers be full of Crocodiles; others so cold as makes them gnash and chatter. Howbeit, These pains of Hell must not abide for ever, say their Doctors; for after each Soul hath suffered so many thousand years as the sins amount unto they have committed, *Mahomet* will deliver them (and the Devils also;) first changing their affrighting shapes into shapes more tolerable, and then bringing them to *Alcanzar*, a Stream flowing out of Paradise; there they are to cool their heat, and wash away their black-scorched mummy, and then they vary into a moist flesh whiter than the driven snow, and thence-forth sing *Laba-hillulaes*, which is, *Praise be to God and Mahomet*.

Paradise is a place of as much delight as *Mahomet's* carnal apprehension was able to imagine or his fancy contrive. Uncertain of the local place, he supposes it will be upon the Earth after the day of Doom, when all deformity shall be removed: for till then, the Souls and Bodies of Men (though they sleep in their Graves) be sensible of joy and torment. Paradise (says the *Alcoran*) is so many miles about as there be motes or atoms in the Sun: it is inclosed with a wall of gold ninety times refined, ten thousand miles high, and in thickness about three thousand; has seven gates to enter at, (seven is a mystery;) of Carbuncle or purest Rubie is the first gate; the other six be of Pearl, Emerald, Turquoise, Hyacinth, Smaragd, and Amethyst; reflecting upon the Spheres: Divided into 7 spacious Gardens, sub-divided into seventy times seven places of delight; each filled with Inhabitants, Musick, Wine, and all sensual pleasures imaginable: all have cool refreshing Rivolets of Crystal, drilling over pibbles of Amber. Summer-houses it also has shaded with

trees ever-fruitful and verdant: In center of that *Elyzium* is a Tree higher than all the Mountains of the World were they heaped one upon another; so broad, that Paradise becomes delightfully shaded by it. The trunk of this Tree is of Diamond, the leaves of Gold, and the boughs of Jet; each leaf is wrought into an antique shape; in this most admirable, for that on one side in letters of light are the Name of God, on the reverse the Name of *Mahomet*. From several quarters 4 Streams gush out of purest Water, Milk, Coho and Honey; these empty themselves into *Alchanzar*, whence this mixture of *Nepenthe* flows into other parts of Paradise. Aromatic flowers are there in abundance, such as ravish both eye and smell: Aiery Choristers, the meanest of which as far excel our Nightingales as they do Ravens. The air is a compound of sense-ravishing odours. *Mahometans* there (for *Christians*, *Jews*, nor *Gentiles* have not such glory) are ever young and sprightfull, a hundred times bigger and more frolick than ever was *Mahomet*. The Women are severed from the Men; not that they are kept from them (for *Gabriel* is never absent or averse to let them in) but that by such a screen they may become more ardently amorous and affected to their Damozella's, who have such visages as fair *Aysce* had (*Mahomet's* best beloved;) their hairs being threads of gold, their eyes Diamonds as big as the Moon: their lips resemble Cherries, their teeth Pearl, their tongues Rubies, their cheeks Corral, their noses Jasper, their fore-heads Sapphire: round-fac'd, courteous and merciful. In this Paradise is (say they) a Table of Diamond, seven hundred thousand dayes journey long; about which are Chairs of gold and Pearl, for use and ornament.

The Males are to be of *Mahomet's* favour and complexion such as their Prophet had when *Gabriel* mounted him towards Heaven: none but will be much brighter than the Sun, with such eyes, eye-brows and ears as are scarce credible. To conclude, *Gabriel* the Porter of Paradise has seventy thousand Keyes which pertain to his Office, every Key being seven thousand miles long; by which you may imagine the Doors are no Pygmie ones. In a word, 'tis no less ingenious than the rest that *Mahomet* confessed he writ three parts of four, Untruths in this his Legend or Romance rather: To confute them would then be a labour needles, though *Melancthon* hath done it; so that I may well say as *Seneca* did to *Lucilius*, *Non vaco plusquam ad tantas ineptias*. For indeed *Perfidiam eorum recitasse, superasse est*.

Such are the fanatick Dogmata of the *Alcoran*, credited by most *Asiaticks*, whose Disciples are of above seventy sorts of Orders or Degrees: some of which with heed I have observed; and here (as the cover of their Legend) shut up, ranking them in an Alphabetick way, lest I should any way injure their seniorities.

Abdalli, Alambeli, Alfaqui, Alfurcani, Anefii, Asaphii. Bedvini, Benefani, Bosarmani, Buani. Caddi, Cadaleschi, Calyphi, Calsi, Choggi, Cobtini, Cumerati. Dephtardarii, Deruissi, Dervislari, Duanni. E'dhemi, Emeri, Emawm-zeddi. Fylalli-kadri. Herewi, Hodgei, Hugiemali. Imami. Kalenderi. Leshari. Malahedi, Melichi, Mendee, Morabiti, Morabourri, Mudreeffi, Musti, Mulai, Mulevei, Muezini, Mustadini, Mutevelii, Muzulmanni. Naappi, Nimerulahi. Ozmanni. Papassi. Ramdani. Santoni, Scriphi, Shahi, Sophini, Sunni, Syetti. Talismanni, Tecknai, Torlaceni, Torlaqui. Zaidi, Zophilari, &c. whose Tenets how ridiculous soever they be, yet are so esteem'd of here, that in their defense they will become Martyrs. But Saint *Augustin's* definition is true, That *Causa non poena facit Martyrem*. And 'tis well observed, That these false Teachers are so ravished and transported when they have found that they have a dominion and soverainty over the Faith and Consciences of Men, as no persecution nor torture can ever make them to relinquish it. Now since this blasphemous Anthropomorphite perswades his Sectaries That at his Ascent into Heaven the *Almighty* touched him with his hand, it seems he was ignorant That God is infinite as well as Eternal, and without any-composition: so as that Tenet of his is an Error against the very Essence of God. *Maledictus est* (sayes *Augustin*) *qui Deitatem ad Hominis lineamenta refert. Deus enim non est humana formae particeps, neq; corpus humanum Divinae. Yea, Trismegistus could say, Anima est imago Mentis, Mens imago Dei; Deus enim menti praest, mens anima, corpori anima*: The Soul is the image of the Understanding, Understanding is the image of God; God rules over the Understanding, Understanding over the Soul, as the Soul doth over the Body.

Their Rules are various. The *Musti* is chief in hearing and deciding cases of error: which if he fail in, the *Meccan Protomist* determines. The *Caddi-Cadaleshi* and *Mustaedeni* are next in Ecclesiastick Dignity. The *Hodgei, Emeri* and *Mulai* the first are Expositors, the other Mendicants, eating their bread in idleness. The *Fylalli* converse most. The *Deruissi* are wandring Wolves in Sheeps-cloathing: (*Derusiei Oratores Persici* are mentioned by *Herodotus lib. 9.*) The *Talismanni* regard the hours of prayer, by turning the four-hour'd glass. The *Muezini* cry from the tops of *Mosques*, battologizing *Llala-Hyllula*.

The

they call Cacaroeh, a name agreeable to its bad condition: for, living it vext our flesh; and being kill'd, smelt as loathsomely as the *French Punaise*, whose finell is odious. This extremity continued not above a week: for then we had a fresh gale, by help whereof the three and twentieth day we came to an Anchor at *Mangalore*, a City that obeys the *Mallabar*. In the road we found towards forty *Mallabar Men of War* riding, who notwithstanding their numbers and appetite to do us mischief hoised sail towards *Goa*; one onely miscarrying, that suffered the *Jonas's Barge* to come up with her: but after variable strife by rowing and making more sail got away, yet not without some shot in her side which she unwillingly received. That night we came to an Anchor in Mount *Elly* or *Delyns Bay*, a Port under the vassalage of the *Mallabar*: we rode in nine fathom not above three being near the shore, and gladly would have landed, but durst not be too prodigal of our belief; for albeit the Natives seemed willing to have us come ashore, we knew them to be treacherous: seeing we would not trust them, they came aboard our Ships, daring to trust us; and in their Canoes brought us Coccoes, Mangoes, Jacks, green Pepper, Caravance, Buffols, Hens, Eggs, and other things which we were glad to buy though not at very easie prices: but for every tun of Water less than a Ryal would not content them, albeit they had plenty; by that barbarism infringing the very Law of Nature and Nations. Accordingly the Poet brings in his Goddes blaming the Rusticks for their immanity.

*Why are these waters stopt? whose use is free;
The Sun and Air dispersest to all we see:
Why not those Brooks? I crave community.*

*Quid prohibetis Aquas? usus communis aquarum est;
Nec Solem proprium Natura, nec Aëra fecit,
Nec tenues Undas; in publica munera veni.*

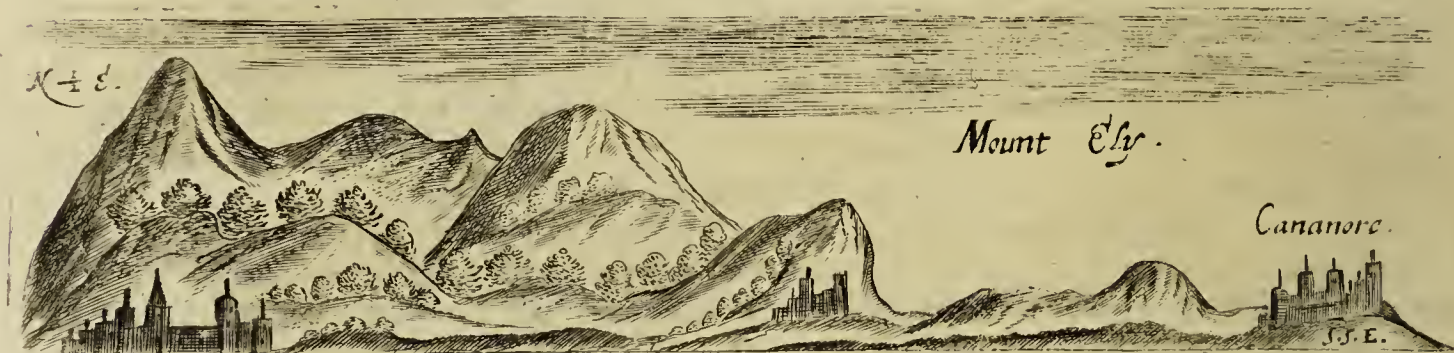
Nevertheless, what was wanting in Water was supplied in Fruit and other rarities; for here we had the Wood called *Calambuco*, a Tree much valued and used at Funerals: the richer sort have gums and odours of *Arabia* put in flames, wherein the dead body being laid is consumed; but first involved in Linen which is pure, white, sweet and fine; or in Taffataes of transparent fineness. Of all sorts of Wood they most affect that called *Aquila*; and next that, *Calamba* or *Calambuca*, which some think *Lignum Aloes*; much burnt in these parts at Funerals; Trees very rare, growing but in few Regions. It is very sweet and delightful to the finell, grows high and even, and is found commonly in the lofty Mountain of *Chamoys* in *Cochin-chyna*; and being rare and hardly got, the people sell at excessive rates; both in regard the Bannyans delight to have this wood in their Obsequies, and that the *Japonians* so much value it for ornament in their Houses. They imagine no Pillow wholsomer, nothing more conducing to health than that to sleep upon; extremely hating what is soft, for they find that such both heats the blood and perturbs the fancy, especially where the Countreys are torrid. Of old they used to wrap those dead bodies that were to be burnt or purified in the fire in that kind of Linen called *Linum vivum* or *Asbestos*, of which I have formerly spoken: I shall but add the description out of *Hierocles* treating de veste *Bracman*. *Indorum utuntur veste linea ex lapidibus, quod quidem texunt; mollia sunt lapidum stamina & membrana ex quibus panni fiunt, qui neq; igne neq; aqua expurgantur, sed cum sordes & maculas contraxerunt, in flammis injecti, albescent & lucidi fiunt.*

Here we had the fairest Lemons I ever saw. It is an old saying, *Omnis vita gustu ducitur*; Life is upheld by the taste of some sweetness: give me leave therefore to name some Fruit may be worth the notice. Pappaes, Coccoes, Bananaes, and Plantains, all very sweet and delicious: Orengees we had also store of; which may well be remembered they were so succulent and dainty, and of so curious a relish as affects the eater beyond measure; the rind also was no less pleasant than the juice, seeming to have dulcify and acrimony mixed together. The tree has not only blossoms, but green and ripe Fruit all at once; the root where the sap lies constantly conveying vegetation to the tree in those warm Regions. The Bananaes were no less delightful: the tree is but low, yet spreads gracefully; the fruit is not unlike a Sossage for shape, but in taste is most pleasant: they ripen though you crop them immaturely; and from a dark green, turn into a bright yellow: the rind peels off easily; and the fruit being put into the mouth, dissolves and yields an incomparable relish.

The Jack grows upon a tree which is very low, yet not easie to be ascended: for shape it resembles a Pompion: without, 'tis of a yellow colour mixed with veins; but within full of golden coloured cloves, each of them being full of kernels, not unlike the largest sort of French Bean, but somewhat more globous: the fruit hath in it a stone, which being boiled the Buffols eat. The fruit is somewhat unpleasant at the first gust, which as I suppose the heat and rareness causes; and 'tis glutinous in the mouth, but of double benefit in the stomach being restorative and good for the back, of singular use against that French Disease was brought first from the Wars at *Naples*; and in taste has some resemblance with that the *Africans* call *Cola*.

The *Ananas* is not inferiour to the *Jack* in bulk, albeit the plant it spring from be no way equal: for it arises not from seed, but a Root like that of an Artichock: at maturity they rise not above two foot, whereby with less labour they enrich the gatherer: without, 'tis armed with a moistureless rind which is hard but pleasant within: and though a little seem to satiate, yet experience teaches that the stomach covets it and admits an easie digestion. The *Duroyen* resembles the *Jack*: the shape is round, and the out-side beautiful, yet that beauty exceeds not the inward vertue; for albeit at first opening it give a smell not unlike a rotten Onion which to many seems offensive, the meat nevertheless is of a whitish colour and divided into a dozen cells or partitions which are filled with stones as big as Chestnuts, white and cordial. In *Malacca* and *Java* they abound most and are worth the enquiring after; for it is a fruit both nutritive and dainty, yea, without an hyperbole an Epitome of the best and rarest fruits throughout the Orient. *Arec* and *Betele* also are here much in use. The *Arecca* tree grows very high and resembles the *Palmeto*: the wood is fuzzie and soft and hangs like shaded grapes in clusters: the fruit is shaped like a Wall-nut, and of like bigness; white within, and not easily penetrated; but like good oyl hath neither taste nor smell: for they eat it not alone, but wrap it in a leaf of *Betele* or *Betree* which hath neither flower nor moisture, and chew it in morsels. Some (as I have noted) mix with it a kind of Lime like that of Oysters-shells; which together (if they say true) cures the cholick, removes melancholy, kills worms, purges the maw, preserves the teeth, prevents hunger, and stupifies the sense: which last vertue occasions the *Indians* Women to chew it when they go to burning with their dead Husbands.

Mount *Elly* is in 12 degrees latitude, in 55 degrees 30 minutes longitude; variation 13 degrees: A place as eminent in Hills as any other part we saw upon the coast of *India*, and limits the two rich and populous Kingdoms *Decan* and *Mallabar*. It gave this resemblance as we rode before it.



An unhappy accident happened us here, before we weighed anchor: For, on the five and twentieth day descrying at the point of the Bay a Junk of seventy Tuns fraught with merchandize and bound for *Acheen*; we could likewise perceive a *Mallabar* Pirat sculk near this Junk, which he doubted not to board being off at Sea and past our help. As accordingly fell out: for being under sail, the Man of War gave her chase: the Junk perceiving danger, chose rather to put her self under our protection than hazard the rapine of that Frigate. But her condition (with grief I speak it) was little better; for the *Jonas* boarding her with her Barge, tow'd her to our Admiral, where (after short consultation) she was adjudged prize. For my part I could not reach the offence: but this I could, (as some reported) that she had a Cargo of Cotten, Opium, Onions, and probably somewhat under the Cotten of more value, which was her crime it seems. But how the prize was distributed concerns not me to enquire; I was a passenger, no Merchant nor Informer. The Sea-men it appeared were to make what advantage they could unto themselves: for, they first gave the *Indians* that were aboard a churlish welcome, by which they perceived they intended to make them slaves and sell them to the *Javans*, who usually give fifty Ryals for every Slave; which rather than suffer, threescore of those poor wretches threw themselves desperately into the Sea; choosing rather to expose their Carcasses to the waves than the mercy of our Men, if I may so call it: which seem'd sport to some there, but not so to me who had compassion: nor could I be informed what provocation had been given our Men to make such a proceeding. The Canoo's from the shore shew'd them more mercy, for they saved some of them; but those our Boats took up resented our dealing so passionately as they seem'd more willing to be drown'd. That night we had terrible weather, much rain mixed with thunder and lightning. This stormy weather is usual here when the Sun is nearest and makes their Summer;

Summer; for then upon this *Indian* coast they have the greatest sign of Winter, from the Summer Solstice to the Autumnal Æquinox continuing wind and rain, which makes it exceeding boisterous and unsafe to travel. These extraordinary rains are without doubt the causes of the yearly over-flowing of the *Menan* in *Syam*; and *Suban* in *Pegu*; as also of the two great *African* Rivers *Nyger* and *Nilus*; seeing that like weather at the same Season is in the *Æthiopian* Mountains. Howbeit, those months of *June*, *July* and *August*, albeit they be stormy in *India* are the fairest months of the Year, and calmest weather in the Mediterranean and those Countreys that are about that Climat. But I looked upon it then as a sign of God's displeasure. And it is well worth our observation, That whereas all *May*, *June*, *July* and *August* our Summer, and the like with all or most parts of *Europe* from the Pole Arctick to 30 degr. and more towards the Æquator where it begins; the Sky is for the most part serene and the Season warm and mild; it is Winter in the Oriental Regions (in some parts stretching from the Tropick of Cancer to the Æquinoctial Line) during those four months. Inasmuch as their Summer begins in *September*, such time as the Sun enters into *Libra*. For, from the mouth of the River *Indus* in 23 degr. to Cape *Comryn* in 7 degr. North latitude, all along the *Indian* Coast of *Guzurat*, *Decan* and *Mallabar*, the Weather during those four months is exceeding stormy and outrageous through continued rain, wind, thunder and lightning; but is fair Sun-shine weather all the other 8 months: Albeit it is not so in the other Neighbouring parts of *India*. For whereas the mighty Mountain *Bellagate* (which I formerly resembled to the *Apennine*) runs in a continued ledge of Hills cross from *Imaus* to Cape *Comryn*, the utmost Cape or Promontory of *India* towards the Line, through the middle of the Continent; and, as it were, in an æquidistance between the *Indian* Ocean and *Bengalan* Gulph: It is observed by several Travellers, and by *Linscotin* amongst the rest, That in crossing the Countrey betwixt those Seas at the same time, on the one side that Hill they find it Summer, and find it Winter on the other. So as when it rains and blows, with dreadful thunder and flashes intermixt, all along the Coast of *Mallabar* as far as *Diu* near *Indus*, (and all those four months I lately named) no Sun appears: Contrarily on the Coast of *Chormandel*, in which are the Kingdoms of *Gulcunda*, *Narsinga* and *Visiapore*, all along from the River *Ganges* to Cape *Comryn*, those Countreys on that side *Bellagate* have then clear Sun-shine weather, without mixture of rain, wind or stormy weather; and yet from the Hill to either Sea is not above 100 miles: And *vice versa*, the season varies, which is very rare, the little distance duely considered. Such also as sail within the Gulph of *Persia* find the like difference for the most part, when they weather (or as Sea-men phrase, double) Cape *Roselgate*: It being halcyon fair, mild and Sun-shine weather on that side of the *Happy Arabia* which respects *Persia*; when on the other towards the Ocean, the wind and rain bluster outrageously during all that Season: Which evidences a great influence the Planets have over the Air and Earth, and contrarieties that are in the Upper Regions.

Thence we sailed due South, and that evening passed by *Cananor*, *Montingue*, *Onor* and *Batticala*, which some repute part of *Canara* or *Decan*; and then by *Mangalor*, *Mandagara* of old, in which as the *Jesuits* report were seventy thousand Christians, *Calicut* called *Camanes*, and *Cochyn* *Colchin* in *Ptolomy* and the Bay *Sinus Colchicus*, *Cranganore*, *Cowlam*, and *Brin John*, as far as Cape *Comryn* the utmost Promontory of *India* in seven degrees and a half North, variation 14 degrees: A Cape well known of old; for it is by *Ptolomy* lib. 7. called *Cory*, by *Strabo* *Conomencina*, by *Pliny* *Calasca*, and *Comar* by *Arrhian* in his *Periplus*, and *Comara extrema* by other Geographers; but by other Cosmographers *Colaicum*, *Calligicum* and *Calingon*, where the *Mavo-Calingi* are by *Pliny* seated: Howbeit at this day by the Inhabitants 'tis called *Tuttan-Cory*. Where, e're we pass further, a little concerning the Custom, Habit and Superstition of the *Mallabars* with such as mix among them: this serving for caution,

*To observe the mode is safe; by moving much,
Religious faith oft gets a doubtful touch.*

*Observare modum laus est; nimiumq; movendo
In dubium trahitur religiosa Fides.*

MALLABAR is at this day a great and famous part of *India* stretching along from *Batticala* a Port under 14 degr. to Cape *Comryn*, which is about 7 degrees North from the Æquinoctial: about four hundred miles in length, but in breadth no where above a hundred, which some reduce to fifty, that is, from that ridge of Hills we call *Bellagate* to the Western Ocean: so populous, that the *Samoryn* of *Calicut* is able upon occasion to take the Field with 200000 Men to oppose the *Narsingan*, the *Decan*, or *Gulcundan* Kings; his powerful Neighbours. His Countrey is most of the Year verdant and abounding with Cattel, Corn, Cotton, Silk-worms, Pepper, Ginger, Tamarind, Cassia, Cardamome, Rice,

Rice, Myrobalans, Anana's, Pappa's, Melons, Dates, Coco's and other Fruits; and boasts also of several defensive Towns and Harbours as *Coulam*, *Cochyn*, *Calicut*, *Mangalore*, &c. and to say truth, the Ocean it self forty leagues into the Sea is all along the *Indian* shore so anchorable and so secure that the Roads it affords are comparable to Harbours in some other places. But for the better understanding such part of the *East-Indies* as is on this side *Ganges*, this small Map will serve to direct the eye to the most remarkable places, especially such as I shall have occasion to speak of.



And first of *Mallabar*: A well known Region upon the Western part of that great Continent, and subdivided into sundry petty Toparchies, which are subordinate to the Great *Samoreen*: a naked *Negro*, but not a little puffed up by being the Principal *Bracman*, and no less tyrannical than proud; and not so much by provocation, as wicked practice: which the People are so used to, that they are the less sensible of that bondage.

The *Nayroes* are his *Magnates*: They exercise no less Authority over their inferiours than the *Samoreen* doth over them; being freely tolerated an arbitrary liberty, Life excepted; and withal are so extremely libidinous as no part in the World affords a more obscene Generation: their beastly appetite not so much provoked by the heat as by the Art

Art and Diet they invent towards provocation. Amongst others, they have the *Deutroa* in special request; both for that it contributes towards the accomplishing their corrupt ends, and with that security and mode as heightens their recreation. An Herb or Drug it is which being infused or otherwise prepared and taken, has a marvellous force: For it is not so much of a soporiferous quality to procure sleep, as to stupifie and infatuate the Intellect; since the patient or rather abused party sometimes appears merry as if a *Tarantula* had infected him, and hath his eyes open, but sees no otherwise than if a *gutta serena* or heated Steel had deprived the optique; so as during the operation the Nayro many times makes that his opportunity to visit and act his Amours, whiles the good man by that delusive spell is rendred a ridiculous spectator, and seemingly an assentor to their meschenteries. I confesse I never saw it practised, but is related by *Lynschoten* and other such as may be credited.

Maffens in his belief That these Nayroes are of the cast of the *Cutteries* one of the descendants of *Pourois* and *Parconty* in the foregoing discourse more fully mentioned, is not amiss; or in the report That they are generally proud and lazie, usually go armed, and will not abate one jot of the common ornament of those Oriental parts, which is to beautifie or rather load their arms and necks with Silver bracelets, ropes of Pearl and other effeminate pieces of bravery: and so stately, that they expect more than ordinary respect; as appears in passing through a Crowd, only by striking his Sword upon his Target makes that voice serve both to expresse his Dignity and to obtain a speedy and clear passage. *Thevet Vertoman* and *Paulus Venetus* go further, saying That an inferiour person dare not look them in the face or appear within fifty paces. But this is more certain, That as the Sword awes the indefensive Villager, so custom has enslaved them in such sort, that in Peace the common people seem dastardly, but in War are found spirited. Nor would one think otherwise, when he takes the prospect of their visage and limbs, which expresse both ingenuity and strength sufficient.

Of colour, they are rather black than olivaster: their hair crisps, but grows longer than the *Africans*. And albeit they wear their hair, yet conform they to the mode of *Shashes*: for, about their Temples they wreath a curious sort of linnen sometimes wrought with Silk and Gold. Their waste is circled with a piece of Callico; but from the thigh downward, and from the middle upwards are naked. The vulgar wear about their waste a party-coloured Plad, and pink their skin. The Women vail themselves like other *Indians*. Their greatest pride is expressed in the adorning their ears and noses; supposing them most courtly who dilacerate their ears widest (which they effect by many ponderous baubles they hang there,) and ring their snouts with Jewels of Silver, Brasse, or Ivory; their arms and legs also are richly chained.

Concerning their Marriages, formerly it was the custom That the *Bracman* had the first nights company with the Bride, supposing the ground of better value by that holy seed, as they call it: a practise now wholly abrogated. And which was no less rare, the Samoreen to make sure work used to confer his Command upon his Sisters issue; assured it seems that she was of his blood and they of his by consequence.

The men are more addicted to Arms than Arts. The *Portugals* at their first intrenching on their shore thought them a very simple sort of people because unlearned; and easie to be overcome because most were naked: but both deceived them; for Nature instructed them in their own defence, and long contest with the *Portugals* taught them experience, so as in short time they learned how to use their bow and arrow, darts and targets; and of late years have attained the Art of making Hand-granadoes and other Fire-works; wherein they are pregnant, and of which they have such store that they proffered us as much and of what sorts we would for money. Their Country abounds with Minerals and Stones of price, and no part is without plenty of fruit and other provision: Howbeit, the Land (especially near the Sea-shore) we could perceive was woody and mountainous. And in those which divide *Mallabar* from the Kingdom of *Narsinga* are many wild Beasts that make the way perillous; especially Serpents which have wings and feet, if report speak truth: *Mons dividens regnum Narsinga à Mallabar nutrit multas feras, præcipue alatos Dracones, qui in arboribus versant, & pedes habent, &c.* Osor.

Most of the people in their diet abstain from Flesh, Wine, yea Wine-Vinegar, and Strong-water; not allowing themselves the liberty of Radish-roots, Onyons, Garlick, or other roots and herbs that have a tincture of red, a resemblance of blood; so very strict they be to rules deduced from the Shaster and the example of their precise Ancestors; contenting themselves with Milk, Rice, Sugar, Herbs and Fruits of several sorts and Spices: for they are of the *Bannyan* perswasion, who have a detestation against any that for preservation of their own will take away the life of another. *Ovid 15 Metamorph.* has this in their Apology.

Quam male consuecit, quam se parat illa cruori
 Impius humano? Vituli qui guttura cultro
 Rumpit; & immotās præbet mugitibus aures;
 Aut qui vagitus similis puerilibus hoedum
 Edentem jugulare potest, aut alite vesci
 Cui dedit ipse cibos; quantum est quod desit in istis
 Ad plenum facinus, quis transitus iste paratur?

——— To shed the blood of Man
 How wickedly is he prepar'd? who can
 Asunder cut the throat of Calves, and hears
 The bellowing breeder with relentless ears.
 Or silly Kids (which like poor Infants cry)
 Stick with his Knife; or his voracity
 Feed with the Fowl he fed. Oh! to what ill
 Are they not prone, who are so prone to kill?

Passing from thence, we came afore

CALICUT (ten leagues from that place where our men took the prize forementioned) thought by some to be that Town *Ptolomy* calls *Canthapis*, a City in 23 degrees, an error broached by *Niger* and *Berti*. Above a thousand years ago it was called *Callicaris*; then of some note, but not so well known as now; and had increased her fame by more trade had she prospered better against the continued differences it had with the *Portugal*: who when they could not conquer by force (as *Seleucus* did with *Babylon*) ruined her by policy; for they transferred their Mart and Staple to other Towns; by which removal in small time this City became poor and desolate. It declines from the *Æquator* towards the North-pole eleven degrees; and from its standing in the burning Zone must needs be at some time of the year sulphureous. The earth is but meanly fruitful in grass; nevertheless, her Gardens by industry and help of some Brooks are most part of the year verdant and redundant in variety of fruits and flowers. The City of it self is large, but of small elegancy in building: for the houses are low, thick and dark, and the streets narrow: The Harbour is a pretty way distant from the Town, and but indifferent to anchor in: yet shews the remains of two strong Forts which were raised about the year 1515. by the *Portuguez*, in a fort demolished since by the *Mallabar*. The Samoreen in this place has his usual abiding: a Prince of great power and awe; and not more black of colour than treacherous in disposition.

Many deformed Pagotha's are here worshipped; having this ordinary evasion, That they adore not Idols, but the Deumo's they represent: most of which at one time or other have been defaced and destroyed by the *Portugal*. The Chappel where the grand *Caco-Deumo* used to sit, was uncovered, and about three yards high: the wooden entrance was engraven with hideous shapes: within, their beloved *Priapus* was enthroned upon a mount; *Oculis mirabile Monstrum*; for upon his head he wore a Diadem, whence issued four great Rams horns such as *Jupiter Ammon* in memory of the Ram that conducted *Bacchus* and his female Army through those Deserts was represented, and being distressed for want of water had it given (upon his prayer to *Jupiter*) by a stroke of the Rams Foot upon a Rock: and if not that, typing out some other mystery. His eyes were small and squint; his mouth large and opening like a Port-cullice, from whence branched four great tusks; but his nose was flat; his beard spread like the rayes of the Sun; his hands resembled the claws of a Vulture; his thighs and legs were strong and hairy; feet and tail most like that of a Monkey: which put together, rendered the Devil not unlike himself, wickedly deformed, and the Men beyond measure gross Idolaters. Other Temples they had, stuffed with other Pagods of like prodigious deformity; ugly all, yet all differing as to invention: for some of them were painted black, others red; some devouring souls; and usually such as were in Hell were white ones. These are of the old stamp; for they seem to threaten or otherwise to express satisfaction in mens offerings: but what they could not do, their Chemarims effected; for, each morn the Priest (a Jogue) perfumes and washes them: It seems the Devil ever leaves a filthy smell behind, being his manner of benediction. Every new Moon their custom was to sacrifice a live Cock, the symbol of lust and courage which they found in themselves predominating. At this ceremony the Priest was pontifically attired in Lawn, armed with a sharp silver Knife, his arms and legs garnished after the Morisco mode with Bells or round silver plates which made a jingling: and after he had sacrificed the yielding Cock, and filled his hands with Rice, goes retrograde, not daring to look upon any other object save his Idol; till being come near an Acherontic lake, suddenly he turns about and embowels his offering: after which, he advances his hands some times above his head, and so returns, supposing that his Holocaust was accepted. The Samoryn used not to eat till it were first offered, and so acknowledged as food sent him from his Deumo: what he leaves, is not given the Poor; for it is the Crows pittance: good reason too, They think them his serviteurs. The people to this day (as they suppose) retain some incommendable customes: for they exchange their Wives: nor seem the Women displeased at it, Polygamy is so tolerable

or rather acceptable: but in this they differ from other libidinous Law-givers; as the men have many Wives, so one woman here is allowed many husbands, and the issue bequeathed as she nominates. The old custom of the World is here retained, in the Sedge and Palmeto leaves they use for paper, the pen being then a stile of Iron; but now a hardened piece of wood cut sharp. Thence we passed by

C O W L A M a Town and Province called *Sopatpa* in *Arrhyan*, and *Colay* in *Ptolomy* who places it in 13 degrees, but we found it in 9 degrees North, included in the Travanzorian Kingdom. Once it obeyed the Narsingan Monarch, and once the Mallabar, but at this day neither. About two hundred years ago, the Town was rich, and great and populous; traded to by many *Indians*, enlarged by the Samoryn, and able to number a hundred thousand Inhabitants; of such repute it then was for scituation, trade, and fidelity of the Cowlamites. But now, the period of her excellency is outrun; for *Callicut* first; and then *Goa* have not only monopolized but attracted the trade of this as well as other parts thereabouts.

Now albeit I have mentioned the *Bannians* in sundry places as I meet with them; here also all along this coast I find they swarm in multitudes, sucking in the sweetness of gain by an immeasurable thirst and industry; but *Sic vos non vobis*, for it is ravished from them by Drones, the Moors and Gentiles lording it over them. Alas! the Bannian is no swaggerer, no royster: he abhors domineering and fighting; yea, suffers himself to be fleeced by any man, rather than resist or shed blood by breach of peace or making the least opposition; they love no tumult, no innovation; are content to submit rather than govern, and with all were of their mind; that is to say, morally honest, courteous in behaviour, temperate in passion, decent in apparel, abstemious in dyet, industrious in their callings, charitable to the needy, humble, merciful, and so innocent as not to take away the life of the silliest vermin, and no marvel, seeing that if they should destroy any living thing, thereby they might dislodge their friends of a peaceful Mansion, or devour the souls of such as were dearest to them: for as I have elsewhere noted, they verily credit the transanimation or passage of souls into beasts. A persuasion how strange soever it be to us, was not so of old to our Countreymen the *Druidae*; who not only believed the immortality of the souls of men, but after separation from the body that they passed from one man unto another. *Ovid* seems to allude unto it,

*Let's home, and in bruit beasts our bodies hide,
Where happily our Parents may abide,
Our Brothers, or some by Alliance tied:
One man or other sure!*

inque ferinas
Possumus ire domos, Pecudumq; in corpora condi,
Corpora quæ possunt animas habuisse Parentum,
Aut Tratum, aut aliquo junctorum foedere nobis,
Aut hominum certe!

But the Countrey is not wholly overspread with these Gentiles; for amongst them here and there are scattered Christians: yea, the Jesuits report, that *Anno Dom. 1554.* 'twixt Cowlam and this Cape were then above twenty Villa's of *S. Thomas* Christians. More certain it is, their Ancestors were converted by *S. Thomas* the Apostle; for both here and most other parts of the habitable World the Apostles without all doubt divulged the glad tidings of salvation, as fore-told by the Prophet *David*, *Psal. 19.* *There is no Speech nor Language where their voice is not heard: their sound is gone into all Lands, and their words unto the ends of the World.* *Mantuan* also gives this attestation.

*As when the Flood o'respread, old careful Noe
His Sons disperst throughout the World, to show
The Law of God, and sacred rites to pay:
So when our Saviour would no longer stay
On Earth, a mission of his Scholars he
To th' utmost bounds of th' Earth with Charter free
Doth make, & instruct the World both how to pray,
And to appease Gods wrath with sacred Lay.*

*Sicut aquis, quondam Noe sua misit in orbem
Pignora sedatis, ut Gens humana per omnes
Debita coelituum Patri daret orgia terras;
Sic sua cum vellet Deus alta in regna reverti,
Discipulos quosdam transmisit ad ultima Mundi
Littora; docturos Gentes quo Numina ritu
Sint oranda, quibus Coelum placabile sacris;*

and accordingly, History abundantly acquaints us that in both the *Asia's* the Gospel was throughly preached: but for their ingratitude removed, and through the subtilty of *Satan* that carnal Law of *Mahomet* hath since infected these parts, so as it hath spread it self almost through all the Oriental Islands and Continent. Notwithstanding which, *Christ* has his flock; which though scattered, in due time will be gathered. For in *Persia* are many thousand; and in *India* a no less multitude: nevertheless, compared with other Idolaters, but a handful: Which must not discourage, seeing 'tis better go to Heaven alone,

than to Hell with a multitude. *Arnobius* of old could say, *Nationibus cunctis nos sumus Christiani*: Some *Christians* are found in every Nation. And we find in many chiefly Maritime Towns of *India*, that Name of late years has been honoured; and that in *Meliapore*, *Narsinga*, *Coolam*, *Cucurran*, *Curigan*, *Bipur*, *Tanor*, *Battacala*, *Onor*, *Cranganor*, *Goa* and other Places, Christianity is own'd; yea, in many of the *Indian* Isles some are found. And one reason is, for that among *Mahometans* liberty of Conscience is allow'd: agreeable to an *Azuara* in the *Alcoran*, which declares That none are to be dissuaded from the Religion they suckt from their cradle: which gains *Christians* peaceful Habitations, and inclines them to live without disturbing the publick.

Now these *Indian Christians* have sundry Ceremonies and Forms of long time practised amongst themselves, differing from those the *Papacy* use, or the Reformed Churches of *Europe*. Their Churches are low and poorly furnished; yet neat they are and sweetly kept; matted, and without painted Images, which the *Greek* Churches abound with. They assemble cheerfully, and at their entring shut their eyes, the better to contemplate the Exercise they come about, with their own unworthiness: kneeling they look towards the Altar, near which the Priest is seated: Him they salute with humble reverence; who returns his Blessing by the up-lifting of his hands and eyes: and at a set hour begins Prayers, seldom exceeding two hours in the whole Exercise. First, a brief confession is made, not unlike that in our Liturgie, and assent too in an unanim *Amen*. After that, follows an Exposition of some part of Scripture: during which their attention, looks, and silence is commendable. They sing a Hymn, and at parting out of the Church re-salute the Minister; who ceases not to elevate his hands till all the People be departed. At home they usually read a Chapter in either Testament, both which they suppose they have incorrupt after the Originals, translated for them by Saint *Thomas* the Patron of the Orient: The *Chaldee* also is not unknown, but few save the Clergy understand what is writ in any other than their Mother-tongue: for their Schools are few, and onely teaches them to read; being without Academies or Instructors in Philosophy or other like learning. Every first Sunday in the month the Priest reads a Homily, writ (as they say) by the Apostle or some of his Disciples. They baptize commonly at the fortieth day, if the Parent desire it not sooner: they sign the fore-head with the Cross, and then wash all over with Water. The Lord's Supper they administer in both kinds, and Communicants receive it kneeling: they observe two dayes preparation, during which they eat no flesh, revel not, nor accompany with Women; and in the Church, if need be, make their Confession. The Clergy marry but once, the Laity twice; Widdows if they marry before the year be expired are ill reported of. None save in case of adultery have licence to divorce. In sickness the Priest is usually sent for, both to pray and give the *Eucharist*, if desired: Which done, they take a long farewell of Wife, Children and others; and so rid themselves of worldly distractions, which too oft hinder that last great work; so as by a contemplation of the joyes of Heaven they strive to mitigate the grim aspect of approaching death. Being dead the survivors rather joy than mourn; and having first washed the Corps they afterwards wrap it in clean linnen. Friends accompany him to the Grave, and place the Body with the head West, either in respect of *Jerusalem* or the old local place of Paradise: Five dayes after they visit the Family. Feast and fast as we accustome: their Lent begins in the Spring, and is observed forty dayes. Their Year is the *Soli-genian*. Our three chief Festivals they celebrate; the first of *July* they also commemorate the Martyrdom of Saint *Thomas*. They have many *Protomists*, the chief of which used to reside at a House built upon a Mountain nine miles from *Cranganor*: but since the *Portugals* have planted *India* have their heads. Laicks pay their *Decima*, affect Justice, profess Truth, practise humility, and believe no *Purgatory*.

May 7. we had eight degrees; e're Sun-set we were close by the high Mountain called *Brin-John*, i. e. the Mount of *John*, a *Cambrian* word; but when, or by whom imposed, is past my finding. Next day we had 7 degrees 30 minutes, variation 14 degrees: than which place that famous Promontory of *East-India* called *Cape Comryn* (*Tamus* by *Mela*) extends no further South towards the *Aequator*. The next we sailed by the *Maldyve*, Isles memorized by *Pyrard de Laval*, who reports that the King stiles himself Emperour of thirteen Provinces and twelve thousand Islands, *Jerome de Sancto Stephano* makes them eight thousand: the most and least any King in the World (the *Spaniard* excepted) is owner of: Several of them little other than Rocks and Mountains: according to the Poet, *Innumeri surgunt scopuli montesq; per altum*. Near these are the Isles of *Candu*, *Nicubar* and *Sumbrero*, in view of *Zeyloon* and *Sumatra*: all of them abound with Date-trees or Palms; of old so celebrated that both Spiritual and Temporal Victors have it in their Triumphs. *Palma, Martyribus est suavis ad cibum, Ambrosia ad requiem, honorabilis ad Triumphum; Arbor semper*

semper virens, semper vestita foliis, semper parata Victoria, saith Saint *Ambrose* very elegantly in its praises. So excellent (saith Sir *Walter Raleigh*) that wherein soever the Earth, Nature and Sun can most vaunt that they have excelled, yet shall this Palm be the greatest wonder of all their works. This Tree alone giving unto Man whatsoever his Life beggeth at Nature's hand. I imagine he means the Coco-tree rather than the Date, which most take for the Palme. The Poet also notes it, in saying

*The noble Palm which high doth rise,
Equals Great Men with Deities.*

——— *Palmâq; nobilis
Terrarum Dominos evehit ad Deos.*

Thence our course was by

Z E Y L O O N, one of those five Isles *Ptolomy* calls *Barussa*, albeit *Cluverius* thinks the *Phillippina* to be them, not unknown unto the Ancients if that which *Ptolomy* called *Panigarenfis*; and since him by *Arabian* Authors *Sisnara*, *Tenarisis*, *Nanigeris* and *Sarandib*. But at this day 'tis called *Chingal* by the Inhabitants: who are a very comely People, having good features, and nothing like the *Africans* save in colour. Besides, they are ingenious, and excel in the Mechanick Arts. The better sort wear silks, but the vulgar are naked from the waste upwards. Now this place must needs be hot, seeing 'tis so near the *Æquinoctial*: severed from the *Asiatick* Continent by a Sea which is not forty leagues over: limited from eight to eleven degrees North latitude; the length is about seventy leagues, breadth forty, and circuit two hundred and fifty or thereabout. Famosed through some old erroneous conjectures, That this was Paradise; and that *Solomon* had hence his Gold of *Ophyr*: But in regard all or most fix the ruins of the one in *Mesopotamia*, and the other in *Malacca* or thereabouts, that Tradition is of little credit. But that *Melec Pyramal* King of this Island, was one of those *Magi*, Wise-men or Kings (pre-moiñhed by that Prophecie of *Balaam* the *Edomite*) that as to a King, Priest and Prophet, offer'd Gold, Frankincense and Myrrhe unto our Blessed Saviour; fore-told also by the *Persian Sibyl* and by a new Star as by the finger of God miraculously directed, is the Tradition of this place; and also that at his return he made known the mystery of God's Incarnation for Man's Redemption, and by his laborious teaching, many Profelytes: which some to this very day maintain for truth. But more certain it is, the seeds of Christian knowledge have there been sown, whence sprung Professors, though the greatest part are since turned Apostates. Howbeit, this is obvious in History, That *Candace's* Eunuch baptized by *Philip* preached *Christ* in many parts of *Arabia* and sundry Isles thereabouts, and *India* also; as *Socotora* this, and *Taprobane* or *Sumatra*; if *Dorotheus* Bishop of *Tyre* who lived in the days of the great *Constantine* had good Authority for the reporting it.

In *Claudius Caesar's* time some of the Natives of this Island having made some shift to cross over into *Mallabar* travelled through *Persia* unto *Rome*; where albeit they pretended some knowledge in *Astronomy* and the Sphere, bewray'd their ignorance by admiring to observe the Sun contrary to what it was seen to be at *Zeylooon*, *Solem lava oriri mirantur* are the words of the Historian: which by the *Romans* might equally be wondred at, seeing that those *Indians* by being within the burning Zone have their shadows on both sides according as the Sun makes his progress to either Tropick. Nevertheless probable it is, what understanding these *Zeylonians* had was borrow'd from the *Gymnosophists* who had their light from *Zoroaster* the most ancient and in his time the most excellent Philosopher: He lived full five hundred years before the *Trojan War*, saith *Suidas*, and was the first that gave Name to the *Magi* of *Persia*; *Zoroaster*, *Perfo-Medus Sapiens apud eos qui in Astronomia excelluerunt, etiam qui primus dedit Nomen eis Magis quæ civilia tractarunt: 4 libros scripsit de Natura: 5 de Astroscopia, & unum de pretiosis lapidibus, &c.* And *Picus Mirand.* ad *Ficinum* de *Dogmatis Chaldaicæ Theologia*; *Tum Persarum, Græcorum & Chaldaeorum in illam Divina & locupletissima enarravit, &c.* And albeit at *Cashan* I had occasion to speak more largely concerning these Oriental Philosophers, I shall here but add that testimony which *Porphyrius* gives concerning their definition and the nature of their Learning, *Apud Persas* (saith he) *qui circa Divina sunt Sapientes, eorumq; Cultores, Magi appellantur. Hoc enim propria Dialecto ejus Regionis, Magus significat.* Howbeit, the honour of the first European discovery we owe to *Laurentius* the Son of *Almeyda*, who about the year 1500 first arrived here, but did not alter the Name from what the Natives called it. At present it is over-run with stinking weeds of *Heathenism*: For, as is said of another place,

*Here, grow those heaps of Errours, which we see
Of all uncleanness and Idolatry.*

*Hic, errorum cumulus; hic, omnis spurcitia,
Hic, infœlix populus gaudet Indolatria.*
So

So great, that scarce any Village or Mount without its inanimate Pagod, their supposed Deities or *Mali Genii*; such as *Lactantius* and *Prudentius* describe, *Cum portis, domibus, thermis, stabulis soleatis assignare suos Genios perq; omnia membra Urbis perq; locos Geniorum millia multa fingere*: And are to observe, that *Genii locorum sunt Dæmones*. Amongst others, (which I mention only for the imposture) was that infamous *Hanimant* or Apes-tooth God which was highly esteemed and resorted to by millions of *Indians*, till *Constantine* a late Goan Vice-roy landing five hundred men at *Columbo* first forcibly took away that Apish Idol; and albeit the Idolaters proffered a vast rancome of three hundred thousand Duckets he burned it to ashes: his zeal against that gross impiety expressing therein a sacred indignation. Notwithstanding, a crafty Bannyan so well forged another counterfeit, as was believed by the *Jogues* to be the same (willing to be deluded;) thereby exceedingly enriching himself, and joying not a little these simple *Zeylonians*.

Another was that not far from *Mattacala*, conspicuous in its standing: concerning which, the *Singales* and *Jogues* report, That many years ago *Johna* their King nourished a conceit, That this *Diabolo* was no better than a senseless Idol: But lo, a *Jogue* (*Vocatis imperat arte Diis*) by the Devil's craft so wrought, that upon a time when *Johna* entered he beheld (as he thought) the Pagod breath out fire, his eyes seeming to be coloured with rage and the Scimiter in his hand wrathfully bent against him; at which, the amazed King cries out for help, accuses his infidelity; and having satisfied for his error, ever after became a zealous Idolater. The place where this grand Pagoda stood was inveloped with a Cloud of Arms for its defence: And not without good reason, seeing it was their belief, That upon the fall of that Idol the final ruin of the Universe should immediately follow by fire or otherwise. Now (without any countenancing that imposture) that the World shall be consumed, is credited; but not till he that made it shall please to order the dissolution. *Lucretius* hath that observation, *Inq; brevi spatio mutantur Secla Animantum, &c.* And the like another Roman Poet,

<i>Esse quoq; in Fatis reminiscitur affore Tempus,</i>	<i>The Time shall come, when Sea, when Land, when all</i>
<i>Quo Mare, quo Tellus, correptaq; regia Coeli</i>	<i>The Heavens vast moving Regions burning shall</i>
<i>Ardeant, & Mundi moles operosa laboret.</i>	<i>Consume, and to their ancient Chaos fall.</i>

Certo die & hora à fato devincti, nec hominibus tantum sed oppidis, terris, elementis, & quicquid hoc nos sustinet, magno illo die vertetur & peribit. And albeit of the ancient Heathens we may say, They had some seeming devotion, drawn from the very dictates of Nature like those mentioned in *Rom. 2. 14.* who had a Law written in their hearts; so as it was a Maxim, There was not any who had not some spark of civility to men, and zeal to some one or other Deity: that principle nevertheless now seems extinguished amongst the Gentiles we meet with in these Regions.

Upon *Columbo's* high peak (a place dearly bought by the *Portugal*) was shewed and credited the foot-steps of old *Adam*: born and buried here if we will believe them. Here also they shew a Lake of Salt water upon a high hill, said to be no other but the tears afflicted *Eve* shed a hundred years together for the loss of her righteous Son *Abel*. A *Cabala*, how strange soever it be, *Friar Oderic* of *Friuli* not only believes but vehemently persuades others to give credit to it. The soil is good and abounds with sundry sorts of Spices; as *Pepper*, *Ginger*, and the like; but in most plenty with *Cinamon*, which gave the occasion to *Ptolomy* and *Strabo* to call it *Cinamomifera regio*. *Cinamon* is a precious bark; the Tree is straight, and the branches are no way ruinous but grow in comely order. It resembles the *Olive Tree* in height, but the leaves are more like the *Bay* or *Orange*. The blossoms are exactly white; the fruit globous, hard, and dark coloured. It is apparelled with a thick rind, which in Summer (when it may best discover its Virgin nakedness) 'tis disrobed of, and by the churlish Peasant cut in many pieces; and being hardned in the Sun, so gathered. I might here present you many other rarities this noble Isle affords, as *Orenges*, *Dates*, *Coco's*, *Anana's*, *Plantanes* and *Mastick* (which *Coriat* erroneously believed grew no where but in *Syo*;) *Elephants*, *Buffoloes*, *Cows*, *Sheep*, *Hogs*, &c. *Smaragd*, *Rubies*, *balas Diamonds*, *Amber-griese*, and the like; which gave the *Danes* a fair invitation for commerce unto this place, their Ships usually riding near the Port of *Candy*: and put together seemed so attractive to the victorious *Lusitanian Almeyda*, that in despite of her united *Heptarchy* he landed *An. Dom. 1506.* and for *Emanuel* his King exacted an Annual Tax of two hundred and fifty thousand pound weight of their best *Cinamon*, which *Souza* begun to load away the third year after: But the King (more rich than crafty) to shew how little he regarded the loss of so much useless barks of Trees, and to set a better

better edge upon the appetite of the *Portugal*; one day he invited them to see him walk upon a Tarrafs arrayed in an imbroidered Coat thick powdered with Gold, Smaragds, Pearl and Diamond, all together darting out rayes of wonderful lustre: to which albeit the Sun wanted not to increase the splendor, yet as if that were not enough, in the night season five hundred Flambeauxes or Torches were (as Story says) put in flames to make this Prince seem a greater object of astonishment: but it rather was as a *Corpo Santo*. For forthwith *Silveira* judging the cost and labour well worth his pains built a Cittadel there under pretence to aid them against the *Mallabar* Junks, but rather to be his Jewel-keeper: for in short time he so pursued the King that he became a Ravisher of what he had; and by a forced nakedness learned him a future better way of politick bravery.

Garcias ab Horto Physician to the *Goan* Vice-Roy reports, That the King used to be served in dishes of Loadstone; not onely for the rarity, but medicinable vertue thereof, as having a power to discover poyson and continue Youth. Store of Pearl-Oysters have been taken 'twixt Cape *Comryn* and *Zeyloon* of good value: and here is no want of gold; but the King thinks not that so valuable as to be served in Porcellane dishes and other materials.

From *Zeyloon* we hoise sail for some eminent Ports and Maritime parts of *India*, Lorded by black but daring *Pagans*. The *Mogul* has incircled within his Diadem many of those noble Kingdoms or Provinces; the rest, the *Decan*, *Samoreen*, *Narsingan*, *Peguan*, *Syamate* and others: but the chiefest Isles neighbouring this we last landed at are *Sumatra*, the *Jave*, *Borneo*, the *Manellia*, the *Celebes*, *Moluccoes*, *Banda*, *Amboyna*, *Philippine* or *Borussa*, &c. which I shall briefly speak of: and in order thereunto, first of the Coast of

CHORMANDEL (*Ptolomy* calls it *Cartagardamna*) which stretches above three hundred leagues from Cape *Comryn* under eight degrees North towards the æstuarium of *Ganges* or the *Argaric* Gulph, which now we call the Gulph of *Bengala*, *Magnum Gangis ostium* in *Ptolomy*, as far as *Chatighan* under 22 degr. North. Upon that Coast are sundry Towns of note, viz. *Negapatan*, *Meliapore* (the Burial-place of Saint *Thomas* the Apostle of *India*, and of Saint *Bartholomew* say some, but mistaken in that Tradition, seeing Ecclesiastical Story leaves him buried at *Albanopolis* in *Armenia*,) *Polycat*, *Armagan*, *Narsinga*, *Meslipatan*, *Bipilipatan* and sundry more; in some of which the *English*, in others the *Dutch* have Factories. Here *Strabo* places the *Affacani*, from which some from the congruity of Name derive the *Affassini*; whose wicked Tenets have rendred them in more than Name not to be mentioned. Now concerning *Ganges*, (which one (how truly I know not) sayes was called *Chliaros*; probably some River running into *Ganges*: or as it may be named in those or some other obscure places) amongst Rivers is second to none: For, after a flux of three thousand miles, having increased her Channel by fifty other Rivers that run into her, which for above an hundred miles double the breadth that *Euphrates* bears at old *Babylon*, and thrice its depth, divides *India* in two, branches it self into several streams, and has many noted Towns built upon her banks, affording them Earth and Water as good as any, and by the *Bannyans* held sacred, as *Lucan* l. 3. albeit mistaken in its course, takes notice.

*Sacred Ganges onely cross doth run
Of any River to the Rising Sun.*

*Qua colitur Ganges toto qui
solus in Orbe, &c*

At length, under the same Tropick with the River *Indus*, in five great mouthes or *Ostia*, of old called *Cambysum*, *Magnum*, *Cambericum*, *Pseudostomum* and *Antibolum*, disembogues it self into the *Bengalan* Gulph, as I have a little before mentioned; and then into the *Indian* Sea: the Sea being the store-house of all Rivers, *In quo desinimus, & in quo currimus omnes*, *Ovid. de Ponto*. The *Bannyans* have the water of *Ganges* in that divine esteem, that in deadly fits they covet to have their mouths wet with it, imagining that the Rock whence it first flows bears the figure or shape of a horned Cow, a creature with them of a singular respect; albeit a fancy others are also taken with, as appears by the River *Po*, according as *Virgil lib. 4. Georg.* mentions; and as might be instanced of other places: agreeable to what the ancient Poets feigned of the Ocean, which from the noise it makes they resembled to a Bulls head, and thence called it *Tauriceps*.

NEGAPATAN (*i. e.* a Town upon the River *Nega*) has 12 degrees latitude North, odd minutes; is in a Climat hot and unwholesome, both in regard the wind and rains there are for some part of the year high and unseasonable. The Town nevertheless has good water, fruits well relished and no less nutritive: notwithstanding the People are much vexed with Feavers, Fluxes and other distempers; blockish they be, and unapt for Study or Exercice: Heat indeed here predominates, probably debilitates their appetite, and

and invites them too much to ease, the mother of Luxury: A small thin but fine Shuddery or Veil of Lawn they draw afore their secret parts; their head has a small wreath about it; the rest being exposed to view and all sorts of weather. They want no gold, stones of value, nor such things as the Merchant covets; for but few years since they prized them little better than we do trifles. Here any Religion is tolerable; and *Virgil's Omnigenumq; Deum Monstra* seems translated hither. But the manner of their Marriages is extraordinary: For many times the Priest with a Cow, and the Man and Woman go together to the Water side; where the *Bramyn* first mutters a short prayer, and then links their hands about the Cows tail, pours upon them all his hallowed Oyl, and lastly forces the beast into the River, whereinto she goes willingly so far as till they be to the middle in Water: neither returns she nor do they dis-unite till the waves advise them: when being on shore they untie, and hold that mysterious tie forcible and sacred ever after. Mr. *Fitch* the Merchant in his travels through these parts makes the like observation. The *Heathen* are averse to Law, and also to Morality; as if in a malignant sort they resisted the very liberty of Nature for their preservation, as *Plut. in Alexand.* — *Et quod Natura remittit Invida jura negant*: as also may be observed by *Dendamys* the *Indian* expostulating with *Alexander* against *Pythagoras*. Suitable to which the People upon this allow the *Bannyans* Wives the liberty to burn with their dead Husbands: So that Death having cut in two their Union, the relict conceits her self a loathed Carcass; and resolving to make her self an Holocaust, robes her Body with a transparent Lawn; her arms, legs and thighs also are fettered with chains expressing love; but her ears, nose and fingers are adorned with Pearl and precious Stones: with one hand she holds a Nose-gay of flowers, in the other a ball; both which are emblems of Paradise. She is attended with a great number, some accompanying her for love, others for civility, but most for her encouragement and honour of the Ceremony: the Priest all the way she goes describes the joys she is to possess, and the assurance she has to enjoy her Husband speedily in *Elyzium*: she returns a modest smile, trips on, chewing something in her mouth that intoxicates her brain, and upon sight of the flame seems transported with satisfaction. So soon as she sees the Carcass of her Husband laid upon a pile and the fire burn, like a mad Lover she whirls about the pit, and having bid Farewel to Parents, Children, and Friends, willingly incorporates with the fire; which quickly makes them one in ashes: Musick of sundry sorts, and acclamations of Spectators yell aloud at the same instant, both for the greater honour of the Obsequy, and that the screeches of the poor Wretch may not be heard, whereby others may be discouraged. It seems the *Roman* Poets, though at a great distance, had some prospect of it, by this funeral Song they have warbled out in their memorial:

Et certamen habent lethi, quæ viva sequatur
conjugium; pudor est non licuisse mori.
Ardent victrices, & præbent pectora flammæ;
imponuntq; suis ora perusta viris.

*They strive to die, and who best speed shall make;
They blush, grim Death so slowly to o'retake.
The Conquerors burn, their breasts yield to the fire,
And to their Husbands their burnt lips aspire.*

Now albeit some Women of this persuasion living under a *Mahometan* Prince being denied this liberty to burn their Bodies with their Husbands Corps, have been known of late years to make themselves away; yet others more wise and less valuing a place in the Catalogue of those fiery Zealots, do refuse to burn: but in such cases, by way of ignominy they are commanded to shave their heads, and to sequester themselves from company; which is a punishment. Howbeit, this custom of burning is much more ancient with Men amongst the *Bracmans* of those parts than with the other Sex: for with the later it came not in practice until several of their Husbands were made away by poyson, which their lascivious Wives would frequently administer upon giving them distaste, or other sleight provocation: for prevention whereof, this *Draco's* Law was devised and enjoin'd the Relict: And though in its institution it seem'd severe, it was to deter them from that wicked practice, which long custom hath made familiar and reputable. We find it so recorded by *St. Hierome lib. 1. ad Jovinian.* and *Ælian* in his *Var. Hist. lib. 7. c. 8.* But amongst Men much more old, as I might instance from several Authorities and Examples: one of which may be that of *Mandanis* the *Gymnosophist*, who as *Strabo l. 15.* reports, was courted by *Alexander the Great* to accept of a rich present he made the Philosopher; but contemning it and his glory, it (at least seemingly) so incensed the King, that the *Bracman* for his arrogance was condemned to death: and being told he might be pardoned so he would but desire it, with no less morosity answer'd, He would indeed petition *Alexander*, not for Life, but liberty to burn himself; giving this reason, That death was in no wise terrible where 'tis only an inlet unto immortality in exchange of his old perishing flesh expecting a more durable and excellent condition.

Besides

Besides this heathenish custome, here are many other lewd practises: such and so many, that *Peccata sunt in deliciis*; for Satan seems here to erect his Throne, and imperiously to display his Banner of Idolatry, and under various dresses to proclaim a toleration for all manner of wickedness. Such is the miserable vassalage with which this wretched Generation are enslaved, and so far from any sense of their misery, that they have devised sundry tragic scenes to heighten the reputation of their Pagod, though with their own destruction. And amongst other *Actus Triumphales* a massie Idol of auri-calk is placed upon a Chariot with eight wheels richly gilded; the ascent is by several easie steps, upon which especially upon gawdy dayes the Jogues and many prostituting Girls were placed. *Oh ignis infernalis luxuria!* Hellish zeal! seeing Parents destinate their pretty Children to in chastity, meerly to enrich the Idol: Not unlike those Babylonian Votaries of *Melytta* (as *Venus* was there called,) who received their price with this excuse, *Tanti tibi Deam Melytta imploro*, and by the Courtezans was offered to adorn her Temple. Thus mounted, they go on in procession: a procession not unlike the *Thenfa* used by the superstitious *Romans*, or that Idolatry of the *Danes* recorded by *Ditmarus* and *Dodo*: for, happy is that man, be he rich or poor, great or base, that can lend a hand to draw the Chariot; yea, they account them happiest who out of a frantick zeal temerariouly throw their naked bodies in the way, to the end that by the ponderousness of the Chariot they may be crushed, that thereby they may become the Devils Martyrs. Thus remembred by a Poet,

—— Vigor inde animis & mortis honoræ
Dulce sacrum: gaudent Natorum in fata parentes
Hortanturq; mori; deflet jamq; omnis ephebum —— Turba, &c.

But concerning those, a Poet gives this caution,

<p><i>What helps it thus to haste your destiny In all post haste? since all this wretched fry Shall with full sail to Hell through Cocyt fly.</i></p>	<p><i>Quid juvat durum properare Fatum? Omnis hæc vaga turba ibit ad Manes, Facietaq; inertia vela Cocyto.</i></p>
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Which bad objects removed, we come to

MELIAPORE, a well known Town upon the coast of *Chormandel*, and in the Kingdom of *Bisnagar*. The Artic Pole there has 13 degrees 20 minutes: It was first called *Salamina*, then *Melange*, but *Meliapore* after that, and now *S. Thomas*, for that in this place he suffered martyrdom: Distant it is from Cape *Comrhyn* two hundred leagues or thereabouts. At this day it is but small and poor, and under a Moorish command: it yields little for Trade save Cotton-ware and such common commodities; howbeit, is exalted in her memory, in regard that (according to Tradition) this was the place where that holy Apostle finished his labours after he had published the glad tidings of Salvation through *Persia*, *Hyrcania*, *Bactria*, *Sogdiana* and many parts of *India*, and by Divine Grace obtained many Profelytes, and those converts not of the meaner sort; for *Sygamus* the Emperour himself was baptized, and by his good example several other of the Nobles; who in testimony of their change, converted the Heathen Temples (by some said to be three hundred) into Houses of Prayer and Preaching of the Gospel. Howbeit, the Devil so wrought, that some Apostates enraged the multitude, so as in a blind zeal the Apostle and the King both suffered, the one being shot to death, the other brained, but both crowned with glorious Martyrdom: This hapned about thirty years after our Saviours passion; and in memory thereof a commemorative Feast is yearly celebrated the first of *July* by the Native Christians through *India*. And, however *Abdias Babylonius* (who writ, That after death they appeared and preached again their former Doctrine) may seem questionable, this is more certainly reported and credited, That in memory of their ingratitude, Divine Justice hath marked their posterity (as some Jews, how truly I know not, say the Tribe of *Benjamin* are to this day, who of all others were most fierce against our Saviour who was of the Tribe of *Judah*) these have one leg bigger in the calf than the other: which 'tis probable gave *Pliny lib. 7. cap. 2.* the occasion to feign them to be the *Monosceli* & *Sciopedi*, *qui umbra pedis se protegant*; and as a false light mis-guided our Country-man Sir *John Mandevile* in his relation concerning them. The *Cynocephali* and *Monoculi* being alike credited by *Solinus*, *Mela Pomponius*, *Strabo* and others. Notwithstanding the peoples rage the two Martyrs had each his Sepulchre there, honoured and resorted to by the Christians inhabiting *India*; till about fifty years since, their skulls and bones were brought away, and (as holy reliques) are at this day enshrined in the Virgin *Mary's* Church in *Goa* according to the command of *John 3. King of Portugal*, who

who sent *Emanuel Frias* (directed by *Alphonfus Sousa*) to *Meliapore* for that purpose. By an old Manuscript found at *Cranganor*, which *Campanine* the Jesuite translated out of Chaldee into Latine, it appears also that Apostle preached the Gospel first amongst the *Indians*; *Per D. Thomam error Idololatriæ ab Indis evanuit*: and after that unto the *Chineses*, as by part of a Breviary in use amongst the *Indians* may be gathered, where it is said that *Per D. Thomam regnum Cælorum volavit & ascendit ad Syntas, &c.* By the preaching of *S. Thomas*, the *Indian* Idolatry was dissipated, the *Æthiops* and *Chineses* converted; so as *Indians*, *Persians*, *Æthiopians*, and *Chynaes* in commemoration of *S. Thomas* offer their adorations to the most holy name of God, &c. as in that Manuscript, relating the Apostles Acts, is at large expressed; and whose Plantations were afterwards watered by *Frumentius* in the days of *Constantine* the Great by the encouragement of holy *Athanasius* the Patriarch of *Alexandria*; who in recompence of his labours constituted him the first Bishop of that great Diocess.

Many pertinent stories might be added out of *Spanish* Reporters, but the most warrantable is this. In the year of our Lord 883. as *Malmsbury Flor. Wigorn.* and others assure, *Syghelmus* Bishop of *Shirborn* in *Dorset-shire* encouraged by *Alfred* a pious English King travelled to this place as a Pilgrim with Alms and Offerings: and after nine years returned home with many rarities, yea gave so good an account of his travel, as from that time this place was famous and had in veneration with most in *Europe*.

In the year of our Lord 1277. *Myrangee* an Atheist conquered *Narsinga* and all the Regions about *Meliapore*. This Prince is branded for extreme covetousness, and for being a severe enemy to the Christians. Having one year abundance of Rice and other Grain, and room enough to hoord it in, to despight the Christians the more, no place would serve his turn to lay it in but the Chappel where Prayers were daily offered by those poor Christians. With all submission they intreat him to refrain; but that stimulates him to greater profaneness: for, supposing himself fit to be worshipped, he enjoins the people that adoration. But see Gods vindictive hand: That night in an affrighting Vision the Apostle approaches, both threatning and with an Iron Whip proffering to lash the King; who suddenly awaking, relents and beseeches the Christians to pray for him and acknowledges his own infirmity, himself putting to his hand to purge the Chappel and satisfy for his sacrilege. A Miracle not a little joying the mournful Christians, as the Tradition of that place reports for verity. Near this are other noted Towns, viz.

Polycat in 14 degrees, *Armagun*, *Caleture*, *Tanassery* and *Petipoly*, all in our way to *Narsinga* and *Meslipotan*; some being in the Kingdom of *Bisnagar*, other some in *Golconda*; and of late years made English Factories. The Natives differ in customs, colour and other things little from the *Narsingans*.

NARSINGA is a noble part of *India* where some would have *Chormandel* to terminate: famous it is all over *Asia*: confined by *Mallabar*, *Gulconda*, *Bengala* (*Baracura* and *Gandarida* of old) and the Ocean. The King so rich, that he despises his Neighbours; and so powerful, as he values neither Mogul, Decan, Samoryn, nor Peguan. The Country so full of all things requisite for use and pleasure, as fair Towns, strong Forts, pleasant Fields, and choice Minerals; also having Rivers which so enrich the earth as it abundantly produces Corn, Cattel, Fruits, &c. that with good cause he is reputed as considerable a Monarch as any in *India*. This may appear by his Annual Revenue which some compute to be no less than two millions of pounds; and by the Victory he obtained against *Idalcan* the Decan, leading into the Field three hundred Elephants, thirty thousand Horse, and double that number of Foot; after which, *Tarnesseri* was by him subjected. The Banyans swarm like Locusts here; and the Bramyns are no where more reputed of, having several Temples; albeit in the structure they boast of no great bravery, being most proud within by having many deformed Idols. Near this is

BISNAGAR (*Modura* of old, *Arcati* says *Castaldus*, *Pentagramma* one conjectures, but more likely to be that *Binagra Urbs India intra Gangem* mentioned in *Ptolomy* and once the Metropolis, but being about a hundred years ago subjected by the King of *Decan* abated of its splendour by the remove of the Court to *Pengard* five days travel thence) is now the second City for grandeur and Trade in that Kingdom: circled with a wall of near four miles compass, regularly fortified, well built, and no less wealthy. The Haven also is good, and the City frequented by European ships and Junks from *Malacca*, *Pegu*, *Cambogia*, *Cochyn*, *Chyna*, *Japan*, *Phillippine*, the *Molucca*, *Borneo*, *Java*, *Sumatra*, *Zeyloon*, and many other parts of *India*, *Arabia*, *Persia*, &c.

The Custom heretofore was, That a Traveller when he came to the Court usually had civil entertainment; many times being invited by the King, the better to shew his bravery; for his Coat was thick set with stones and gems of lustre; which when robed with

with (for the resemblance they had with the Sun which they worship) he was little less than adored: his Court was full of Majesty, and his Guard consisted of a thousand men. Polygamy he affects, and therefore wrote himself Husband of a thousand Women; many of which have him all his life in such esteem that at his death they voluntarily make his flaming Grave their Sepulchre. More Northward upon this coast is

MESULIPATAN, by contraction commonly pronounced *Meslipatan*: a Town removed from the Æquinoctial 16 degrees and a half, North; now under the Gulcundan King, and in the skirt of the Bengalan Gulph. The Province admits a mixture of Idolaters: the Gentiles are most in number, but least in power, since the Mogul subjected them. *Mahomet* was first blazoned amongst them by a Colony of *Persians* who were conducted thither in the 28. year of the *Hegyra*, of our account 648. by *Abdal-ben-Hemyr* a man of no small command under *Ozman* then Calyph of *Babylon*: since which Invasion their offspring have here continued. The Town it self neither for bulk nor beauty is considerable: one reason may be, for that fifty years ago by a raging mortality and famine it was almost unpeopled and made desolate. The streets are but few, and those narrow; the houses low, and the fields parched by the extremity of heat which here rages from *March* to *July*; from whence to *November* wind and rain as incessantly disturbs them: so as of twelve months they have but four, that is to say, from *November* to *March*, salubrious and moderate. These rains nevertheless prepare the Earth for seed, and requite the Labourer so well, as of Rice, Caravances, and other Grain they usually annually reap two Harvests. Howbeit, the Town by reason the *English* reside there, and of late traffique for Callicoes, Rice, and the like, begins to revive; and will increase, unless the deceitful disposition of the people occasion their remove thence unto *Armagun* and *Polycat*, Towns upon the same coast neighbouring *Meslipatan*, where they may sit down with more ease, less charge, and have as choice variety of Merchandize. *Bengala* borders upon *Gulconda*, *Arracan* upon that part of *Bengala* which is watered by *Chaberis*, and well nigh the midway 'twixt *Bengala* and *Pegu*, which borders upon *Arracan*, *Siam*, and *Tanassery* upon *Pegu*, and upon *Siam Cochyn-Chyna* and *Chyna*; which some make the boundure of *Bacchus* his Eastern conquests. Of these, the *Siamites* and *Cochyn-Chyna's*, both from their persons, manners, way of worship, and identity of speech, are thought to be extracted from those of *Chyna*; as be the *Japonites*, and other Islanders near that great Country, albeit from the long Wars they have had with them it will not be acknowledged.

Hence remove your chaste Eyes to an unchaste Town, though *Casta* by name: a Town no less infamous for Idolatry. The Mosques shew Art in Sculpture, but are hateful in the stink of their devotion: for here the shapes the Pagods bear have some resemblance with *Priapus* and *Pan*, as described by *Servius* in the 2 *Eclog.* of *Virgil*; having great eyes, flat nose, wide mouth, four great horns, a long beard shaped like the radiance of the Sun, claws for hands, and crooked-legg'd; so, as it is all over deformed.

Among other their solemn Festivals, the mystic fopperies dedicated to *Bacchus*, in these parts are not utterly extinguished: as may appear by the dress, mimique frisks, and nightly pastimes the women practise. There they cover themselves with skins, adorn their heads and tresses with Ivie, in one hand holding a leav'd Javelin, and Cymbals of brass or Timbrels in the other, attended by many Boyes and Girls who ramble like distracted people up and down, striving to rend the air with their continued clamours: Little differing from that description we find in *Avienus* the Poet.

——— Hic Chorus ingens
Foeminei coetus pulchri colit Orgya Bacchi.
Producit Noctem ludus sacer. Aera pulsan-
tibus & crebis late sola calcibus urgent.
——— Non qua celeri ruit agmina Ganges
Indorum populi stata curant Festa Lyæo.

So that it may well be admired, this licentious Festival should survive all others celebrated in memory of those Ethnic Deities, which as *Varro* enumerates were not less than thirty thousand. And albeit *Bacchus* was the first known Conquerour of the East, the first that circled his brows with a Diadem, and in an Ivory Chariot drawn sometimes with Elephants, at other times with Lynxes rode in triumph, (seconded some Ages after by *Tarquinius Priscus* at *Rome* as *Plutarch* records in the Life of *Romulus*;) the great distance of place and time (for he was, some think, contemporary with *Moses*) might have put this with others in oblivion. But the vast extent these *Bacchanalia* spread, is no less observable; either proceeding from the pleasure of the Grape, or toleration they gave to all manner of debauchery: insomuch, as under various names and attributes

alluding to its several operations, through most noted Kingdoms of the World this Wine-God has been acknowledged ; as in part may be collected from *Elias Venetus*.

Orgya me Bacchum vocant.
 Osyrim Ægypti putant.
 Mystæ Phanacem nominant.
 Dionysium Indi existimant.
 Romana Sacra Liberum,
 Arabici Adonem.
 Leucantaci Pentheum.
 Græci Nyctileum.
 Persæ Jacchum.
 Temulenti Lyæum.
 Fremibundi Bromium, Eluleum, &c.

A few of many (were not these too many) might be enumerated.

Some of these nevertheless bid the World farewell when the corps of their deceased Husbands are incindiated: albeit some Virago's rather chuse to out-brave Death's terrors by going quick with him into the Grave: A dreadful *Exit!* but such, as they say, expresse most affection. Such, and so many, sad delusions Satan practises amongst his deluded Votaries; and for his greater variety finds that *Virgil's* monstrous brood of Deities are here exceeded: for not only the Cow is equally adored with the old *Ægyptian Apis* or pide Bull, but the Sun, Moon, and Stars as souls celestial; and very much resembling those miserable Idolaters registred in *libro Sapientie cap. 13. Qui Ignem, Spiritum, aut citatum Aerem, aut gyrum Stellarum, vel nimiam Aquam, aut Solem & Lunam, Rectores Orbis Terrarumq; Deos putaverunt*, Who acknowledged the Fire, the Wind, the swift Air, the course of the Stars, the great Waters, or the Sun and Moon to be the Gods and Governours of the World. Not content with which, others there be who have Rivers and Trees in like veneration; parallel with the *Celte* our Neighbours described by *Tacitus*, *ubi multa Simulacra, multum peregrina superstitionis vestigium videre liceat*: Deities, or rather Demons of another nature than those the Heathen Romans adored, mentioned by *Cicero l. 2. Nomothesia*; where amongst the classes of those they worshipped were *mens, virtus, pietas, fides, spes, pudicitia, concordia, pax, quies, salus, felicitas, libertas, &c. Quorum laudibus (propter quæ datur ascensus in Cælum) delubra sunt, &c.* Scarce credible are some solemn Festivals they keep: in one of them they had a lewd custome to fasten sick or needy men (stupid by too much zeal) to an Engine, which being hoised elevates him equal with the Pagod: the blood trickling from his wounded shoulders (it may be said *Excessit medicina modum*) at his descent (as a meritorious sacrifice) is dashed against a Tree; and after he has invoked the *Deumo* to accept his offering, returns with hope to thrive the better ever after. This bloody, or rather butcherly, sacrifice is mentioned in *2 lib. Virg. Æn. Sanguine placastis*: and of old was used by the *Rhodians, Cretans, and Carthaginians*; who when their City was besieged, caused two hundred of their principal youths to be slain as a double Hecatomb: In *Africa* and *America* the like hellish custome is to this very day observed, as we read in *Acosta*. They oft offer in the night; but first make the streets bright with lights, and then stuff their hands with Rice, and glomerate in dances; in every corner (where a Poppet sits) throwing Rice or fruits; but being once out of the ring, haste away, not daring to look back lest the Devil tear them by way of gratitude. To which poor wretches give me leave to apply that in *Ecclus. 30. 19. Quid proderit libatio Idolo? nec enim manducabit nec odorabit.* This, *Tuledensis* and others witness: but many of those abominable practises are prohibited and discontinued since the Mahometans have born rule; who as bad as they are have nevertheless expressed their abhorrence against that custome.

They have a different kind of Burial to what we find in most other places: for here the Carcass is placed either in a deep Cave which is long and narrow, or else betwixt two Walls built on purpose; wherein the simple relict voluntarily immures her self, by that self-sequestration never after speaking to any, but expecting death by that Arrow of Famine, which of all sorts of Deaths, as it is the most languishing, is the most formidable.

Their Habit is for the most part nakedness, the zone by reason of its distemperate heat well excusing cloathing. They delight in fishing, and to sport upon the Water in Boats or Curricurries resembling the Venetian Gondaloes; thus shaped.



But seeing we are now at *Malacca*, and in or near the *Aurea Chersonesus*, places so celebrated by reason of that plenty of Gold has been brought thence, as induced several Geographers and Historians to fix *Ophyr* there: Nevertheless, finding the local place no less controverted, and according to various apprehensions drawn into several contrary quarters of the World; albeit in that brief discourse I made concerning the Red sea and *Carmania* where I made mention of the Burial-place of *Erythreus* there are some glances at it; I shall here nevertheless (as in the most proper place) speak a little further upon that subject.

And first concerning the Name: It is agreed by most That it is derived from *Ophar* Son of *Joktan*, Son of *Eber*, the third in descent from *Shem* the Son of *Noah*, mentioned in *Genesis*, chap. 10. vers. 26. upon the fixing his plantation: which albeit the Scripture clears, nevertheless from analogy of the Name and from the abundance of Gold and Ivory found in several opposite parts of the Earth, the place is tossed to and fro, whereby the discovery of the true place is obscured and becomes more difficult; yea, not any Historical part of Scripture more controverted that I can meet with, than this *Ophyr*. Amongst many others I shall instance *Rabanus Maurus*, and from his light *Chr. Columbus*, whose Authority *Stephanus* inclines to, and whose joint opinion it is, That a great Isle that verges towards the Gulph of *Mexico* was *Ophyr*; to which conjecture they are led by no other reason I can find than that the *Spaniard* has thence extracted a mass of Silver, Gold and precious Stones; but no Ivory: albeit what they have drawn thence is little, compared with what other parts of the *Terra firma* in South *America* especially about *Potosi* have afforded; which Mines nevertheless are far more uberous in Silver than Gold, the last being the emphasis of *Ophyr*: a metal we see by daily experience much more plentiful in *Africk* and *Asia* than the new-found World that hath hitherto been discovered. Howbeit, 'tis probable that removal of *Ophyr* into the Occident, but especially the similitude of the Name in like manner perswaded *Goropius* to infer (and not without some vehemency) that it was rather in *Peru*. Now the reason he gives is, Because *Peruaym* and *Peru* are harmonious in sound; and indeed it is not deny'd that *Ophyr* and *Peruaym* are terms convertible; as may appear by comparing the 1 *Kings* 9. 29. with the 2 *Chron.* 3. 6. Where for the better fortifying that conjecture, they with like reason perswade their Readers that *Sepher* is that mighty Mountain or rather chain of Hills now called the *Andes* which surge to a marvellous height and penetrate the heart of *Peru*, not ceasing their course until they come in sight of the Straights called *Magellane*. Notwithstanding which *Ortelius* rejecting that of the *Teutonic* perswades that he has made a more real discovery of the place in *Ægisymba* or South *Africk*: for in his *Thesaurus* he mentions a Town and Province called *Phura* a part of *Soffala* which was attainable by *Solomon's* ships from *Ezion-geber* without the help of any Compass, and where there is such store of Gold, precious Stones, Ivory and Ebony (which some take for the *Algummin* wood) as no other part of the World affords more plenty. Yea, to strengthen that imagination others suppose that by the word

word *Sophyra* (which is *Ophyr* anagrammatized) mentioned in the LXXII Interpreters is intended or meant *Soffala* or *Sophura*, as to attain their ends, they wrest it; albeit St. *Jerome* by that name intends *Sepher*. But which is more strange *Pynada* a learned Man for the greater honour of his Countrey from the like Analogie of Name fancies That the Ile of *Cadiz* was *Ophyr*: which *Montanus* dislikes, and therefore removes it into *Africk* as far as *Carthage*: and some others dis-approving his, into *Guinea* and the River *Gambra*, which for plenty of Gold gives not place to any part of the Universe. But *Daneus* no less taken with his conceit pretends that he has found it at *Ormuz*; upon no other account I can find, than the golden Trade it had in his time. So that we see, meerly to please the imagination, several otherwise learned Men have laboured to discover *Ophyr* in several quarters of the World opposite to the opinions of Saint *Jerome*, Saint *Augustin* and other reverend and judicious Authors, who have more accurately suffered their reason to be directed by the un-erring Rule which plainly instructs, That *Ophyr* and *Havilah* with the rest of *Joktan's* Sons had their dwelling from *Mesha* as thou goest unto *Sepher* a Mountain of the East, *Gen.* 10. 30. East must be understood from *Babel* where the first division was of the Sons of *Noah*; and East also from *Arabia*, where 'tis presumed was writ the *Pentateuch*: and that being infallible, convinces and puts to silence those opinions I lately mentioned; none of the places they assign being East from thence, but in *diametro* opposite and repugnant to that of *Moses* his manuduction.

But for the better manifestation of the true place we are therefore to consider, That *Ophyr est verbum profluens*, *Obrizum* and *Opherizum* being the same: *Quia ex insula Ophyr Aurum est prestantissimum*, saith S. *Jerom*: albeit the word *Obrizum* or *Obruzon* signifies *Aurum sincerum vel igne purgatum*, Gold well refined, as *Pliny* observeth. It is also called *Ophyr* in 1 *Kings* 22. 48. but *Uphur* and *Ophaz* in *Jerm.* 10. 9. *Dan.* 10. 5. *Auphar* by the *Arabians*, in whose Countrey the Name is likewise placed; and in the *Targum* or *Babylonian* paraphrase *Ophy*: Yea, in some other ancient Authors *Mophaz*; and *Urphee* by *Eupolemus*. Moreover, sometimes *Ophyr* is glanced at under the name of *Tharsis*. But that *Ophyr's* Colony planted in *East-India*, where *Mesha* and *Sepher* in their *Vestigia* may yet be found I shall in brief demonstrate; not only from the current of Authentick Writers, but also from the Names and memory of the Originary Planters: albeit rationally it cannot be imagined but that through length of time, revolutions of State and diversity of Idioms, they as well as other things have been subject to variations. In the first of *Kings* chap. 9. vers. 26. also in 2 *Chron.* ch. 8. vers. 18. it is recorded That King *Solomon* made a Navy of ships in *Ezion-geber* which is besides *Eloth* and the brink of the Red sea in the Land of *Edom*: and *Hiram* sent with the Navy his Servants who had knowledge of the Sea with *Solomons* Servants, and they came to OPHYR, and from thence brought four hundred and fifty Talents of Gold; in our money about three million and six hundred thousand Crowns. In the 2 *Chr.* 9. 10. *Hiram* and *Solomons* Servants who brought Gold from *Ophyr*, brought also *Algummin* wood. And in 1 *Kings* 10. 22. *Solomon* had upon the Sea the Navy of *Tharsis* with *Harams* Navy; and once in three years came the Navy of *Tharsis*, which brought Gold, Silver, Ivory, Apes and Peacocks, &c. By which it appears the Port from whence that Fleet set sail was *Ezion-geber*. Therefore to evince *Ortelius*, If the Navy sailed from *Ezion-geber* to *Soffala*, the course they were then to steer would have been West from *Guardafu* a Cape-land that gives the first in-let into the Red-sea from the Ocean; which is the contrary way or point of the Compass to that part of the World the Scripture tells us *Ophyr* made his plantation. Besides, the Port that Fleet set sail towards was certainly a much greater distance than *Soffala*, which from *Ezion-geber* with a fair wind might well be attained in a months time; whereas the voyage to *Ophyr* was triennial, or in less than 3 years not to be accomplished: not that they spent that time in providing the Cargo, which probably by Merchants and others was still in preparation; but rather through distance of place, and the long way they made ere they could attain their port; for in regard they had no Compass to direct their way, 'tis likely they feared to put to Sea without ken of Land, but crept along the *Arabian* and *Indian* shores, as at this day the *Mogul's* great *Shabee* or *Junk* uses to do when it sets sail from *Swalley* road to *Mocha* in the Red-sea, once in two or three years most richly loaden. And albeit it cannot be deny'd, That King *Solomon* was the richest Prince in his time, seeing that in *Ecclus* 47. 'tis said, *Collegit Aurum quasi Auricalcum, & Argentum ut Plumbum*, He gathered Gold as Tyn, and Silver as Lead, so was he the wisest: for he was filled with Understanding as with a flood, he furnished the Earth with grave and wise Sentences by reason of his Songs, Proverbs, Similitudes and Interpretations; he discoursed of Trees from the Cedar in *Lebanon* to the Hyssop upon the Wall, and People from all the Kings of the Earth came to hear and to admire his Wisdome, 1 *Kings* 4. 32. whence it may be inferred, That his knowledge was admirable in

in Nature's Secrets: Nevertheless that he expressed his knowledge concerning the wonderful nature and use of the Magnet is not mentioned in any of those of his that are extant. For the use of the Magnet was found of late years by *Fla-Malphi* a Calabreez: Of such vertue and use saith *Bodin* cap. 7. that *Tota rerum Natura nihil admirabilius; usus enim ejus est plane Divinus, &c.* So as had the use of the Magnet been then known and practised, the Voyage in all probability might have been overcome in six months space, as ships at this day give frequent proof of. Navigation was then but in its infancy; neither the use of Sea Chart nor Compass being in those dayes known, nor in probability the Celestial observations, which by Sea-men now are commonly practised: so as then to adventure into the Ocean out of sight of Land, would have been an act very daring if not desperate. But we do not read that the vertue of the Magnet was known or made use of in that Age or long after by the *Phœnicians*, who nevertheless were the first that perfected Navigation. For that the Polary Direction was altogether unknown unto the Ancients, is agreed by most; notwithstanding that noted speech *Plautus* writ two thousand years since, *Vertus jam secundus est, cape modo Versoriam*, The wind being fair steer your course, seems applicable; for the most judicious rather think the Tackling or Sail by which the Vessel was to be turned is meant by that direction. Nevertheless, that those parts abound with Loadstones is well known, seeing the King of *Zeyloon* used them as others do Porcellane: being in such plenty, that some have from their attractive property marvelled how ships could pass with large Anchors and iron Sakers; and no less, that there is no greater increase of variation, as *Pliny* and *Serapion* have imagined. For confutation of which we need no other example than that of *Elba* an Isle in the *Thuscan* Sea where store of Magnets, and but little variation are found or observed. But to return.

Forasmuch as sacred Writ instruct us That *Ophyr* and the rest of *Joktan's* Sons (upon that memorable division of the Earth which happened in the dayes of *Peleg* Brother of *Joktan* Sons of *Eber*) had their partition or lot assigned them in the Orient, viz. from *Mesha* unto *Sepher*, without further argument that serves to confute those speculations of *Columbus*, *Maurus* and *Stephanus* as to the pretended discoveries of place in contrary quarters of the World. And in answer to *Goropius* also concerning *Peru*, by reason of the affinity it has with the word *Peruaym*, that criticism will not avail, seeing there are Towns in *Syam* and the neighbourhood of *Malacca* now called *Peru* and *Perua* which better preserve the memory of old *Peruaym*; albeit, if I may be allow'd the like liberty, the Isle *Taprobane* seems most to shadow it, being according to the Translation of *Junius* and *Tremellius* from the Original writ *Taprouaym* and *Taperuaym*, words that have very little discordance with *Peruaym* by which is understood *Ophyr*. But that *Taprobane* is an Island under or near the *Æquinoctial* is agreed by all, although some difference there be whether *Sumatra* or *Zeyloon* be it, *Mercator's* judgement being for *Sumatra*, and *Ortelius* for *Zeyloon*: howbeit, most incline to *Sumatra*, both for that it is nearest the Continent and consequently the more easily discovered by *Onesecritus Alexander's* Vice-Admiral (who wanting the use of a Compass doubtless crept as near the shore as well he might) and for that store of Gold has both of old and yet is obtained at *Sumatra* more than in *Zeyloon*; whence it was called *Aurea Insula* by the Ancients. That great and learned Expositor *St. Hierom* likewise in his Paraphrase upon *1 Kings* 22. 48. where it is writ That *Jehoshaphat* made ships of *Tarshish* to sail to *Ophyr* for Gold but broken in pieces at *Ezion-geber*, the Lord disapproving his design; from the word *Tarshish* infers That *Ophyr est locus Indiæ*, in quo *Aurum optimum nascitur*, *Ophyr* is a place in *India* where is the purest Gold. And in another place, *Ophyri Regio necessario posita est in Orientali India*, *Ophyr* is without all doubt in the *East-Indies*. Of the same judgement is *Tzetza*;

*The Golden Indian Isle by Poets sung,
A Pen-insule some call it and no Isle;
The Hebrews name it Ophyr in their Tongue:
All sorts of Stones and Mines of Gold e're-while
Are found there, with the choicest Prasine-Stone.*

*Insula est Indica quam Poetæ Auream vocant;
Alii vero peninsulam, & non Insulam.
Hebræi autem Ophyr in sua Lingua vocant.
Habet enim metalla Auri & Lapides omnifarios;
Excellenter magis vero Prasimum Lapidem.*

A Stone of price, abounding in the *Prasians* Countrey saith *Pliny* lib. 6. cap. 18. from the name resembled to a Leek though probably the Emerald; for it was of a greenish colour. But the Countrey it self is most famous for that resistance the Citizens of *Palibotra* made against *Bacchus*. And albeit by some it be more strictly confined to *Bengala* and that part, yet *Strabo* gives it a greater extent; *Totum maritimum tractum ab Indo ad Gangem Prasiam appellant*, calling all that Coast *Prasia* which lies betwixt *Indus* and *Ganges*. So as albeit the *Insula Aurea* be by *Ptolomy* and others placed here, yet the *Aurea Terra*

Terra and the *Aurea Chersonesus* is not so well agreed upon: For *Josephus* by *Aurea Terra* intends *Ophyr*; and by that general consequently comprehends all those Regions that verge Easterly from the River *Indus*; seeing all that Oriental part of the World even from *Indus* to *Polifanga* (if such a River be not feigned) and most Islands from the *Maldivæ Insulæ* to *Japan* more or less have Gold: *India abundat Auro, Plin. lib. 6.* Which if so, I do not know by what Authority *Varrerius* confines that metal to *Pegu* and *Sumatra*, maintaining That no other place in the *East-Indies* produces Gold on either side the River *Ganges*: His words are these, *Citra & ultra Gangem nulla pars Indiæ sit quæ Aurum gignat præter Peguam & Sumatram.* An Hypothesis found mistaken by such as drive a Trade for Gold in those maritime parts that verge towards *Cochin-China*: Upon which consideration it is (as I suppose) that *Mercator* stretches *Aurea Chersonesus* from *Sumatra* to *Japan*, both in reference to the Isles and Coast Maritime: too great a space doubtless and disagreeing with a Pen-insule: therefore upon better grounds it may be reduced to a less, as of late some have confined it to *Mallabar*, albeit *Ptolomy* and *Niger* place it about *Malacca*, *Joor* and parts thereabouts. But *Solinus* converting the species calls it *Argyra*, which *Pompon. Mela lib. 3. cap. 8.* seems to reconcile, *Ad Tamum enim Indiæ promontorium est Insula Chryse ad Gangem Argyræ, &c.* by that Promontory meaning either Cape *Comryn* or that other which shoots into the Sea and becomes an equal boundary to the two Straits of *Sunda* and *Malacca*. And by *Pliny lib. 6. c. 21. Extra Ostium Indi Chryse & Argyræ fertilis metallis; sed quod aliqui tradunt Aurum & Argentum cum eis solum esse, haud facile crediderim.* By which that Author places it nearer *Indus* than *Ganges*. But that *Ophyr* was at and about *Malacca*, at least in some contiguous maritime part of *East-India*; and that *Joktan* with all, or most of his Sons planted in the *East-Indies* rather than in *Arabia*, and that their Colonies though dispersed for better accommodation were in the voicinage of one another, will appear by the continuation of the Names of the principal Planters; as may be imagined, yea proved by what is this day extant notwithstanding the alteration of Names and change of Language that unavoidably hath hapned.

And first concerning *Mesha* and Mount *Sepher*: That their station was thereabout, has been the constant opinion of most; until of late a modern Writer finding *Mesha* the Son of *Aram* Son of *Shem* in *Mesopotamia*, thence imagines those places are to be understood to be in that Countrey: but that Countrey being neither East from *Shinaar* nor the *Arabian* Desert, that conjecture is not forcible. Another finds it in *Arabia Felix* upon that old mistake in not distinguishing the Plantation of *Havilah* the descendant of *Cham* from that other of *Havilah* who descended from *Shem*: which error also mis-led the Septuagint, by the River *Gihon* (a branch of *Euphrates*) understanding *Ganges*. But *Ptolomy* with better consideration finds it in *East-India*, calls it *Mons Mazius*, and places it under 36 degr. *Nesas mons est India, Plin. l. 20.* notwithstanding all that large tract the same Geographer extends from the Promontory *Manancomum* to *Sabanna* being above 100 leagues is by *Strabo* termed *Terra Musicani* or *Mesicani* as some write it.

Nor is *Sepher* that noted Mountain in the East at this day utterly forgotten; seeing some there be who find *Sopha* there; as also *Syba* and *Sypha*, which differ but little from the ancient Name it bore, or from the latitude allowed *Mons Mazeus* or *Nisæus*, where *India* begins and gives *Paropa-Nysa* its Name as some call it, but more truly *Paropa-Misa*, from Mount *Mazeus*; and out of which (it is supposed) *Ganges* springs: albeit in the Easterly part of *Aria* another *Sypha* is known of late to the East of *Mazeus*; whose distance may be salved by that of *Caucasus* which keeps its Name a vast distance and through several Regions: but *Postellus* helps that supposition; for he takes the great Mountain *Bellagate* (which in that Dialect signifies a high Mountain) to be *Sepher*; albeit *Bellagate* branches from *Imans*, and in a continued ledge of spiring Hills pierces through the heart of *Industan*, *Decan* and the *Narsingan* Countreys in the middle betwixt the Gulph of *Bengala* and the *Indian* Ocean uninterruptedly as far as Cape *Comryn*, not unlike the *Appennine*, which in a chain of Hills cuts quite through *Italy*. And concerning it Saint *Jerome* vouches That *Saphyra* (as he calls *Sepher*) *Mons est Orientis in India, juxta quem, filii Joktan habitaverunt, Sepher* is a Mountain in the *East-Indies*, near which, the Sons of *Joktan* inhabited. *Quos à Cophene fluvio & Regione Indiæ usq; ad ipsam Seriam occupassent,* (saith *Josephus*) By which the *Seres* is understood, and in which was *Mons Sepher*: *Arrhian* calls it *Pyrrhus*, *Ptolomy* *Bepirrhus*, and *Mercator* *Sepirrhus*. But this *Cophene* or *Sophene* must be distinguished from that *Sophena* which is in *Cilicia* upon the *Armenian* Confines that *Euphrates* waters. *Sub Basilisena, inter Antitaurum & Masum montes, jacet Sophena, in quadam convalle, cujus Metropolis est Carcathiocerta:* an error that has mis-guided some Writers; for, *Cophen Regio & fluvius est Indiæ,* saith *Mela 3. lib. 7. &c.* and *Pliny l. 6. c. 23.* So that 'tis very strange, any would have *Sepher* to be the *Andes* in *America*, as I lately mentioned.

Concerning

Concerning their several Plantations, it may warrantably be supposed That *Joktan* the Father of those thirteen Sons mentioned in *Gen. 10. 26.* seated himself somewhere near the River *Ganges*: the rather, for that it is granted by some and those not the least learned, that *Noah* before *Nimrod* and his associates removed Westward towards *Euphrates*, fixed his Quarters somewhere in *Mergiana* or upon the banks of *Indus*, that being the richest soil; and the first choice was doubtless allow'd him, both in the relation he stood, as upon the account of Seniority. Thence it is, in some Authors we find that River called *Joktan*, and alternately *Joktan* called by the name of *Ganges*. Now the Father having made his Election, the Sons in all probability dispersed themselves about in contiguous places; so as to continue a neighbourhood, both for their better association and preservation: and accordingly by an easie inquisition we find the several Plantations of *Ophyr*, *Havilah*, *Hadoram*, *Abimael*, *Obal*, *Elmodad*, *Ferah* and *Sheba*, eight of the Sons of *Joktan* originally seated on either side *Ganges*: for those Nations the Ancients called the *Orites per apharesin* the *Ophyr*ites and the *Tapiri*, which some who take a little liberty to please their fancy without much torture of the word write *Tophiri*, were Inhabitants *intra Gangem*, and in good measure preserve the memory of *Ophyr* their originary Planter, who either removed or extended his dwelling towards *Malacca* and that maritime Coast which is *extra Gangem*, may be acknowledged; seeing it is the belief of some, both in regard *Malacca* is a *Chersoneß*, and that it has its scituation upon the Sea; but principally for that in all Ages there and in the neighbouring Isles plenty of Gold, Ivory and Ebony (which was most likely to be the *Almuggim* wood, seeing it was used for the garnishing and trimming the Stairs and Pillars of the Temple, and there was none such seen before in the Land of *Judah*, which excludes *Cypress* and *Cedar* wood of which there was plenty, but of *Ebony* no where but in *India* if we credit *Virgil*) and in regard that Apes, Peacocks and precious Stones, &c. have at all times been had there, it is the more credible that *Ophyr* was in that part of the World placed. For the Name *Malacca* is but new say some, being called *Beitan* when the *Siamites* first made their Plantation; and yet was called *Malacca* in *Strabo's* dayes, and *Strabo* lived in the reign of *Tiberius Caesar*; for he reports in his Geogr. That *Malacca salsamentis abundat*, &c. and varied from *Tacola* as I find mentioned in some Authors; and more particularly by *Plutarch vita Alex.* where the People of that place are called *Taxili* or *Tashili*; they, who with the *Sabai* were active for the defence of their liberties upon the *Greeks* threatned invasion. After which it was named *Malaza*, where Geographers of old placed the *Aurea Chersoneßus*; and after that *Maleicola*, which with little alteration was contracted to *Malacca*, in which Name it now resteth; and is the better demonstrated, for that the River which serves that Town was called *Gaza*; a proper Name where Gold is hoarded, and holds the Name in part as yet; and upon those banks it was; that noted City *Barigaza* in seventeen degrees was built, whose foundation was laid by the *Aratrii* by some thought the *Oriti* lately mentioned who first inhabited the *Gedrosian* Territory near *Cambaya* upon the Eastern banks of the River *Indus*. So that upon the whole matter, *Malacca* and the adjacent parts and Isles may warrantably be concluded the place which in old times was called *Ophyr*: the Gold had at that particular place, and from the Neighbouring Islands, came likewise under that general denomination.

Moreover, to trace the foot-steps of the other Sons of *Joktan*: In *Pegu* we find the memory of *Havilah*; seeing part of that Countrey now called *Barma* and *Brama* but of old *Bracmanorum Regio*, is at this day called *Chava* and *Chavilah*, the People *Evilai* and *Chainlai*, and a contiguous Principality late a feudatory to the Crown of *Pegu* and since to *Tangu* is called *Ava*; which apparently continue the memory of *Havilah* Brother of *Ophyr*. Of *Hadoram* the *Aramei* or *Aramite* in the *Guzurat* Province are descended. Of *Abimael*, i. e. *Pater Mallorum*, those that planted the Coast of *Mallabar*; those also inhabiting *Malua* a Province in *Induſtan*; and the *Malli* noted by *Plutarch* to live thereabouts; for so were those called of old: and at this day his Name is continued by some considerable Towns upon that Coast, as *Maliba* and *Maleta*; all or some of which in all likelihood from *Abimael* deduce their Original. Of *Obal* are the *Obalites* and the *Abelites*: mentioned by Historians and placed about *Ganges*. From *Elmodam* the *Emodian* Mountain takes Name, may be supposed without much straining. But concerning *Ferah*, albeit they of *Fearoon* near *Larr* pretended some interest in that Name, as I mentioned at that place; upon better view I may discover his *Vestigia* near *Malacca* amongst his other Brethren, seeing the Town and Province of *Jor* or *Jehor* and *Joor* (as some pronounce) preserves his Name in that part of *Siam* which confines *Malacca* and affronts the Isle *Sumatra* to the East: for I likewise find that Countrey called *Feria* of old, part of which was watered by the River *Cophen*; not that of the same name which runs into the River *Indus*: yea, by the

names of *Seria* and *Siria* (doubtless mistaken by the *Amanuensis* or in the transcript) glanced at by *Josephus*. And as to the last of the Sons of *Joktan* named *Sheba*, here are sufficient remains both from the *Syba* and the *Sabei*, who in confederacy with the *Tacola* lately mentioned gave some stop to the Macedonian torrent: *Sabai in India accolæ Dion. Perieg.* also from that River which streams not far from *Joor* through the Malaccan Territories into the Ocean; and from that Promontory likewise which thrusts its head into the salt-water near *Sincapura*, *Ptolomy* and others of old called *Magnum*. The Kingdom of *Syam* withal was heretofore termed *Sabanne Regio*, as attested by *Strabo* in his definition of the *Terra Musciani*: and not many leagues from *Malacca* there is at this day a Town so named. *Dionysius* also in his *Periegesis* makes *Sabalassa* one of the *Ostia* of the River *Ganges*.

Now albeit this essay may serve to point out *Ophyr*, yet seeing *Tharfish* is an adjunct with *Ophyr*, and a word admitting a various signification, it will not be lost labour to discuss it a little, being a term that by curious pens has been no less argued than *Ophyr*. But by a parenthesis first accept the description of what has been the subject of this disquisition, Gold; discovered very rarely; for that the *Auraria* run not in Mines and Veins so apparently and so plentifully as Silver, and seldom (as Silver) wrought in the Myne, but for the most part hid and undiscovered till found in shallow Brooks and Rivulets near unto Mountains, usually after storms and rains, sometimes in dust and powder, but at other times in grains, which for bigness and shape resemble Melon-seeds; which sort is most pure and needs least refining. For the quality or nature of it is such, as exceeds Silver twelve times in value: so pure, as it is not subject to rust; and so solid, as endures Age and Fire above other Metals: yea, most improveable in its product; for *Pliny lib. 33. cap. 3.* observes, That one ounce may well be beaten with the Hammer into seven hundred leaves, every leaf being four fingers broad and the length proportionable. In *Africk* and *Asia* is store of this precious Earth: so much being imported by *David* and *Solomon* (as provision for the Temple) that 'tis mentioned in *2 Chron. 9. 22.* *Solomon* excelled all the Kings of the Earth in riches and wisdom: for Silver was there as plentiful as Stones, and Cedars as the Fig-trees that grow abundantly in the plains. And from those two parts of the world much more Gold is brought into *Europe* (where the least quantity is concocted) than from *America*; albeit of Silver-ore *America* yields more than *Africk*, *Asia*, and *Europe* put together. And yet I have not heard of any lump of Gold thence so great as *Oviedo* reports he saw in *America*; one of which was an entire grain or piece of Gold of seven pound weight, valuing seven hundred *Pezo's*; a *Pezo* is thirteen *Ryals*: the other was five pound weight. *Peter Martyr* also saw an Ingot there that weighed 3310 *Pezoes* entire of it self without any artificial addition. A rarity fit to be presented the Portugal King; to whom it was accordingly carried in the *Boadilla*, but miscarried by tempest.

Now concerning the word *Tharfish*, so much criticiz'd, it is *Verbum ambiguum* and admits a various fence: For, sometimes it signifies a City; other some a Region: as also the *Chrysolite* or *Sea-Beryl* a precious stone of the colour of the Sea: but at some time the Sea it self, as may be gathered. That there was a City so called in *Cilicia* appears by that of the Prophet *Jonas*, who being sent by the Almighty to admonish *Ninive* took a contrary way, and at *Joppa* shipped himself for *Tarshish*: of which City *St. Paul* the Apostle was a Native, *Acts 22. 3.* The Name is probably deduced from *Tharsis* the Son of *Javan*, *Gen. 10. 4.* who in the dayes of *Peleg* planted in that part of the lesser *Asia* which the *Turks* at this day call *Hamza*. But whereas *Tarshish* is mentioned in *1 Reg. 10. 22.* and in *2 Chron. 9. 21.* that *Solomon's* ships went to *Tarshish* with *Hiram's* Servants; every year once came the ships of *Tarshish* bringing Gold, and Silver, and Ivory, &c. seeing Gold in the 10. verse of that Chap. is called Gold of *Ophyr*, with submission, the word *Tharfish* there may signifie the Sea. For it appears by the *1 Reg. 9. 26.* that King *Solomon* built his Navy at *Ezion-geber* which failed to *Ophyr*. So as albeit 'tis stiled the Navy of *Tharfish* and *Hiram's* Navy, 'tis probable those two neighbour Princes were concerned in the returns of that Voyage; the *Phœnicians* at that time being more expert Sea-men than the *Jews*. Notwithstanding which, that those ships were either riding in the *Mediterranean* or upon the *Nile*, unless brought over by sledge from *Coptos* or *Pelusium* as *Cleopatra's* was, is very improbable: For otherwise it will be said those Navies went to *Cadiz*, which place at that time being called *Tartessus*, *Pineda* fancies were Vessels belonging thereunto: otherwise, passing that Streight they failed through the Atlantic, and doubling Cape *Bona Speranza* made that their way into the Red sea, as some have conceived. But a vain conception it is, seeing the Scripture in expresse terms acquaints us, That the Navies were built at *Ezion-geber* near *Eloth* upon the shore of the Red sea: so as had *Ophyr* been in any part in or near the Mid-land Sea, or come from *Tarfish* in *Cilicia*, then the voyage might

might have been accomplished in far less time than three years, seeing that *Tarshish* was not above a weeks sail from *Joppa* a Port twenty miles West from *Jerusalem*, and not above three dayes sail from *Scandroon* (*Alexandretta* of old) the most noted Syro-Phœnician Port at the bottom of the Streights. But those that think by *Tharshish* is meant *Ophyr*, or else that there was some Countrey in *India* of that name, are more to be credited.

Further, from 2 *Chron.* 20. 36. where it is written *That Jehoshaphat built ships in Ezion-geber, which being broken were not able to go to Tharshish*, some judge that *Tharshish* there signifies the Sea; and the rather, for that the word carries it in several other places, as noted by several learned Expositors. Saint *Hierom* is one, who in his Paraphrase lately mentioned speaking of *Ophyr*, *Locus est India* (sayes he) *in quo Aurum optimum nascitur*: adds, *Tharshish vel est Regio India ut vult Josephus; vel certe omne Pelagus Tharshish appellatur: Etenim, Hebraei Tharsis Mare dici generaliter autumant; secundum illud, in Spiritu vehementi confringat Naves Tharshish, i. e. Maris.* And in his Comment upon the second chap. of *Esay*, he also saith that *Tarshish* in Hebrew signifies the Sea. In *Esay* also chap. 23. vers. 1. *Ululate naves Tharshish*, is interpreted, *Howl ye ships of the Sea.* And in the 6 verse, *Go' over to Tarshish* in the Vulgar Latine it is *Transite maria.* In like sort the daughter of *Tarshish* is in the 10 verse translated *filia maris.* And in *Ezek.* 27. 12, 25. *The ships of Tarshish* is rendred *Naves Maris* in that Edition. But by being thus variously construed, thence it is that by *Tharshish* sometimes is understood a Chrysolite, for the colour of that stone hath a resemblance with the Sea. Howbeit, to find it in an Indian Region, as that great Author I lately named imagines, is past my undertaking; nor am I willing to press these conjectures any further.

Return we therefore to *Malacca* it self, where the Pole Artic is elevated five degrees: a City within the Kingdom of *Syam*, to whose Scepter it was subject until about the year of our Lord 1508. when by the *Portugal* it was forced from *Abdal* at that time King; whose life they also very inconsiderately took away, as appeared by a dangerous mutiny soon after hapning in the Town, which *Albuquerque* quieted and by *Sequyra's* advice was converted into a Garrison: It had a sufficient number of Ordnance planted to fortifie the place, seeing it is reported there was no less than three thousand. Also seising the Kings Exchequer into his hands, by Inventory then taken so much minted Coin came to the King of *Portugals* particular share, albeit but a fifth, as amounted unto two hundred and fifty thousand Ryals of eight. But the unexpected and undeserved death of the King was so ill resented by the *Syam* King and the neighbouring Potentates, that by a general combination taking the advantage of *Albuquerque's* absence they suddenly appeared in a very great body before the Town and by a desperate storm mastered both City and Cittadel; the *Syam* King very generously giving the *Portugals* leave to ship themselves away, but withal commanding the Works they had made to be forthwith slighted. Howbeit, some few years after it was reduced under the Crown of *Portugal*, and so continued until lately it hath been wrested from them by the *Hollander*; whose Plantations are scattered through those parts and Naval power so increast by the encouragment of that rich *Indian* commerce as hath rendred that industrious Nation very formidable; and which indeed hath given them wel-nigh the dominion of those Seas, and the opportunity of ingrossing to themselves not only the *Molucco-Isles* but in a sort the sole Traffick of the *Orient*; to their exceeding great advantage, but prejudice of many others; yea more especially to the damage and diminution of the English trade and reputation in those parts; for which we are justly to be reprehended; and imputable to our want of equal industry, or neglect of appropriating to our selves some convenient places for Plantation and increase of Men as well as Merchandize, according to that example the *Portugal* and *Dutch* have both given; who by that means have made themselves Lords of all or most of the maritim parts of the West and South coast of *Afric* and *Asia* the great, and in a manner now give Law to the greatest part of those indefensive people, who though they want no will, want power to obviate those intrusions. Whereas the *English* by a joint stock and select Company content themselves in managing their Factories under the superintendence and inspection of Presidents and Agents, who it cannot be denied live both in *India* and *Persia* with splendor and reputation, and make frequent and considerable returns unto their Masters: Nevertheless, by living wholly amongst Mahometans and Gentiles, they are doubtless under strong temptations to wantonness with those black beauties; and having their constant residence in places where men exercise Authority and Heathenish Superstition and Idolatry, our men are under a constant offence to see God dishonoured, and have not that protection and indulgence they expect and merit; seeing that many times they are subjected to the causeless bravadoes of the Military, as also to the craft of the Civil sort of *Indians*; and upon slight cause and false information have too often been exposed to the rapine and arbitrary

trary disposition of those Infidels; who of late times (if report say true) have been known to cast our Merchants into prison, where they have been fettered in chains, and not set at liberty without considerable sums extorted from them; and all this without any just cause or provocation: which affronts would have been avoided had our East-India Company fixed Plantations in some secure places either upon Isles or Sea Coast there, where Men might exercise their Religion with more freedom and purity, and with more security to their Persons and Estates than possibly can be expected in the moving Factories they onely for some time are resident. The *Portugal* found it so when they had *Ormuz*, *Goa* and *Callicut*; and the *Dutch* no less by their commanding in *Cochin*, *Malacca* and *Jacatra*, they now call *Batavia*, a most considerable Port and kept all along in despite of the numerous and resolute *Javans*. Upon which considerations I have sometimes thought That if but one half of those *English* which have removed into the *Caribæ* Isles and planted Colonies in *Virginia*, *New-England* and other parts of *Norumbega* in the *West-Indies*, had (if the Royal Authority held fit) been employ'd upon Plantations in *East-India*, *Madagascar*, *Mauritius* or other fit places, that design in all probability would in far less time have made another kind of product, both as to command by Land, and power by Sea, enlargement of Trade, and propagation of the Gospel: the Oriental Countreys being superlative to the Occident in reference to all sorts of mechanick Arts, and also to a more valuable Commerce in Jewels, Gold, Silks, Spices and Drugs than *America*: *In Oriente omnia suaviora sunt & majora quàm in Occidente: Orientales enim partes calidiores sunt Occidentalibus, quoniam Aromata singuli generis & odores & delicias veluti omnes, in illis nasci videamus: in Occidente qui frigidior est minime nascuntur: Vicomercat. in Meteor. Aristot. & Olympiodorus lib. 1.* And the East being over-spread with gross Gentilism gives no less invitation for the preaching of the Gospel and rescuing those poor Wretches out of Satans tyranny than any part of the New-found-World; which is and ought to be the chief end of all such generous and publick undertakings. And this in all likelihood might have been compassed by such a number (for as I apprehend, there are in our Western Plantations double the number of *Portugal* and *Dutch* now extant in the *East-Indies*) and by Persons of such ingenuity and so good a purse as might advance the honour of our Nation, Growth of Trade and several other publique advantages. But to return.

Malacca is a Port of good account, whether we consider her strength or Trade; albeit by reason the Land is low where 'tis situate, it is not reputed healthy. The Town in shape is rather long than round; extending almost two *English* miles in length, but not half so much in breadth: The Buildings are low and ordinary, and the Streets narrow; the Buzzar being the onely place that has any thing either beautiful or pleasurable. It is watered by the *Gaza* (upon whose banks *Barigaza* stood of old) formerly called *Mazotas*: sufficiently deep and broad three leagues near the Sea; yet admitting a Bridge here, which makes the Inhabitants on either side able without Boats to communicate with each other. For its better defence it has a Castle well stored with Cannon, and a wall about reasonably flanked and better by a late Graff and Counterscarp. The *Siamites* who were banisht from their own homes seated themselves here, and being civil and industrious, Merchants from most parts of the East resorted to them for Trade: so as in short time they became wealthy and considerable; after which they built the Town more large and beautiful than was intended at their first Plantation. The Gardens and Fields abound with fruits; amongst which the Duroyen is principal and the Pine-apple; albeit they want not Corn or grain of several sorts; for the Land being low and the soil fat, gives the Labourer sufficient encouragement. Nevertheless, being so near the *Æquinox* the air is usually warm, and at some time above measure, so that the *Solis Ostia* are here placed. Here is frequent thunder, but qualified by the long nights, and frequent shows and breezes. They observe here that the Monzones blow West and North-west from *August* to *October*; about which month the wind veers North, and continues so, and to the Eastward of the North until *March* be ended: at which time the wind turns South, and holds there until the beginning of *August*. The *Indians* are numerous hereabouts; the better sort wear rich Apparel, but the commoners go most part naked: They are generally witty and hospitable; love Musick and novelties: civil in peace, fierce in war; deceitful if too much credited. Their Language is of great extent; no less there than in the World elsewhere are the *Latine* and *Arabick*. *Sincapura* divides this Continent from *Sumatra*; being scarce half a degr. to the North of the *Æquinoctial*, and the most Southerly Cape of the *Asian* Continent: it was a Town of considerable Trade with the *Chineses*, *Javans*, *Sumatrans* and People of other Isles thereabouts, until *Malacca* drew the Commerce from thence; by whose growth *Sincapura* became impoverished: The *fretum* so narrow

as a musquet will reach over, and by reason of Rocks very dangerous for passengers. *Ptolomy* calls it *Similta*; but *Sinticora Castaldus*.

Hence to *Patania* is not above twelve hours travel. *Ptolomy* calls that place *Potinga*, *Castaldus Balanga*, others *Perimula*: but all agree it is in the Gulph of *Bengala* which of old was named *Sinus Argaricus extra Gangem*. There the Artic Pole is elevated seven degrees: A Town it is situated betwixt *Malacca* and *Siam*; of good trade by reason of the commodities it affords, which attracts Merchants: Under Regal Government: for the Princes derive themselves from one *Gingee* Son and Pro-rex to the King of *Delly*, here substituted when *Patania* was subjected. The Mogul his great neighbour has oft threatened to dethrone him, yet he keeps his own being safe-guarded by interposing *Ganges* and some small but useful Islets where he advantageously fortifies. The Town is by situation strong, and by twelve pieces of great Brass Ordnance better strengthened; one of which our men call a Basilisco being twenty six foot long and well proportioned both in bore and squaring. Some Temples of Idolatry here as in *Joor* its neighbour are seen: but of better note are those ancient Monuments of some of their Kings who are there buried.

The people are black, and by reason of the heat shew most part of their body naked: Great delight they take in chawing Betele and Opium, Arac (or strong liquor) they also drink exceedingly: The better sort usually eat in thin plates of Gold, others in Porcellane. The people usually speak three Languages, the *Malai*, the *Syam* and that of *China*: but their writing differs, for the *Malai* write from the right hand to the left as the Hebrews use; the *Syam* from the left unto the right as we; but the *China* down-right or perpendicular: all three usual, and no less useful to those that traffique there.

They are a mixture of Mahometans and Gentiles: the one so worship God, as the other do their Pa-God; both erroneously. Hospitable they are to such as from desire of novelty or gain reside amongst them, and enquire not much of their Country, business or Religion: but so addict to Vice that Strangers who thither come as Travellers or Merchants, have extraordinary need to pray for grace to resist Female temptations; and to remember that truth the Poet mentions,

*Parva voluptatis quanquam sint gaudia, longa
Pœna tamen sequitur, misero permixta dolore.*

The *French* also, who are as amorous as others, have experimentally given us this cautionary lesson:

*From Women light and liquorous,
At all times God deliver us.*

*De Femme volage & friande,
En tout temps Dieu nous defende;*

For assuredly, the custom as well as the heat, in most places of these etherique Regions, incline and allure men, especially Strangers, to lubricity and debauched courses; *Oh! miserum cui peccare liceat*; such as if grace does not restrain have reason to take heed of punishment, seeing Adultery they nevertheless punish. Howbeit, the young Women are carelessly frolick and fearlessly merry; the married melancholy, because strictly observed. Idleness and heat provokes them, so as they wallow in all manner of turpitude: The Grape moves them they say to wickedness; for they delight their gust and pallat with choicest Wines, Waters, Arac, Rice and fruits: but by this their intemperance abbreviate their dayes, so as sixty years is accounted an old age, which if you contemplate their excess (Deaths Harbinger) and the Zone they sweat in, may well be granted. Adjoining this is

SYAM (*Sabanna* and *Cortatha* of old, a City and Kingdom so named, declining North from the Æquinoctial 14 degrees) a great and famous part of *India*, having *Patania* to the South, to the West *Pegu* and part of the *Bengalan* Gulph; *Joor*, *Malacca*, a great part of *Pegu*, *Brama* and *Cambogia* were tributary to him; *Patania* also, *Jamohay*, *Odjea* and other Territories watered by *Ganges* acknowledge him: so as his power is large, and well known that within the memory of Man he was able to bring into the Field five hundred Elephants and two hundred thousand fighting Men armed with good Swords, Bows and Arrows, Shield and Lance. The King pretends to a large Race of Kingly progenitors. The Zone is hot, which makes the Men black, and in such places little cloathing is requisite; so that they content themselves with a Cambolin of Lawn of a sad colour which is trebled about their shoulders: Howbeit, some tie a leather skin about their neck; and as a badge of devotion gird their middles with a thong, and hold a Sumbrero in their hands to abate the heat, but wear no sandals; both that the scorching sands may mortifie

mortifie their flesh, and that the *Tallapoi* may be thought meritorious. Now albeit liberty be allow'd Christians, *Moors* and other superstitions, nevertheless the Natives are transcendent Idolaters, carving their Deities after the shapes of *Pan* and *Priapus* with other goatish fancies; yea in postures not fit to be remembred. They have Groves and Altars also whereon they offer flesh, fruits, flowers; and many times when the *Tallapoi* tell them their *Deumo* is melancholy, they warble out harmonious musick, and do what they can to make him chearful. Others by break of day run to their *Pagods* with a basket of Rice, hoping that day will be happier. The Kings of *Arrachan*, *Tanassery*, *Syam*, *Pegu*, *Auva* and *Tangu* are all Gentiles, and have their Temples stuffed with *Pagods*.

The *Tallapoi* preach usually every Monday (their Sabbath) in the Market, and assemble their Auditory by the sound of a copper Bason. These seem Mendicants by profession: yet what by awe, for as some say the very infernal Spirits obey their incantations; and what by policy, for they contemplate humility externally very much, the People have them in high estimation: By their prediction of future events, and marvellous knowledge in things past and present; by magick and moral observation, resolving, dissuading, applauding, directing and delighting such as credit them; and credit them most of those *Ethnicks* do, they are in great esteem, as believing them

———Interpres Divum, Qui Numina Phœbi,
Qui tripodas Clarii lauros, qui Sydera sentis,
Et Volucrum Linguas, & præpetis omnia pennæ.

Of gods th' Interpreters and Phœbus lays,
The three-legg'd charming Stool, the Claryan Bays,
Planets, Birds Language, and all old assays.

Such be their Priests. And for the People, as report goes, they have been detestable Sodomites; a sin so hateful to Nature as not to be named; for as an unnatural uncleanness it abhors it: now to deter these Catamites, a late Queen Rectrix prudently commanded that all the male-Children should have a Bell of gold in which was an Adders-tongue dried put through their prepuce; which by custom took away the contempt, and became their ornament; so that at this day some will exceed, and not unlike the *Choribantes* of old, have three or four of those Bells, pendent. But when they have a mind to marry, the Mid-wife presents a soporiferous potion, during whose operation the Bell is loosed from the flesh and fastened to the fore-skin, and the unguent being applied the cure is quickly perfected. This practice and other the uncomely habit and lascivious practices of the Women there, *Cæsar Frederic* observes in his Travels; as also Mr. *Fitch* a London Merchant, *Antonio Galvano* and others: and how incredible soever it seems to some, I suppose there are both in *London* and other parts of *Europe* Merchants and Sea-men who have been in those parts, and seen what I have here related. Here Sedge and Palmeto-leaves are used for paper.

The usual place of residence for the King is at *Indy*, a Town scituated within an Isle compassed well-nigh with the *Menan*: His Palace is large, pretty well built, and held tenable. Howbeit most other Houses are low and mean, the Streets narrow; but available to keep out the extreme heat which at some times rages. Those of the Coast of *Chormandel* the one way, and the *Chyneses* the other traffique hither with Sattens, Porcelanes and other rich Commodities, which makes the place the more noted. The Boyes oft-times paint themselves with a celestial colour from top to toe, and as an augmentation of beauty cut, gash and pink their skins, which they apprehend to be a noble and ingenious ornament: but to us rather bred horror than affectation. The Men affect perfumes and practise complement.

The soil, notwithstanding the River *Menam*, is but indifferent for Grasse; but uberous in rich Stones, as Diamonds, Chrysolites, Onyx, Magnets and Bezoars: it hath plenty of *Lignum Aloes*, Benjamin and Cotton: it hath also Mines of Iron and Copper; there is Gold and Silver also, which causes *Ptol.* to call it *aurea regio*, and *aurea continens*, *Ortelius*. Silver is plentifully brought thither from *Japan*, but Victuals and like commodities they have abundantly from other parts; which is the reason that they are bought here cheaper than in many other places. Amongst Stones, most memorable is the Cabriz or Blood-stone here generated; the marvellous vertue whereof is such as *Osorius* tells us, That when the *Portuguez* had War with the *Sumatrans*, one time they descried a Junk at Sea, which after some resistance was boarded by *Nahodabeg* the Captain: but after a long and smart fight, the armed *Portuguez* entring among the naked *Indians*, easily put to the Sword all that begg'd not quarter. Amongst others *Nahodabeg* himself, who bled not albeit they had flast and wounded him in sundry places. They were amazed at the sight and thought it magical; till having taken from his arm a Bracelet of Gold wherein was set the Cabriz-stone, the reason then appeared: for that was no sooner removed, but blood issued abundantly

dantly from every wound he had. Doubtless this is the best Blood-stone in the World; and could it prevent wounding as well as staunch blood, might worthily be ranked amongst Stones most precious. The Beast out of which this Cabriz-stone is taken is called Caball. The *Chineses* residing at *Bantam* are best acquainted with him: albeit some say that in *Syam* and the *Java* he is seen the ofttest. Adjoining this is

P E G U, *Lestorum Regio* in *Ptolomy*; confined by *Syam*, *Ganges*, and the Ocean; a Monarchy of greater extent fifty years ago, and till the *Syamite* plucked forceably from that Crown several great and wealthy Seignories: Howbeit, she is yet Commandress of many large Territories and Islands, as *Monym*, *Barongo*, *Nogomallo*, *Duradura*, *Cocos*, and others.

By *Castaldus* it is supposed to be that old *Trigliphton* or *Trigliphon* which is mentioned in *Ptolomy*, and by him placed under 18 degrees: the *Braman* Metropolis, and has Artic elevation 16 degrees 40 minutes. The City is walled with Stone, beautified with Turrets, and to issue out and in shews four fair Gates, and thrice that number of Posterns: but made most defensive by a deep Graff that compasses her: so large and deep, and has such intercourse with the Sea that Crocodiles are many times seen to swim there. The streets are not many; but those that be are large and broad (which is rare in hot Countrys) and feldome crooking. Afore most Doors grow Trees, whose fruit and shade make them useful and acceptable. It is divided into the new and old: the old is greatest, and best inhabited. The Country is now very bare in Wood, albeit in old times it abounded with Timber of great height, of which, *Virgil* in his 2 *lib. Georg.* seems to have some knowledge:

*Of those great Woods in th' utmost India bred,
Near the Worlds furthest Border, whose high head
No Shaft can well the tops thereof surmount,
Though shot by those we Archers good account.*

*Antiquos Oceano propior gerit India lucos
Extremi sinus Orbis; Ubi aera vincere summum
Arboris haud Ullæ jactu potuere Sagittæ,
Et Gens illa quidem sumptis non tarda pharetris.*

For near the River *Hyrotis* (saith an Historian) grew Trees so exceeding high, as their meridional shadows extend five furlongs, which express a due temperament of heat and moisture: But that these are *Διαβολοει* is evident by their Varella's, which are observable: for most of their Varella's are stuffed with ugly Idols. That at *Dogonnee*, the most remarkable for structure without and ornament within, outbraving any other in the Orient: the Wilderness or Garden about it and superstition there used are so strange as might very well challenge a large description.

This Kingdom abounds with most sorts of Natures blessings; for here is store of Gold, Silver, Lead, and Iron; also Smaragds, Topazes, Rubies, Saphyres, Garnats, Emeralds, Espinels, and Cats-eyes: as also plenty of Rice, Caravances, long Pepper, Sugar, Benoyne, Musk, Lac, a Gum prepared in like sort as Bees do Wax, and of which our best sealing Wax is made; Bamboo, Cotton, and Callicoes: But all these if they were centupled are not able to make them happy, wanting the true Pearl, that which the godly Merchant bought, though to obtain it he sold all his frail possessions: For albeit the holy Apostle Saint *Thomas* brought them tidings of salvation; yet they love Darkness more than Light, delighting at this day in obscure and loathed sins, and the Kyacks are filled with filthy Idols: insomuch that *Bomferrus* an old Franciscan after four tedious years labour to reduce them to some conformity with the Church of *Rome*, came home, professing that he had rather with Saint *Anthony* preach among Pigs than such a swinish Generation. The truth is, like those mentioned in the 4th of *S. John* 22. they believe they know not what; and *Quenam est ista simplicitas nescire quod credas?* sayes *Hierom* to the Luciferians: yet somewhat, if all be true he tells, is worthy your notice. As, that they believe the World (consisting of Heaven, Sea, and Earth) had four Creations, (which Tradition is from the Bannyan;) and that for impiety it was four times destroyed, viz. by Fire, Wind, Water, and Earthquakes: Each Age was governed by a tutelary Numen; miserable in this, that he was transitory and not immortal. They reckon that the last destruction of the World and the death of their last God was thirty thousand years ago (in *Plato's* great year perhaps;) and that all shall once more suffer a Chaos. They also imagine, That a great Lord who is omniscient and omnipotent lives and rules in Heaven: but they do not worship him, in that Satan (who ever loves to cover Truth in dark mists of ignorance) assures them he desires it not, and doth them no hurt, howbeit they worship that Lyar lest he do them mischief. They believe a revivication of the body after death, co-union with the soul; and (as *Bomferrus* believes) confess a three-fold receptacle of souls departed, *Nashac*, *Nishac*, and *Schua*, i. e. Heaven, Hell, and Purgatory:

by

by which, the Friar labours to convince us of equal ignorance with these Pagans.

Their habit is a thin fine Lawn; some call it a cambolyne, which differs little from that they wear in *Industant* and *Siam*: but in this they vary; they wear no beards; and had a fancy to dye their teeth black because Dogs teeth are white, whom they hate to imitate. They also cut and pink their flesh to become no less modish than their Neighbours. The Crows and Parats here are gray, as usually in *Afric*. The Land is low in many parts, and subject to inundation: but which trouble them most be ravenous Beasts, as Tygres, Wolves, and the like offensive Creatures; to avoid which they raise their Houses upon Arches or posts of Bamboos that be large Reeds, and they ascend usually by easie Ladders.

About an hundred years ago the Peguan Monarch was far more formidable than he is at present: his Diadem then sparkled with the lustre of twelve wealthy Provinces which acknowledged *Pegu* their Sovereign: some of those were *Siam*, *Auva*, *Chavilan*, *Barmaw* or *Brama*, *Jangomer*, *Tangram*, *Cablan* (where are found store of Rubies, Sapphires, Espinels, and other precious Stones which are digged out of the Rocks) *Lawran*, *Meliotalk*, &c. out of which he yearly extracted two millions of Crowns and a million of Men to serve him upon all occasions. This hardly could content him (for what will satiate the ambitious?) seeing that by a too lofty conceit of his greatness he had his neighbour Princes in contempt: Tyranny succeeded his pride, and that begot destruction. For the Vice-roy of *Auva* when he found no privilege by being his Unkle, nor that he willingly submitted under his Government, broke asunder his silver yoke of servitude: Howbeit, ere he could ripen his design, the Peguan having notice suddenly arrests him; so that in amazement he acknowledges his fault and begs the others mercy: but the Peguan King not liking a reconciled Enemy, quickly made his Unkle shorter by the head; and to terrifie others by that example, made Wife and Children, and forty others whom he most suspected, bear a part in that sad Tragedy. It was Justice upon the Rack no doubt, and served rather to exasperate others than to secure their Loyalty: as appeared by the Vice-roy of *Siam*; who perceiving his own uncertain standing, (the least cause breeding jealousy, & the least jealousy ushering death) he suddenly rebels; and with all the force he could raise (ere the Peguan returned from *Auva*) enters *Pegu* in a hostile way. But the King having proclaimed him a Rebel and threatned terrible revenge, marches against the Siamite with an Army as some report of nine hundred thousand fighting men: That world of men could not contrary the Decree of the Almighty: for such was the confused haste he made precipitated by fury, such the hate his cruelty had gained him, and such the affright his Unkles *Malus Genius* every where presented, that after three hours fight his monstrous multitude turn tail and yield themselves a prey to the enraged Axe of War, which was glutted with blood: so as by that dayes victory the Siamite advances in Triumph. Howbeit, not willing to make more haste than good speed, he returns and fortifies the most considerable places in his own Kingdom: whiles the Peguan King winged with rage in the head of another numerous Army enters *Siam* with a resolution to pursue him to his very door: but the Siamite (arming himself with the Foxes skin) refused to fight; not so much out of fear as resolved upon an easier way of conquest. For whiles the Peguan darts many fiery defiance, and call him Rebel, Coward, and what not; the Siamite opened the Sluces and gave way to the swift Rivers *Suban* and *Medon* or *Menon* to break their banks, which flushed so violently into the Peguan Army that for want of Boats, which they call *Paros*, above seven hundred thousand of the Peguan Army perished; and the rest with fear, or famine, totally were destroyed. Nor was this strange, seeing that the *Suban* and the *Menan* (like *Nilus* and *Niger*) overflow, and supply their want of Rain; mellowing the Earth so as it compares with *Egypt* for plenty, and with any other part of *India* for rarities. *In solo tanta est fiducia Meno*: And not only these but several other Rivers running in divers Countreys within the burning Zone overflow their banks, such time as the Sun is in or near their Zenith; the Sun being then usually obscured by Clouds, which break and pour down Rain in abundance: by which continued storm of Wind and Rain Summer is turned into Winter; for when the Sun is furthest from them, their season is then serene and pleasant. Now as the reason of the overflowing of the *Nile*, *Niger* and other Rivers in *Africk*, is imagined to be from that influence the Sun in his order hath upon those many sublime Mountains, which being covered with Snow, melts not in Winter, by reason of the intense coldness of the air, but at the Suns approach thaws, and by its violent course or flux of Water causes those inundations: So about these Rivers in the greater *Asia* the Rains occasion the like, being very immoderate and of several months continuance, especially at such time as the Sun approaches their Vertical point; at those seasons attracting more Vapors than he

can

can well dissipate: which being drawn up into the middle Region, is by the coldness thereof condensed and turned into Clouds: but within the temperate Zone 'tis otherwise, unless where the Climate is near the Tropick. Nevertheless, the King made shift to save himself from that inundation: for notwithstanding that incredible number their Records say were destroyed by that accident, the ensuing year he used the means to raise another Army which entered *Siam*; but with so little success, as besides the rout of five hundred thousand of his Men the death of his Son was added: so that he made a sorrowful retreat to *Martaban* with less than one third of his Army.



But which was worse than that, through these continued brawls of War his Treasure impaired, his Cities were impoverished by want of Trade, and his Kingdom in a sort depopulated through loss of so many men: Which proved not motives of pity with the other subjected Provinces, but provocatives rather to unfetter themselves as *Siam* had done. Accordingly the Vice-Roys of *Bramaw*, *Tangu* and *Rachan* confederate: and whiles the King of *Pegu* was contriving new designs at *Martavan* enter *Pegu* with a desperate and numerous Army, foraging and destroying such as the late famine had spared; where though they found few people and less food, yet got they riches inestimable: For, out of the City of *Pegu* they took no less treasure than loaded two thousand Camels: and as a period, not only made the wretched King crownless, but crowned their conquest with the loss of his life, his Wife and three Sons sorrowfully accompanying him.

This success was attended with misfortune of another kind: for the Sovereign of *Arakan* and the other two dis-agreeing about the dividing that great spoil, were beaten home by the Bramaan King; who also enjoyed it but a while, the Siamite entering so furiously that the Bramaan was content with a safe retreat leaving the Siamite victorious: who since, upon a marriage 'twixt one of the Royal Family of *Pegu* and his Daughter has quit his claim and gives the right Heir leave to re-possess both City and Kingdom, which a short peace has recovered to little less trade and beauty than it had formerly. But to facilitate our travel, accept the preceding Map to that in fol. 336. This describing *India* on the other side *Ganges*.

From *Pegu* to *Bengala* are ninety leagues: the second Town of note is *Martavan* under 15 degrees; which some imagine to be *Triglypton* noted by *Ptolomy*, rather than *Pegu* as thinks *Castaldus*. The next good Road is *Negrais-bar*; nigh which is *Cosmyn*, whence we pass to *Pegu* in Paroes or Boats by water. Vessels which are pretty large and fow'd together with Cairo as here called; a Cord made of the rind of Cocos, for they have no Iron: In these they load their curious Quilts and Carpets, sticht and wrought with raw silk and threads of Gold and Silver, and the bark of a Tree they call *Moga*; Callicoes, Rice, Pepper, Ginger, Sugar, Honey, Butter, Lac, Wax, and other things Merchandable. *Medon* is upon that River; from whence we go to *Dela*, to *Cirion*, to *Macao*, and then come to *Pegu*. At *Coplan* are found stones of price, as Merchants told us. To tell you what is reported of the vanity of this Monarch, both when he shews himself in his Royal Paradrome, or when he is disposed to load himself with Gems; his head, ears, arms, hands, legs, and feet resembling a bespangled Firmament; such as may amaze the sense, and dazzle the eye: or of his deifying his Elephants because milk-white and of greater bulk than usual, would be but repetition: I will therefore content my self in giving you the prospect of that his Deity; not that he is unknown in *England*, but for other things than his shape rendring him worth the observation.

The Elephant (for growth and understanding reputed the chiefest of unreasonable Animals) has been the subject of sundry learned Pens; as of *Aristotle*, *Plutarch*, *Pliny*, *Strabo*, *Annian* and others. They go two, sometimes three years with young, and have extreme torment in their labour; the teat is 'twixt their fore-legs, which the young easily find and suck with eagerness. At three years of age they wean themselves and fall to other provant, as herbs, boughs of trees, shrubs, and like vegetables: but when in service have more dainty fare, as corn, fruits, roots, sugar-canes, milk, whey, and such as may increase both strength and courage. They grow until they be fifteen years old, and are usually eighteen foot high, but some of the highest mount to four and twenty: Notwithstanding which marvellous greatness they are not dull and unweildy but quick and spirited. They can and usually do lie down and rise as other Beasts contrary to the report of some old Writers: so active notwithstanding their cylindrical form of leg as at *Rome* in *Nero* and *Galba's* time they were taught to dance upon a cable or great rope as we find reported by *Suetonius*; and so full of courage as no story gives more commendation to any beast than to the Elephant that King *Porus* fought upon against *Alexander*. And albeit his Tusks and his Proboscis are his best Weapons, yet can he frame his mighty body as occasion serves into offensive and defensive postures. In rutting time (which is commonly when the season is hottest) the males are mad, and hardly to be ruled without the females company. Some confidently report That their testicles are in or near their fore-head; which being a tender part is the reason the Conductor sits upon his head, and with his Iron rod or hook there corrects him: Howbeit, *Aristotle* places his stones near his reins. His Trunk is long and composed of small Nerves which be full of strength and very agile. His skin is rough and ash-coloured: his Teeth proportionable to his body; some are thirteen foot long and weigh upwards of a hundred and thirty pound. Muddy Rivers and cool shadowed places best please, but Swine, Serpents and Mice displease them; Cock-

Cock-crowing also doth offend them. The *Persians* call him the Symbol of Fidelity; *Egyptians* the Hieroglyphic of Justice; *Indians* of Piety; *Siamites* of memorie; *Arabs* the Ensign of Magnanimity; *Sumatrans* the Embleme of Providence: *Pliny* in 8 *lib. Nat. Hist.* gathers them together; *Intellectus illi Sermonis patrii imperiorumq; obedientia, officiorumq; didicere memoria, amoris & gloria voluptas, imo vera Religio quoq; Syderum Solisq; ac Luna veneratio, &c.* Whence it is says another That *Elephantio Belluarum nulla est prudentior, &c.* attributed to the coldness of his Blood; for (as *Aristotle* observes) Beasts by how much they partake of cold, so much are they adjudged to approach the Sagacity of Man. I shall sum up all in that excellent description *lib. Job. c. 40.* as by Mr. *Sandys* is paraphrased.

With Thee God made the mighty Elephant,
Who Ox-like feeds on every herb and plant.
His mighty strength lies in his able loyns,
And where the flexure of his navel joyns.
His stretcht out Tail presents a mountain Pine;
The sinews of his Stones like cords combine.
His Bones the hammer'd Steel in strength surpass;
His Sides are fortifi'd with Ribs of Brass.
Of Gods great Works the chief. Lo, He who made
This Behemoth, bath arm'd him with a Blade.

He feeds on lofty hills; lives not by prey:
About this gentle Prince the Subjects play.
His limbs he couches in the cooler shades,
Oft when Heavens burning Eye the fields invades
To marishes he resorts, obscur'd with reeds
And hoary willows, which the moisture feeds.
The chiding currents at his entry rise,
Who quivering Jordan swallows with his eyes.
Can the bold Hunter take him in a Toil?
Or by the Trunk produce him as his spoil?

Musk Cats here are also store of: she exceeds the Castor for bigness; her head is little, her eyes are clear, and has a long muzzle; but her teeth be sharp and offensive: her hair parti-coloured, hard and bristly; yellow above and white downwards. Her pocket is near the genitory, excerpt sometimes with a spoon or stick, but when out of servitude of her own accord she parts with it, which by its fragor is oft discovered by the careless passenger. Come we now to the Indian Islands, the chief of which is

SUMATRA that famous Isle which *Aristotle lib. de Mundo* and others of old called *Taprobane*; and from the plenty of Gold found there supposed to be *Ophyr* or *Parvaym*, and the Isle thence called *Taparvane*, with which agree *Junius* and *Tremellius*, as formerly noted. *Odoric* calls it *Symolta*; *Josephus* *Samotra*; others *Alramis* and *Zamara*; *Symunda* in *Ptolomy*; by the Inhabiters *Salyca* or *Salutra*: and if *Japan* be not an Isle may truly be reputed the third great Isle throughout the Universe: six hundred, some say nine hundred of our miles long it is, and in breadth some were two hundred and forty: traded to as some suppose by *Solomon*; unknown to *Alexander* unless (as *Megasthenes* thinks) by *Onesecritus* his Vice-admiral discovered. *Jambulus* an errant Greek was here two hundred years afore Christs nativity if *D. Sic.* had true information; and if so, may be reputed the first discoverer: but of a Christian *Alvaro Telezco* is thought the first; who *Anno 1506.* to find out Gold sailed whither wind and weather guided; since when, most Merchants of the World have knowledge of it. 'Tis Nadyr to the *Æquinoctial*: so that our Pole-star is not in the Southerly part of the Island at all visible but deprest under the Horrizon. Many petty Kings there advance their Scepters; but the richest Crown incircles the ecliptic brow of that Tyrant of *Acheen*: Howbeit, all of them are well stored with Gold and Stones, but miserable in their Mawmetry and Superstition. Most of them were not many years since so engulfed in the abyss of Paganism that they used to adore Cat, Rat, Dog or Devil; but since the Alcoran has crowded in, the worship of these elementary creatures is abolished. Both Sexes go most part naked. The soil is good where Rivers are near, but barren where Gold is obtained.

Several Towns of note here be. The mediterranean are *Manancabo* formerly called *Syndocanda* where is Gold: But of best note are *Acheen* by them called *Ashey* (not far from that Cape called *Jovis promontorium* in *Ptolomy*), *Peder*, *Pacem*, *Daya*, *Tico*, *Priaman*, *Jambee*, *Tykoa* (East of *Jambee*), *Baruzee*, *Cattatinga*, *Menantabo*, *Gambar*, *Arui*, *Daru* and (though last not least in Gold) *Passaman*. In the Strait 'twixt the Island and the Continent against for which the King of *Acheen* subjected in the year 1613 are the *Barella* and other small but very pleasant islands. The Rivers flow with fish and might prove more delightful for the Net and Angle, did not those hateful Crocodiles (here more than in *Nilus*) frustrate both. *Natura se potissimum prodit in minimis* has reference to *Democritus* his Atomes; otherwise this might have challenged it, seeing these *Amphibii* are observed to be one of the greatest wonders we meet with, in that from so small a beginning as an Egg not much bigger than that of a Turkie it increases to eight or ten yards in length: and whereas all other creatures have their growth unto a period and then decay, the Crocodile only grows bigger and bigger until his death, *Pliny Nat. Hist. l. 3. cap. 25.* Their bodies are not longer than their tail, a weapon of like use with them the Proboscis is to the Elephant: Their mouth is very wide, at one gulp being able to swallow horse or man; their

their teeth are ingrailed; have no tongue; cannot move the upper jaw: and albeit the belly be penetrable the back is hardly to be pierced. The brumal quarter they fast from food: but the rest of the year devour all sorts of prey, and that with voracity. No less notable is the number of 60 in the Female; for sixty days pass ere she lay her eggs, which are usually sixty in number; sixty days she conceals them; and when she sits, spends sixty days in the hatching; she has sixty teeth, and sixty joints; and sixty years is usually the age of this detested Amphibium, whether it be Beast, Fish, or Serpent. By Seamen called *Alligator* corruptly from *Allegardos* a word compounded of Spanish and Almain: the name we give is *à croceo colore*, or *per Antiphrasin quòd crocum timeat*. The most noxious of all Sea-monsters it is, and rightly becomes the Dissemblers epithete, *In quibus est astutia Hyena, & pietas Crocodili*: the *Aegyptians* make it the Emblem or Hieroglyphic of Impudence: and yet as daring as it is, we find them fearful of such as are bold, and bold onely towards the fearful: awed by none more than the *Ichneumon*, who oft-times steals into his belly and gnaws his guts whiles he opens his chaps to let the *Trochil* in to pick his teeth which gives it the usual feeding; but the flesh is food so good and sweet, as by many it is accounted a dainty.

Hence we sail by some small Isles called *Marrah* and *Lampon* in the Straits of *Sundy*, so named by *Ptolomy*, and from a point and Town in the next great Island. Of *Polygundy* we might better speak than land, such bad luck by malevolent *Venus* or ill diet had our late intended Plantation there; where was such mortality of men that the name was ironically changed into *Kill-abundance*. *Sumatra* is divided from *Java* by the Straits of *Sunda*, so called from the Isles *Synda* as *Maginus* imagines; but *Sunda* is better known than the Isles so called.

JAVA Major is an Isle declining 7 degrees 40 minutes towards the Antarctic from the Æquinoctial; and placed in the 120 degree of longitude. A very great and noble Isle: for, from East to West it stretches one hundred and fifty leagues; or of miles four hundred and fifty; and from North to South ninety leagues, or two hundred and seventy miles English. The mid-land is for the most part mountainous, and meanly peopled; but the maritim low, and very populous: the first is very subject to wind; but healthy; the latter marish, and insalubrious. *J. Scaliger* calls it a Compendium of the World; for it abounds with all things that be either useful or excellent. The coast (by reason of Trade for Pepper) has Towns best built, and most wealthy: upon the North side, and to the North-east, are *Bantam*, *Palamban*, *Jackatra* (new-named *Batavia* by the *Dutch* but formerly *Sunda-Calapa* by the Inhabitants; and not unlikely to be that City *Synda* where the people used with a dead body to bury so many live Fish as in his life time he had slain Enemies,) *Japarra*, *Tuban*, *Fortan*, *Greycy*, *Chyringin*, *Serebaya*, &c.

Bantam is under Antarctic declination or latitude 6 degrees 20 minutes, and of Westerly variation 3 degrees. Is is the biggest City in the Island, owned by the Natives, and stretched well-nigh two miles in length: the most remarkable places being the *Pengrans* Palace, the Buzzar, a few irregular streets; and at the furthest end the *Chyneses* there associate as do the *Jews* at *Amsterdam*, but nothing so splendid. The Town of its own growth affords little save Rice, Pepper, and Cotton-wool; albeit Pepper for the greatest part is brought thither by the infinitely industrious *Chyneses*, who each *January* come to an Anchor in multitudes at this Port, and unload their Junks or Praws from *Jamby* in *Sumatra*, *Borneo*, *Malacca*, and other places; making *Bantam* their Magazine; out of which for Rials, or by exchange for other Commodities they supply the *English*, *Dutch*, and other Nations. The *Chyneses* are no quarrellers, albeit voluptuous, venereous, costly in their sports, great Gamesters, and in trading too subtil for young Merchants: oft-times so wedded to dicing, that after they have lost their whole Estate, Wife and Children are staked; yet in little time, Jew-like, by gleaning here and there are able to redeem their loss; if not at the day, they are sold in the Market for most advantage.

The Isle has but one Supreme or Sovereign Prince; they intitle him the *Mattaran*: He has four Tetrarchs or Deputies his Subordinates. Is of that power that (as reported) he can draw two hundred thousand men into the Field upon occasion: ignorant in Martial Discipline, at least according to our form; but of approved courage and dexterity, and sufficiently ingenious both as to the invention of their Arms and Execution. They commonly use Lances, Darts, Arrow, and Shields: but their greatest bravery is in their *Crizes*; a Weapon that is commonly two foot long and four inches broad, waved, sharp both in the edge and point; but contrary to the Law of Nature and Nations, invenomed: the handle is usually of Wood or Horn, (howbeit some have them of Gold, or Silver or Ivory,) cut into the shape of a mishapen Pagod: Yet were they a thousand times more ugly these Savages would dare to Idolize; especially, in that they ask the

Idol on their crest pardon after they have perpetrated an homicide. Not unlike what was practised by *Lewis* the eleventh to the Crucifix in his Hat. But withal, these *Javans* are drunk in Demonomy; and the more earnestly embrace it by how much their corrupt natures abhor honesty: whence it happens, that they trade in murder, adultery, theft, rapine, deceit, and all other wickedness. Magick also and Astrology delight them; a study their Priests are excellent in, and in which Satan 'tis thought instructs them, the better to oblige their gratitude, and to worship him as the *Apollo* of knowledge: which we may inculcate with that of the Prophet *Isaiah* chap. 44. *Is there any God besides the Lord (Jehovah?) yea, there is no God, we know not any. He maketh the Diviners mad, he turneth the wise-men backward, and maketh their knowledge foolish.* And in *Jerem.* 10. *Let us not learn the way of the Heathen, they are altogether brutish and foolish; his molten Image is falsehood, and there is no breath in them: they are vanity, and in the day of account they shall perish. But in the Lord shall all true Believers be justified, and shall glory.* And to convince these, I may likewise oppose them with a Heathen informing them, that *Etsi Dei populares sunt multi, Unum tamen esse naturalem*: albeit national Gods there are many, there is but one natural the God of Nature, *Cic. l. 1. de Natura Deorum*, and much more with that of the Apostle; *Idolum nihil est in Mundo. Etenim etsi sunt qui dicantur Dii, sive in cælo sive in terra (sicuti sunt Dii multi & Domini multi) tamen nobis unus Deus; Pater, ex quo omnia, & nos in illum; & unus Dominus, Jesus Christus, per quem omnia, & nos per ipsum.* An Idol is nothing in the World; and there is none other God but one: For, though there be that are called Gods, whether in Heaven or Earth (as there be Gods many and Lords many) yet to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him, *1 Cor. 8. 4.* To return,

The Natives, till of late, were not acquainted with Navigation: but in the Art of swimming (as most Negroes) are very excellent. And seeing they are not (for want of Ships and marine knowledge) capable of affairs abroad, those that live some distance from the Sea make hunting their chief recreation: and such sport as tries their courage as well as agility; the Isle having store of Tygres, Ounces, and such Beasts as give chase and resistance. The Alcoran is known of late years in most parts of the Isle, and as an infectious air spread into the most remote Islands. Friendly they are towards the *English*, especially since the *Dutch* forced *Jacatra* from them; betwixt whom is such variance, that fifteen Ryals have been given by either as a reward for a Prisoner dead or alive: nor is there ever hope of true amity with Barbarians. The Oran-kays are the prime sort of people; who are lazie and sociable, but deceitful. They repute themselves descended from *Chyna*; and have a Tradition that they landed there out of a Junk which was seven hundred years ago forced upon that Isle by tempest. They are a very proud race, wear their hair pretty long, and about their heads sometimes wreath a valuable Shash which none but themselves dare touch; but go elsewhere naked to the waste, where they gird themselves with a party-coloured Mantle which falls no deeper than the knees. Their ordinary food (and not at easie rates) is Rice, Wheat, Pinange, Betele, Opium, Goats, Hens, Eggs, Cocons, Plantains and Jacks; for drink they have excellent good Water; and for Wine, *Racapee*, which like the *Irish* *Uisquebaugh* drunk immoderately accelerates death; but temperately exhilarates the heart, cures fluxes, kills worms, and helps digestion. These parts are for the greater part of the year subject to such loud thunders and flashes of lightnings; as are very dreadful to strangers.

Whence this noble Isle is called *Java*, I confess my ignorance. From *Javan* (*Japhets* Son) would be ridiculous to suppose, in that most agree his Plantation was in the lesser *Asia*: but in regard his Brother *Tharsis* peopled these parts, might he not from his Brothers name, and to his memory, borrow the denomination? *Niger* apprehends that it is the same was called *Insula Jabadia*, which sounds like *Java*: some call it *Jamboli*. There is another in *Moræa* of that name: some also take it for *Taprobane*.

Nothing save Pepper and Cotton present themselves in this Isle worthy our noting. Pepper is a seed first sown, and in the growth like Hops or Vines supported by poles, till by maturity it gets the strength of a bushy, round, and pleasant Tree: the Pepper hangs four inches in length and one about in many clusters; each yielding fifty or sixty corns which be full, and round and fragrant: the smooth is best accounted of.

Cotton is no less observable. The Tree is slender but straight, a yard high and like a Briar. *Virgil* in his *lib. 2. Georg.* seems to have notice of it,

*Trees grow in Æthiopia white with Wool,
Where, from the leaves the Natives fleeces pull.*

*Quid Nemora Æthiopum molli canentia lanâ,
Velleraq; ut foliis despectant tenuia Seres?*

At the top it divides it self into several branches, each of which is charged with many balls that contain the Bumbast: the shape thereof is round and equal to a Walnut. At maturity the cod opens and discloses her treasure; but being cropt, is in an entire heap with flails or such like useful though churlish instrument forced out, and by the enriched Owner cheerfully gathered.

The *Malayan* like those of *Industant* have twenty six Letters in their Alphabet and write like the *Arabick*. The Language in these parts is no less epidemick than are the *Latine*, *Arabick* and *Sclavonian* elsewhere. These few common words may be useful to a future Traveller.

English.	Malay.	English.	Malay.
A King	<i>Rutgee</i>	a barrel of a Gun	<i>Sombo-bedyt</i>
a Noble-man	<i>Oran-kay</i>	a Looking-glass	<i>Sarmi</i>
a Lord	<i>Kay</i>	a Glass	<i>Lora</i>
a Priest	<i>Cadda</i>	a Lamp	<i>Pulita</i>
a Merchant	<i>Phetor</i>	a warm thing	<i>Penas</i>
an Interpreter	<i>Forbissa</i>	a Cap or Turbant	<i>Cayo</i>
a Man	<i>Oran</i>	a Marriage-maker	<i>Coemodo</i>
a Woman	<i>Paran-poan and Tadon</i>	a Command	<i>T' suyka</i>
a Child	<i>Buda</i>	a Year	<i>Tauwa</i>
a Boy	<i>Catsion</i>	a Day	<i>Aris</i>
a Youth	<i>Monda</i>	a Book	<i>Nimoda. Kytat</i>
a Father	<i>Babba</i>	a Bed	<i>Bantell</i>
a Mother	<i>Mamma</i>	a good Day	<i>Tabea</i>
a Brother	<i>Addal-Ally</i>	a Royal of 8	<i>Serpi</i>
a Sister	<i>Adda-paparas</i>	a Christian	<i>Vrangby</i>
an Uncle	<i>Niana</i>	All	<i>Samoanga</i>
a Friend	<i>Marty-lowty</i>	the Head	<i>Capell. Coar</i>
a Strange man	<i>Oran-Leya</i>	Hair	<i>Ramboyet</i>
a Chirurgion	<i>Goething</i>	Ears	<i>Talinga</i>
an Iron Smith	<i>Goada</i>	Eyes	<i>Martic</i>
an Elephant	<i>Catgha</i>	Eye-brows	<i>Alys</i>
an Ox	<i>Cambi. Al omba</i>	Nose	<i>Irotton</i>
a Goat	<i>Carbow</i>	Neck	<i>Goulon</i>
a Sheep	<i>Domba</i>	Lips	<i>Lambider</i>
a Dog	<i>Hanghe</i>	Tongue	<i>Ilat</i>
a Bird	<i>Borron</i>	Teeth	<i>Anton</i>
a Hen	<i>Ayam</i>	Beard	<i>Tianga</i>
a Duck	<i>Bebee</i>	Back	<i>Balacca</i>
a Musk-Cat	<i>Catto-Dalgalia</i>	Shoulder	<i>Baon</i>
a Sow	<i>Sabi. Sieleng</i>	Arm	<i>Backeyen</i>
a Fish	<i>Ican</i>	Hand	<i>Tangan</i>
a Water-Pot	<i>Lande</i>	Finger	<i>Jary-laree</i>
a Herb	<i>Oberbedil. Lancuas</i>	Belly	<i>Penot</i>
a Musk-Nut	<i>Palla</i>	Blood	<i>Darno</i>
a Ship	<i>Capel. Junck</i>	Privy part	<i>Perot</i>
a Boat	<i>Prax. Paca-sura</i>	Thigh	<i>Backy</i>
a Coat	<i>Nassée</i>	Leg	<i>Gula</i>
a Needle	<i>Nareon</i>	Foot	<i>Bhachbye</i>
a Custom	<i>Negry</i>	Toe	<i>Ghoumo</i>
a Rope	<i>Tali</i>	Fire	<i>Api</i>
a Stone	<i>Batu</i>	Air	<i>Baya</i>
a Ring	<i>Chinsim</i>	Water	<i>Eyer</i>
a Wimple	<i>Alforees</i>	Earth	<i>Zam</i>
a Shooe	<i>Apon</i>	the Sea	<i>Chay</i>
a Sword	<i>Ita. Padang</i>	Gold	<i>Maz. Cabo</i>
a Dagger	<i>Cryze</i>	Silver	<i>Peca. Salorca</i>
a Knife	<i>Pieson</i>	Brass	<i>Temba</i>
a Javelin	<i>Tomba</i>	Copper	<i>Tambagle</i>
a Shield	<i>Salviack</i>	Lead	<i>Tyma</i>
a Gun	<i>Bedyt. Pitfil.</i>	Iron	<i>Negle</i>

Money

English.	Malay.	English.	Malay.
Money	<i>Sarfi</i>	the other day	<i>Bulmari-dula</i>
Scarlet	<i>Facca-lata-miera</i>	Early	<i>Pagi</i>
Death	<i>Mattu</i>	Night	<i>Malam</i>
Merchandise	<i>Bayick. Dimana</i>	to Morrow	<i>Ysouck</i>
Melancholy	<i>Chinta</i>	What say you?	<i>Abba-catta</i>
Silk	<i>Sabuck</i>	Is he not here?	<i>Beef?</i>
Paper	<i>Cartas</i>	What's done?	<i>Bigimana?</i>
Quills	<i>Cazamp</i>	Well done	<i>Soofa</i>
Ink	<i>Mangsi</i>	Where is it?	<i>Manauten?</i>
a Book	<i>Khytab. Nymoda</i>	Bring it back	<i>Combali?</i>
Wine	<i>Aracca</i>	Now	<i>Bacabaren</i>
Vinegar	<i>T'fuka</i>	How much?	<i>Barappe itu?</i>
Strong-water	<i>Pinangha</i>	Give place	<i>Lalan</i>
Bread	<i>Sagu</i>	Require it	<i>Minta</i>
Boil'd Rice	<i>Braas</i>	Regard	<i>Nanthy</i>
Fruit	<i>Tacat</i>	Let pass	<i>Garga</i>
Drink	<i>Larnick</i>	Near hand	<i>Gila</i>
Sugar	<i>Gula</i>	We will go	<i>Marce</i>
Salt	<i>Garram. Matary</i>	Leave it	<i>Jangemast</i>
Oyl	<i>Nuagia</i>	I have	<i>Ada</i>
Flesh	<i>Lalyer</i>	It is found	<i>Botonvum</i>
Fish	<i>Ivack</i>	It is	<i>Dalan</i>
Crabs	<i>Horra</i>	I will bring it	<i>Addadizano</i>
Plates	<i>Pienig</i>	I see	<i>Green</i>
Pepper	<i>Lada. Sibang</i>	I thank you	<i>Terimacache</i>
Ginger	<i>Alia</i>	I understand not	<i>Tan, or Tyeda-taw</i>
Mace	<i>Bengo</i>	I care	<i>Tage</i>
Cloves	<i>Chocho. Sianck</i>	I have not	<i>Tyeda-da</i>
Cinamon	<i>Cajumayns</i>	I desire not	<i>Tyeda-maw</i>
Aloes	<i>Garro</i>	I am sick	<i>Bite-secata</i>
Tamarind	<i>Assa</i>	to eat	<i>Macan</i>
Rice	<i>Braas. Parce</i>	to remember	<i>Engat</i>
Nuts	<i>Calappen. Palla</i>	to stretch out	<i>Dusta</i>
Sweet Gums	<i>Daringo</i>	to beat one another	<i>Baccalayo</i>
Sweet Spices	<i>Dingyn</i>	to ashamed	<i>Malon</i>
Plantaines	<i>Gardang</i>	to choose	<i>Damare</i>
Cocos	<i>Calapa</i>	to pay	<i>Chyni</i>
Mustard	<i>Sajani</i>	to give	<i>Bering</i>
Eggs	<i>Teloor</i>	to buy	<i>Bilby</i>
Woe	<i>Saya</i>	to live	<i>Jagava</i>
Better	<i>Parma</i>	to poyson	<i>Ampo</i>
Great	<i>Bazaer</i>	to observe	<i>Dodoner</i>
Sweet	<i>Manys</i>	to be silent	<i>Dyem</i>
Heavy	<i>Brat</i>	to gain	<i>Menang</i>
Strong	<i>Cras</i>	to destroy	<i>Ilan</i>
Needles	<i>Calvenetten</i>	to cover the head	<i>Kocodang</i>
Bags	<i>Corni</i>	to arise	<i>Passai</i>
Hard Wax	<i>Caju-lacca</i>	to burn	<i>Baccar</i>
Friendship	<i>Pondarra</i>	to kill	<i>Benue</i>
I	<i>Manyr</i>	to spin	<i>Tuedda</i>
Thou	<i>Pakanera</i>	to fell	<i>Jouwall</i>
He	<i>Itowen</i>	to do	<i>Bretoon</i>
We	<i>Dep</i>	to swear	<i>Sempa</i>
Ye	<i>Pachaneras</i>	to help	<i>Touloug</i>
They	<i>Itowe</i>	to us	<i>Quia-bota</i>
She	<i>Dya</i>	to let blood	<i>Bewang-darner</i>
Sunday	<i>Jon-maheet</i>	to question	<i>Betangia</i>
to day	<i>Mari</i>	to know	<i>Kyunal</i>
Yesterday	<i>Bulmari</i>	to die	<i>Bantaren</i>

English.	Malay.	English.	Malay.
Take it	<i>Ambell</i>	Eleven	<i>Sabalas</i>
Not good	<i>Tieda-Bayck</i>	Twelve	<i>Dua-balas</i>
Sloth	<i>Checho</i>	Thirteen	<i>Tiga-balas</i>
Give thanks	<i>Tarima. Cassé</i>	Fourteen	<i>Enpat-balas</i>
Farewel	<i>Tingal</i>	Fifteen	<i>Lyma-balas</i>
One	<i>Satu</i>	Sixteen	<i>Nam-balas</i>
Two	<i>Dua</i>	Seventeen	<i>Toufiou-balas</i>
Three	<i>Tiga</i>	Eighteen	<i>De lappan-balas</i>
Four	<i>Enpat</i>	Nineteen	<i>Sambalam-balas</i>
Five	<i>Lyma</i>	Twenty	<i>Dua-pola</i>
Six	<i>Nam</i>	Twenty one	<i>Dua-pola-satu</i>
Seven	<i>Toufiou</i>	Twenty two	<i>Dua-pola-dua</i>
Eight	<i>De lappan</i>	Twenty three	<i>Dua-pola-tiga</i>
Nine	<i>Sambalan</i>	Twenty four	<i>Dua-pola-enpat</i>
Ten	<i>Sapola</i>	Twenty five	<i>Dua-pola-lyma.</i>

BALY is an Isle East, and not far from *Java*, inhabited by *Gentiles*. The Women there as yet continue the custom of burning at their Husbands Funeral more than in other places in *India*, especially where the *Mahometans* have dominion.

Our course from *Java* to the *Celebes* is North-east; distant from *Bantam* two hundred leagues or thereabouts.

CELEBES, *Cassiteria* of old, or that which *Ptolomy* calls *Solis Insula* or *Quæ Nympharum rubens cubile dicitur*, is now best known by the Name of *Makasser* from her best City so called: an Isle for quantity and quality very considerable; for it stretches from the Æquator six degrees South: oval in form it is, and two hundred miles long at least: well peopled, but with bad People; no place engendring greater Demonomists or till of late worse Savages: agreeing with the old name *Ptolomy* gave the Men which was *Anthropophagi* or Men eaters. Howbeit, *Mahomet* is now known among them; but by him à *malo in pejus*: for, though he teach them there is one and but one God, yet seeing *JESUS CHRIST* is there unknown, at least unbelieved in, how little does that knowledge advantage them? But the greatest part of the Inhabitants are *Gentiles*, who

Nil prater Nubes & Cæli lumen adorant.

And yet *Antonio Pavia* a *Lusitanian* Priest reports that he converted many here to *Christ*; but at this day those foot-steps are very rarely to be discovered. From *Macasser* to *Cambyna* W. N. W. are four and twenty leagues; and to *Nossafere* eighty are reckoned.

An Isle fruitful, though under the most frying part of the burning Zone. The Sun yields them day and heat enough; but Night their complexion. The habit they wear differs not from their Grand-Father *Adam's*, a few Fig or Plantain leaves being tied about their middles, and elsewhere naked. The better sort to vary from the vulgar are tulipanted; and the better to set off their coal-black Beauties shirt their skin with a pure white Shudero which does not lenifie the scorching heat so much as it serves for ornament. The Women have adulterated their first stamp, not onely by deforming their Face and Body with paint, but by that vile lubricity their Souls are spotted with. Impudence goes here unmasked: for contrary to the practice of most places, in the night these drink Rack which is their Wine, and then seem amorous: but it were well Travellers would remember that ancient Verse very applicable to this place,

Nox & Amor Vinumq; nihil moderabile suadent.

for such is their damned Art, that these Syrens can sing safety to themselves, when by the same pipe and weed they smoak another to death: a trick they will be perfect in though they die for it.



A Vulgar Indian
Woman.

Pythagoras made the Wantons of *Crotona* modest and the men moderate. To these let me add with the Poet, *ſam qui corrigit, alter erit.* This Artifice of theſe lewd ones may run parrallel with that Maid who by customary eating of *Napellus* (the moſt dangerous Poiſon, ſome ſay, of all Vegetables) hurt not her ſelf, but poiſoned ſuch as had carnal knowledge of her. So as verily, that which *Menander* applied to the lewd *Cypriots* or *Properida* very properly alludes unto theſe Courtezans,

*Who have no fear nor ſhame for their offence ;
But hardned are with brazen impudence.*

*Quæ vero nec erubeſcunt
Nec metuunt.*

reſembling thoſe mentioned by *Pliny lib. 7. cap. 2.* named *Bythia*, *quæ pupillas binas habent in ſingulis oculis, in queis erat vis ita Naturalis ut viſu effaſcinant & interimant quos diutius intuantur, oculis præſertim iratis, &c.* No leſs lewd and cunning in this helliſh Art was *Parifatis* the Queen-mother who poiſoned *Statyra* Wife to *Artaxerxes* by carving her half a Bird with a Knife that was invenomed but upon one ſide, as you read in *Plutarch*. And which is no leſs miſchievous, the men uſe long canes or trunks called *Sempitans* out of which they blow a little pricking quill, which if it draw the leaſt drop of blood, it deſtroys immediately : Some venoms operate in an hour ; others in a moment ; the veins and body (by the virulency of that poiſon) corrupting and rotting preſently, even to terrour and amazement. You cannot chuſe but think this a Hell upon Earth, though at our firſt approach upon ſight of ſo goodly an Iſland, we thought it an *Elifium* : but remembering That

Impia ſub dulci melle venena latént,

we haſtened away for better places ; the *Moluccoes* I mean, which *Ptolomy* calls *Synde* : than which, no part of the Univerſe gives more delight or greater varietie of reſreſhment.

By the way we cast our eyes upon many Isles, and (as we sail due East) upon *Baly* in 8 degrees 30 minutes; and *Tymore* in 10 degrees South 20 minutes Easterly from the last: both, more rich in stones and spices and white sanders much prized by the *Bannyan* than some greater Isles about them. Leave we also *Conio* and *Serran* unspoken of; not that they are unworthy, but because we haste to the *Moluccæ*, in view now, and where we mean to rest a while.

The *Molucco* Isles called *Solis Insule* in former Ages, confine *India*, and are five in number, *Molucco*, *Gillolo*, *Ternate*, *Tidore* and *Machan* or *Matan*: in which last, *Magellan* after his long voyage *Anno* 1520. ended his life through the treachery of those *Barbarians*, to whose Prince he had but a little before given assistance. The *English* were the first that ever traded to these Isles of any Christians: so as most of them have ever since acknowledged our King their Sovereign: but by the *Dutch* it seems our men are now thrust out, as if all *India* were theirs by title from the Creation.

Of these, *Gillolo* is greatest and *Ternate* the highest: all of them afford Cloves, Mace, Nutmegs, Ginger, Pepper, Oyl, Aloes and Honey. Most of them have the *Æquinoctial* for their Zenith, and by those diurnal showers and breezes which fail them not with the Sun's voicinage the fruits ripen sooner, the earth smells more aromatical, and the air seems more nutritive there than observed in most other places.

The Clove-tree differs in proportion according to the place whence it receives its vigour: some are comparable to the Bay which it resembles, the leaves only somewhat narrower; others to Box or such like trees of humble stature: 'tis most part of the year green, having leaves long and small, distending into many branches. It blossomes early but becomes exceeding inconstant in complexion; from a virgin white varying into other colours: for, in the morn' it shews a pale green, in the meridian a distempered red, and sets in blackness. The Cloves manifest themselves at the utmost end of the branches; and in their growing evaporate such sense-ravishing odours as if a Compendium of Natures sweetest gums were there extracted and united. They are pruned thrice every year, and gratefully retort a treble vintage: yea, though but perfected in three years, yet counted an advantage: seeing Physicians say They are hot and dry in the third degree, corroborate the stomach, benefit concoction, and suck up moisture so exceedingly that no other plant will prosper in its neighbourhood.

The Nutmeg like trees most excellent is not very lofty in height, scarce rising so high as the cherry: by some it is resembled to the Peach; but varies in form of leaf and grain and affects more compass. The Nut is cloathed with a defensive husk like those of a baser quality, and resembles the thick rind of a Walnut; but at full ripeness discovers her naked purity, and the Mace chastly entwines (with a vermillion blush) her endeared fruit and sister, which hath a third coat, and both of them breath out most pleasing smells. The Mace in few days (like choice beauties) by the Sun's flames becomes tawny; yet in that complexion best pleases the rustick gatherer. In these Isles only are found those rare and beautiful Birds of the Sun which are commonly called *Manucandiate* or Birds of Paradise. He is of the bigness of a Parrot; the feathers upon his head so small as rather resemble hair than feathers; his Train thick and very long but curiously coloured, in some parts of his body green, in others yellow, feet he has none: yet his Wings be large and of a bright colour; in flying he mounts exceeding high and continues long in motion: a bird for its rarity much esteemed by Travellers, and not without superstition by the Natives.

Several other Isles of note there are, some of which, namely *Amboyna* was in the quiet possession of the *English* until disseised by the treachery and cruelty of some *Dutch*; who under a shew of friendship invited our Factors to a Feast where most perfidiously and to the perpetual reproach of their Christian Profession amongst Infidels, not content with the possession of the place they entertained those innocent persons with most cruel and exquisite Tortures. These Isles are commonly called the *Molucco* Isles or Isles of *Banda*; those two being accounted the principal.

B A N D A in 4 degrees 30 minutes, and from *Amboyna* twenty leagues: and *Amboyna* almost in the mid-way betwixt *Banda* and *Molucco*. *Puloway* is from *Banda* three leagues. From *Puloway* W. N. W. are *Lantore*, the greatest of the Isles of *Banda*, *Paten*, *Labatacka*, *Nero*, *Tycobassa*, *Cumber*, *Salamo* and others: all which, especially *Puloway* and *Puloreen* appear as if they were continued Wilderesses of Nutmegs and Clove-trees, Pepper, Vines and Olives. Until some late violence was offered by our emulous neighbours, the two last commersed first with our *English* Merchants and contracted a perpetual Amity with our King: but in affront to them and us they have forcibly expelled our Merchants thence and now intitle themselves Lords of *Banda*; caring neither for our Interest nor what

what right the *Tarnatensian* nor *Banda* Kings have over them: albeit 'tis well known the *Dutch* tradèd thither after the *English*, and that till the year 1598. they had no Trade in any part of the *Indies*; in which year three Ships and a Pinace set forth from *Amsterdam*, being their first adventure into the *East-Indies*; which how they have improved is understood to the terrour and admiration of the Natives. Near these is

BORNEO, (by some supposed that *Insulæ bonæ Fortunæ*, and *Porne* we find mentioned in *Ptolomy*) is an Isle Nadyr to the *Æquator*, in shape it resembles an oval Shield: the major part inclines towards the North; for her Antartic elevation is not above 3 degrees, whereas the Artic extends to 7 degrees odd minutes. The first discovery of any Christian European is attributed to *de Breu*, who in the year of our Lord 1523. accidentally came to an Anchor at this Island. At this day it groans for the most part under Spanish servitude; who where treasure is to be had become ingenious and indefatigable: but what Artifices they use is well known, and that under pretence of sacred an insatiate thirst after Gold is too oft discovered: albeit, they cannot well be ignorant that *Cælum nullâ est reparabile gazâ*.

It has many Villages, and consequently much people; but the one, as to outward things, are poor, and the other wretched in their Idolatry: So as did not that plenty of Gold, Diamonds, and other Merchandise, as *Bezar*, *Lignum Aloes*, *Musk*, *Civet*, *Benjamin*, *Amber*, *Sanguis Draconum*, *Wax*, *Rice* and *Rattans* or *Canes* make her magnetical, the place would not be so attractive as it is to Merchants and Travellers. Her best maritim Towns and Ports are *Socodania*, which is in 1 degree 35 minutes South, and from *Bantam* N. E. a hundred and sixty leagues or thereabouts; and *Bemermassin*: the rest be scarce worth the regarding.

Bezar, or as the *Persians* call it *Pezar* and *Pa-zahar* is of two sorts; found both in *Asia* and *America*: Of *Asia* the best is had in *Persia*, *Pegu* and this *Borneo*; and is of more value than what is had in the new-found World. It is oft found in the stomach or maw of a Goat in *Pegu*, and upon the *Indian* Mountains. Some nevertheless, (how truly I know not) affirm it is no other than the congealed tears of a Stag; and that such as are taken from Beasts feeding upon Theriacal Herbs are most soveraign and of greatest vertue to expel poison, and other noxious distempers. The shape also is various; for some resemble a Plum, some a Date-stone, others Doves-eggs; and some are like Chesnuts and Goats Kidnies; but all blunt-ended. No less different are they in colour; for some are red, pale green some, other some dark yellow, and some skye-coloured: the last are best, consisting of many scales which like Onyons circumsolve one another, and in which Nature has exprest far more curiosity than Arts best imitation: for, each inferiour scale (not unlike the Orbs) yields more splendor than the other; and as it diminishes its quantity increases its vertue according as it is in tenuity or thicknes. Many are counterfeit: but to discover the fraud, they use to pierce them with hot Bodkins; or after they have weigh'd them steeping them in cold water four hours, if they crack not they are held good; and to know them for such, they first wipe and ballance them; observing, that if they weigh never so little above the first weight 'tis a sure sign they are base and of small value. It is also observed, that the Bezars of *Borneo* are not above half the value of those which are had in *Persia*.

Lignum Aloes according to the Countrey where it grows has diversity of names. The *Javans* and *Malayans* name it *Garroo*; the *Indians* and *Portuguezes*, *D'Aquillha*; but the *Chyneses* and *Cochinchyneses*, *Calamba*. It is framed of large round sticks of a clouded grain, mixed with veins of an ash-colour: pleasant to the eye, and ponderous in the hand; but of a bitter relish, and fitter for the fire than taste: for, hot coals no sooner touch it, but to the honour of its own Funeral it expires and vapours out an odour so aromattick and comfortable as no other is used by the *Indians*, *Malayans*, *Siamites*, *Peguans*, *Cambogians* or *Borneans*, when they burn the Corps of their deceased Parents; which with them is the noblest manner of burial.

Musk is bred in the navel of the Cat, and is either yellow, brown, or black: the first is held the best, the last the basest: the choicest shews a deep Amber colour not unlike Spikenard, and is cloathed with a moist skin which sweats out some bristly hairs, without stones, lead or like adulterate mixture; but withal of so strong a smell that to many it seems offensive; and tasted, penetrates a strong brain by its fragor: sweet spices takes away the scent; and put into the mouth if it suddenly dissolve, or in the hand if it be long a melting, those are the usual wayes to discover the quality.

Civet (a sort of Musk bred in a little bladder within the testicles of a certain Creature not unlike a Cat) is of different colours: deep yellow (as I have been told) is usually the best, and the worst is white, for that is greasie and soppisticate: nevertheless when it is new it's observed to be pale, and gradually turns yellowish.

Benjamin by the *Malayans* called *Menyan* and by other *Indians* *Benyan*, is either white or yellow, but both are streaked: the gum issues from a tree which is high and small and furnished with fruitless branches; the leaves are not unlike the Olive. *Arabia* has good, but *Pegu* and *Siam* better; whereas that from *Sumatra*, *Priaman* and *Barrouse* is coarse and bad, and more approved of at *Java* than in *England*.

Amber is of many forms, grey, brown, white and black: grey is reputed best, the black is worst, the other two be indifferent. The best sort of grey is pure and interlac'd with ashy veins and not subject to sink; for the most part got in *Soffala*, *Magadoxa*, *Mombassa*, *Mosambique*, *Madagascar*, *Mohelia*, *Melinde* and other parts of South *Africk*, found there at uncertain hazards. Now concerning Gems, I will but name their proper places, for in these I borrow the report from Merchants; Emerald, Chalcedon, Onyx, Sardonyx, Sardis, Bezar, Amber, Hematist and Turquoise for the most part are had in *Arabia*, *Indostan* and *Persia*: Pearls, Berylls, Saphyres and Adamants at *Zeyloon*: Jasper, Cornelion, Chrysolite, Agat, Heliotrope, Jacinth in *Mallabar*, *Narsinga* and *Cochin-chyna* (which *Cochin-chyna* extends from 11 to 17 degrees North lat. and is confined by *Chyampa*, *Tunchin*, *Lays* and the Ocean: a Countrey rich and pleasant, the People Idolaters, yet civil to Strangers,) Diamonds come from *Borneo* and *Gulkunda*, *Bisnagar*, *Delly* and the Isles near the greater *Java*: Gold, Silver, Rubies and Porcellan from *Pegu*, *Siam*, *Bengala*, *Sumatra*, *Japan* and *Chyna*; enough to make poor Men rich, and rich Men miserable. Now albeit the best and most Orient Pearl in the World have for some years been got near *Bahrim* in the Gulph of *Persia*; where in some Oysters have been found no fewer than 100 Pearls great and small, generated (some say) of the morning dew of Heaven, which in serenes falls into the gaping Shell-fish, and there breeds no otherwife than as kernels do in Hogs and stones in bladders or the kidneys: Nevertheless store of small Pearl is had in Oysters, Muscles and other Shell-fish all along the Coast of *India*, as I could partly observe in our passage: for the Natives in several places would adventure to the sides of our Ships though under sail with their small Canoos to chaffer with us; and I well remember, that amongst other things store of Seed-pearl was proffered. Howbeit, sometimes great Pearls are found, as may appear by the report of a Sea Captain, who not far from *Borneo* saw a Pearl was round and Orient and of the bigness of a Doves egg, of great price and probably superior to that which *Cleopatra* dissolved valued at 250000 Crowns, and drunk to aggrandize *M. Antony's* Welcome. *P. Martyr Decad.* 8. reports, That he saw a Pearl weighed 100 ounces which was offered to be sold the Duke of *Medina Sidonia* a Spanish Grandee: but the *Mogul* has Pearls of incredible bigness and value. To return. By a N. N. E. course in few hours we view *Mindano*, an Isle (as big as *Sicily*) branching from 6 to above 9 degrees North. North of which and neighbouring are the *Philippine*, so named in honour of *Philip II*, by *Lopez de Legaspi* who first discovered those Isles and planted there *An. Dom.* 1565. near them are the *Manilia*, by *Ptol.* called *Satyrorum Insula*, Isles for the most part nameless because numberless; of which, the best and greatest is *Luconia* under 14 deg. North lat. whence in a direct azimuth West is *Cambogia* a rich part of the *Asiatick* Continent; but North from *Luconia* are *Shyma* and *Shycoca*, best known to the Inhabitant of *Chyna* and *Japan*, as is *Formosa* which has 22 degr. an Isle 150 miles in length and 50 in breadth, first inhabited by the *Spaniards* and *Mulattos*, who grew very numerous and rich; but of late the *Dutch* have thrust in by force amongst them, and there planted a Colony. The Situation is very advantageous for Trade, so near neighbouring *Chyna* and *Japan*, with innumerable other Islands, as is *Corea*; a long narrow Peninsula, famous in the scite, but infamous in her Inhabitants, who are a People that live by spoil and doing mischief to their Neighbours, more subtle than the *Chyneses* or the *Japoneses*.

JAPAN, unless *Mercator's* fancy be true that it was *Aurea Chersonesus*, was unknown to old Geographers; albeit the Name *Chryse* be given it by *Niger* and *Zipangri* by *M. P. Venetus*: who rather than so great an Isle should be without a Name, makes bold with his Invention: but certain it is we owe the first discovery to *Motus*, *Peshotus* and *Zeymorus*, banisht *Portugals*, who in the Year 1542. wandering abroad to seek their fortunes were by storm shipwrackt upon this Isle, from which time it was well known to them, but the *English* begun to trade here not till the Year 1613. and the *Dutch* more lately: but whether it be an Isle or no is disputable: albeit some pretend to know its dimensions, and accordingly limit it 'twixt the degrees 35 and 48, and by like supposition the length to be 230 leagues and breadth 100. or thereabout; most of which is barren and coarse, but fruitful in Minerals. Towns of best note and Traffick are *Meacco*, *Ozacca*, *Tenze*, *Fyrando*, *Fuccate* or *Falcate*, *Sacay*, *Cratez*, *Tenkeday*, *Oringaw*, *Amamgueyo*, *Vosquis*, *Machma*, &c. of which *Meacco*, a Mediterranean City is reputed the Metropolis, *Surunga* the next best, and next that *Ozacca* honoured with the Court till about the year 1615. a great

part of the City was fired; and not onely this, but many other Towns in that Province. *Meacco* is as big as *Florence*, but not so beautiful; and watered by a River of sweet water, the Buildings are but ordinary: of best note are the *Fotiquees* which are filled with *Manadas*, to which the *Japonids* are exceedingly addicted: The *Jesuites* industrie though great, produces little advantage, the People are so miserably drawn away by the example of their idolatrous Neighbours the *Chyneses*, whom in nothing else they seem to agree with, and albeit at first there was a seeming conversion to *Christianity* both in *Xavier's* time and since, yet have they oft apostatized, and the greatest number of Inhabitants being *Gentiles* have made many massacres and destroy'd such as were real Professors; insomuch as at this day there is little of *Christ* there own'd; these Wretches rather inclining to the *Alcoran* which has of late years crept very near them, and best agrees with their sensual appetite; for it gives a large toleration to carnal Men, and has nothing of austerity mixt with it, which best pleases.

The Government is Monarchical; above threescore petty Princes do homage and prostrate their Coronets afore the Supreme Diadem. The Countrey is most part mountainous but full of Rivolets, which makes it abound with Corn, Grass and Minerals: the North and East parts are less peopled than the South and West. The old *Roman* execration *Abi in malam Crucem* and manner of execution is here in use; a punishment not more full of torture than ignominy: The People are valiant and reasonable civil, affectors of novelties, and beyond measure jealous if occasioned, revengeful if injur'd, and devilish if exasperated: They pretend much to Learning and especially to skill in Geography, howbeit are ignorant of the *European* and *African* in the greatest part, and totally concerning the *American*; nevertheless have no small opinion of their Art in the division of the World, wherein they think themselves superlative and all others mistaken; for they divide the World into three parts, that is to say into *Chyna*, *Japan* and *Syam*, which sufficiently expresses their ability in that Science: but in Entertainments they are better skilled, for they sit long and fare well, and in eating use sticks or forks, and shift the Table as new Courses are served: In riding they mount upon the right side; their Alphabet exceeds not twenty Letters, whereas the *Malayan* has 26. they as the *Chyneses* have also many Characters, of which every one stands for an entire word as we use in short Writing. At Funerals they wear white. They would but cannot deny themselves to be descended from *China*; for certain it is they were banisht about six hundred years ago upon some insurrection; in consideration whereof they continue an implacable animosity to each other: the Islanders rob and prey upon the *Chyneses* abroad on all advantages; yea, at home in their prayers abominate, and in all Complements and Ceremonies are opposite to one another as much as may be; no less than the *French* and *Spaniard*. Upon any trivial accusation the Children are so sensible of their Reputation that without any pause to evince the truth, they will whip off a joint from their finger with this imprecation, If true, I wish my hand may never heal again: Murder, theft, treason, and adultery are punished severely, either by crucifying or beheading with a Cuttan. *Ozacca* is 80 leagues from *Bungo*: a Port of good note, and in nothing more observable than the Castle, which heretofore as reported was varnished, tyled and burnisht in some places with thin plates of gold; a regular fortification and of excellent stone; the walls whereof were every where twenty foot thick, and the whole work circled with a large deep trench full of water: the Castle was entred by a dozen iron Gates and some draw-Bridges: Of late years it was made the prison of *Coja-zamma* Prince of *Tanze* eldest Son of *Tiquazamma* the late Emperour; whose Father *Faxiba-zamma* subjected all the other Princes of *Japan* and made them by oath and pledge acknowledge him their Sovereign: *Coja-zamma* upon his Father's sudden death was unexpectedly seized by *Ogocho-zamma* who compelled him to marry his Daughter; after which, he was requited by confinement to that hateful Prison: Over against *Ozacca* on the other side the River, *Sacay* a Town traded to by *Christians* is situate; *Edoo* not far thence is a Town strongly walled and well peopled: Fifteen leagues thence is *Oringoo*, a Town that affords good Anchorage: *Fyrando* is not less than 300 leagues thence if you coast thither: It is a *Chersonese* and elevates the Arctick Pole 33 degrees 30 minutes: var. East 2 degrees 50 minutes: where and at *Fuccate* the *English* had for some time a noted Factory.

Fucate or *Falcate* as some write, it is a pretty Town, watered with a sweet River, and made defensive by a Castle; a Forrest of lofty Pines and spreading Sycamores for three miles space well-nigh compasses the Town; of force against the scorching Sun, delightful to the eye, yea more grateful than any other object, did not Idolatry render it ingrate; for under those green Trees where are many small but richly tyled *Fotiques*, they adore *Pagothas* in shape not unlike *Pan* and *Priapus*, yea, Satan himself in his ugliest resem-

resemblance : for where the Country is most inhabited and garnisht with greatest variety of Trees and Corn, &c. as 'twixt *Edoo* and *Suringa* there are erected most Fotiques, and there the people are the greatest Idolaters. In *June* and *July* they seldom fail of prodigious stormes called Tuffons or Hurricanes that for 24 hours thunder in the Air, and Tornatho-like in that time veer round about all points of the Compass; dreadful to those on Land, but most to Sea-men and Merchants, who for lucre value nothing in comparison, seeing they smile at danger, trample upon hazard with disdain, force their passage through scalding Sands, vast Seas, Death's Shadow, climb the highest Mountains and Rocks, not terrified with the affrighting deserts; and all this, in pursuit of the great Idol *Mammon*, with no less thirst panting after that dust of earth, than inflam'd creatures are greedy of the cool air to refresh their scorched entrails, so as we see *animus est insatiabilis & inextinguibilis*. Nevertheless, tho' this immoderate thirst after gain be discommended, yet through this Womb of moisture the great pond of the World (as Bishop *Hall* terms the Ocean,) in moveable houses they remove from one Country to another transporting and exchanging Commodities to publique advantage.

In *Meacco* are 60 Temples and Colledges, in which some have numbred 3333 *Chamætiræ* or little gilded Deumo's of sundry shapes which according to the custome of the Gentiles of old, part of whose Litany was *Dii Deaque omnes*, and in *Plautus* his *Cistellaria*, *Dii Deaque Superi Inferi & Medioximi, adjuvate, &c.* these poor Heathens in like sort invoke: they call them Mannadaes; of which, *Shaca* and *Amida* say the Bonzees have the highest rank in their Calender. Nevertheless, by *Tyco-zamma* a monstrous Image was erected there of Auricalk, so large as albeit his posture was sitting, the Chair was not less than 70 foot high and 80 broad: His Head was capable to hold fifteen men and the Thumb in compass was 40 Inches, by which the rest may be conjectured. Near this grand Pagod is a Fotique, in the cloister whereof a memorial is registred, how that the ears and noses of 3000 of the captiv'd *Coreans* were there interred.

At *Dabys* such another Coloss of concave Copper was raised: an Idol 24 foot high, notwithstanding his posture was such as his buttocks rested upon his legs after the usual mode of the Orient: But in such remembrances how can I proceed without an exclamation? *Sedulius* furnishes me with one very proper for the occasion.

Heu miseri! qui vana colunt, qui corde sinistro
Religiosa sibi sculpunt Simulacra, suumque
Factorem fugiunt, & quæ fecere verentur.
Quis furor est, quæ tanta animos dementia ludit?
Ut Volucrum turpemque Bovem, torvumque Draconem,
Semi-hominemque Canem supplex Homo pronus adoret.

Poor Wretched souls! which doat on Vanities,
and hallowing dumb Idols in your Heart,
Fear not your great Creator to despise,
by adoring Works of your own hand and Art?
What fury or what frenzy thus beguiles
your minds, foul ugly shapes so to adore,
With Birds and nasty Bulls and Dragons vile,
half dog, half man, prostrate their help t' implore?

But of most remark was the Fotique at *Tencheday*, where if fame speak truth, Satan oft-times made an apparition. This Temple was of more than ordinary structure, and the Bonzees numerous. Amongst other sacrifices or forms of Worship, one was, That a Damozel every New Moon was by the Bonzee brought into the Temple and placed right against the Idol. The room was forthwith illuminated by a preparation of *Lignum Vitæ* with other costly perfumes put into Lamps of Gold: after a small space the lights (as it were by miracle) extinguish, and then in gross darkness the Phasma having assumed a bodily shape or other false representation accompanies her, at least as she imagines, and the rather, because certain scales like those of Fishes are left behind as an argument to perswade it was no phantasm: but unless the Bonzee second that Work upon that imaginary familiarity, the most is but a tympany or false conception. Nevertheless for her applause, at her issuing she is entertained with musick and songs, and the enthusiastick Girle resolves them several questions they propound, and is of more repute with them ever after. Now to this notable piece of imposture of Satan, who in this doubtless makes a *deceptio visus & tactus*, I shall make no other disquisition than by applying to the credulous what the gloss upon the *Jus Pontificium* expresseth in the like case or scruple; *Credunt sed male credunt, quia sunt Phantasmata*; Some believe, but they believe amiss, seeing they are but Phantasmes; and *Vives* in the like case, *Eludit enim Diabolus aciem tum spectantium tum etiam cogitantium*; the Devil eludes the sense as well of the beholders, as those that so imagine: for, *Imagine falsa Visibus humanis magicas tribuere figuras*, saith *Sedulius lib. 4. Car. St. Augustine* affirms that Satan can neither create nor really change the shape of any creature God hath made: Which *Spondanius* opposes

opposes, by that of *Jannes* and *Jambres* contending with *Moses*, which were meer illusions. *Aquinas* also is of opinion, That both good and evil Angels have power to vary shapes: But that the good have assumed human shapes is recorded in sacred Writ, and that there have been apparitions of bad, we also read in prophane Stories. *Mere præstigia à Dæmone confecta*, saith *Eustath.* of *Antioch.* But leaving this subject to the learned, I proceed. Due West from *Japan* is

CHINA, the most Easterly part of the Continent of the greater *Asia*. A Kingdom no less great than wealthy, and as famous as great, but not well discovered; their jealousy and discourtesie to Strangers (for they suffer many to enter but few return) chiefly causes it.

This is subject to many several Names, scarce any two strange People according in one denomination; and no wonder, since amongst themselves they affect variety: yea, it is a custom for the King to new name both themselves and the Kingdom at their Coronation, as they best fancy.

In *Ptolomy* it is called *Sinarum Regio*, *Seres* by other Geographers: the *Moors* in *Industant* call it *Cathaya*, the *Arabians* *T'synin*, the *Syamites* *Cyn*, the *Malayans* *Tabenzo*, the *Japonites* *Than* and *T'syn*, the *Tartars* *Ham* (from the Metropolis *Quinzay* which they call *Ham-cen*) *Alhacen Tagis*, *Paulus Venetus* *Mangi*; the Inhabitants (say *Perera*, *Riccus* and *Trigantius*) *Tamen*, and themselves *Tamegines*. But how various so e're that be, this is not so uncertain that it is a spacious Monarchy, and extends from 17 degrees to 47 of North Latitude, which to the South *Cantam*, and to the North *Pequin*, two Roal Cities seem to terminate: on the East and South it has the Ocean; on the West the Defarts of *Industant*: on the North the *Tartars*, and on the South-west *Cochyn-chyna* and *Pegu*: Square, and from every opposite side not much less than 1500 *English* miles as some have imagin'd; which granted, the whole compass will be 4000 and upwards. The Countrey is full of sweet and navigable Rivers; some of which are no less inhabited than Cities, which are reported to be 600, besides the *Jesuites* report it has 2000 wall'd Towns, 4000 unwall'd, 1000 Castles, and Villages scarce to be numbred: and many they had need to be, since they lodge (as some Fryars that inhabited there have undertaken to estimate) above three-score millions of Men, Women being uncounted: which if so, it has four times more than all *France* is supposed to have; and well considered excuses that conjecture *Brearwood* makes in his Enquiries, saying, That if the whole World were divided into 30 equal parts, the *Christians* will appear to be but 5 of the 30, the *Mahumetans* 6, and the *Gentiles* 19 of that distribution. The whole Empire is divided into fifteen Provinces, governed by so many *Quon-fu* and *Laufia* who have their *Tutons* and *Chyans*, as their Deputies are intituled. Each of those Provinces has a Metropolis; but every way more excellent than the rest are *Paquin* by some called *Pasquin*, *Nanquin*, or *Nanton*, *Cantam* or *Canton*, and *Quinzay* by them called *Ham-cen*: of which four, *Paquin* hath now the precedence; albeit *Quinzay* had formerly.

PAQUIN elevates the North Pole 41 degr. 15 minutes; and by late Geographers is accounted the same City some call *Cambulu* watered by *Polisanga*, differing from the lat. of *Cambulu* which is placed in 45 degrees, and Countrey in which 'tis placed: but if *Pantoja* and *Dicanti* say right the *Chyna* Monarch is that same great *Cam* with *M. P. Venetus* and *Mandeville*, who doubtless were no further East than *Industant* and *Bactria*, and from the reports there met of the more easterly parts, by them made famous. The City *Paquin*, as described by some (which are without good authority) is not onely the greatest and best peopled City in all *Asia* but all the World: if as some report it hath 30 *Dutch* leagues circumference, in which are many stately Buildings, and 24000 Mandarin Sepulchers, the meanest of which are not without some beauty; and a no less number of little gilded Chapels, beside 3800 Temples devoted to Idolatry: it has so many Gates and Posterns as days in a Year; sixscore Buzzars and above a thousand Bridges. This City is distant about a hundred miles from that marvellous wall some say *Chrisnagol* others *Zaintzon* the 117 King built 1000 years since to keep out the *Tartar*; a wall 1200 miles long, twelve yards thick, and six fathoms in height, such as was seven and twenty years erecting, by a continued labour of 750000 Men; which nevertheless could not hinder the *Tartar* of late, who not only forc't his passage but with little opposition hath over-run and subjected this great Empire, as reported.

NANQUIN (the second City for grandeur) was once the Metropolis. It elevates the Arctic Pole 35 degr. and is distant from the Sea 8 leagues or thereabouts. The City is 12 leagues about; circled with three strong walls and ditches: The King's Palace is vast; the other Buildings many (for 200000 are reckoned) but meanly beautiful: The Temples such as they be, are above a thousand; the streets fair, and the People industrious.

From

From *Paquin* it is removed East six hundred miles *English*: most part of the way, navigable.

CANTAM is at the most Southerly end in 17 some observe 25 degr. lat. a Town rich and spacious: our Ships ride commonly in view of it; from which to *Paquin* is little less than two months travel. Here Merchants are permitted to come ashore; but when they enter the City gate usually inroll their Names in a Book, to the end that upon a penalty they return aboard at night: but of late have a little more liberty: In this place Merchants trade for Gold, Musk, Silks of all sorts, Cabinets, Porcellane and fundry other rich Commodities.

QUINZAY or *Ham-cen* borders *Cochin-chyna*; of old this City was the greatest; at this day the most remarkable for variety of antick rarities of any City in the Orient.

These are the most noted: and what is most notable in them are their *Meani* or Idol-Temples. The Country is champaign and exceeding fruitful: the Rivers abound with Fish, which the *Chyneses* not only banquet upon, but also upon Frogs, Snakes, Rats, Hogs, Dogs, and such food as many other Nations abominate: and for their better dispatch they fish with Cormorants.

The People are Olive-coloured: more black or white as they live in distance from the *Æquinoctial*: they wear their hair long and filleted, but their beards very thin even to deformity: their eyes are commonly black and small; noses little; nails well-nigh as long as their finger but serving to distinguish their generosity. The better sort are habited in silk and a sleight sort of fatten; the meaner in black cloth made of cotton: both wear their coats long and quilted, made to tie under the left arm after the usual garb of *Asia*: their sleeves are long and at the wrist very strait: their shoes of such stuffe as their coats; but some have them richly imbroidered, the soale is cloth or calico. The greatest variety is in their head attire: for some knit their hair in cawls of silk, of horse-hair some, but some with fillets of Gold or Silver: others wear high round caps made of fine twigs sticht with silk of divers colours; but others fancy an antick sort of hat which is high crown'd and round, but one half without any brim, and no colour so much pleases them astawney. The women are modest; and amongst themselves differ not in apparel; in that a cambolin or vail of white linnen covers them; shewing nothing but their polt-feet, which from their infancy are straitned; so as to make them a la mode, many of them voluntarily become lame and crippled.

They tolerate Polygamy and that odious sin of Sodomy; yea, what else their idle depraved natures can imagine to please their effeminacies, and are not ashamed to expose them to publick view in prints and painting. They are a proud, lazie, jealous and voluptuous sort of People. Musick, Poetry, Painting, and Stage-plays delight them exceedingly, and care not what they spend in luxury and fire works: they eat in porcellane; which as *Gonzalo de Mendoza* (a Gentleman sent thither by *Phillip 2* with a Present) reports, is not earth of a hundred years preparation as commonly spoken, but a chalky substance, which digg'd or soakt in water yields a kind of cream above; but below, the earth and sediment is coarse: out of that fine upper earth like cream, the purest sort of Chyna-ware is made; and the ordinary sort out of the other Earth, which is less fat or oylie: so soon as they be formed or bak'd in the Sun they paint and guild them very curiously, and so put them into the Furnace. Howbeit, *Pancirollus* saith that procellane is a compound of Egge-shells, Lobster-shells and Gypsum, which is treasur'd 80 years in the bowels of the earth ere it be prepared. They have their dyet in many small dishes; love their meat minc't, which they take up with two sticks of bone or ivory; but some have their nails so long as serves for that exercise; for to touch either their mouths or meat with their fingers is absurd. Their drink is commonly hot, and by its taste and colour appears to be Coffee; they drink oft and little. The Louthaya's will be served on the knee; sit on Stools and eat on Tables as the *Europeans*. And albeit, no Nation in the World be more idle and voraginous than they, yet are few or no beggers found amongst them: for if he be a young begger he has the whip; if old, or lame, or blind, he is provided for in the Hospital. Murder they punish with death, as also Theft; the least punishment is the strappado: yet what Laws they have most resemble the Imperial, which they vigorously execute. Their Laws it seems are consistent with the condition of the Country and disposition of the People, but the extream rigour and execution thereof, may be resembled to the grape, which being gently prest yields wholesome Wine, but too much squeezing renders it bad and unpleasant: 'Tis a difficult matter for man to establish any one Law that will quadrate with the humour of all places. Their justice is severe, their prisons strong and their executions quick. The Mandarins are honoured; the Chyam's revered; the King little less than adored: no Subject has recourse save by Petition; his Wives,

Children

Children and Eunuchs only have access to him : Ambassadors enter not without Presents of value : They are curious in Novelties and love to see strange Arts ; which they delightfully practise : few but has skill either in tillage, making China-dishes, or can paint, sing, play or do something that is useful and modest ; the Mathematicks they affect : use not Letters but Characters ; of which they have above 40000 : they write neither to the right hand nor to the left but down-right ; not with pens but with pencils of horse hair, such as are in use with Painters : their language is most part monosyllables ; few but have a vein in Poetry and Musick, and are studious in all the liberal Sciences. Scholars and Merchants are more honoured than men of War : no people in the World more honour their King than they ; for they suppose him too glorious to look upon : they obey his will in every thing ; fill his Exchequer yearly with above a hundred millions of Crowns ; call him the undaunted Emperour, Lord of the whole World ; Son of the Sun ; and beauty of the whole Earth. Nor do any people in the World express more filial respect to Parents than they ; for they obey them at all times, and in all places ; marry not without their consent ; leave their Childrens names to them ; honour them be they never so mean ; relieve them be they never so poor ; at their death express all symptoms possible of duty ; and in white Linen, as did the Jews of old, seldom mourn less than two or three years ; the longer they mourn, they think the better they express a filial observance and affection. An obedience that hath a blessing with it ; for as *Homer* well observes, *Parentes non honorantes brevis ævi sunt* ; dishonourers of Parents are of short life, as in the Decalogue is inferred. They arrogate to themselves the invention of all Arts and knowledge in the liberal Sciences ; and it cannot be denied but that some of them they have, as Logick, Rhetorick, Musick, Arithmetick and Astronomy : they are, say they, the most ancient and immixt people in the Universe ; have all from their *Minerva*, and borrow nothing from others : they boast how that they first invented Characters, Guns, Painting, Tillage, and Navigation. Now give me leave to say a word in our defence against the *Rodomontado's* of these *Chyneseans*, who as I suppose, in none of these parallel *Europe*. For their antiquity, I deny not but they have continued without much mixture (yet admirable if so, since both the *Tartars* and *Siamites* have over-run their Country) since the first seminary, begun by *Sem* in those parts ; but if granted, others in that may compare with them ; namely, the *Brittains*, *Biscayans* and others : for I regard not their Legend of Kings or such Conquests as they obtained long before the birth of Time, a hundred thousand years ago ; unless we qualify it by the Ephemeris of the *Arcadians* whose year had but ninety daies ; the *Spaniards* but four months ; the *Massagets* fifteen ; or of the *Egyptians* who had twelve years in one of ours ; following the course of the Moon and not the revolution of the Sun, nor regarding the *Dies intercalares* : an error, most of the Oriental Ethnicks are plunged in. Very likely they imitate the *Chaldee*, who as *Dio. Sicul. lib. 3.* affirm the origin of their Characters or Astrologie, was three and forty thousand years before the overthrow of the last *Darius* ; which did not *Annus* of *Viterbo* help in his Paraphrase upon *Berosus* would be laughed at : but *Xenophon* and others say, That the years they accounted by were Lunarie ; upon which reduction it will appear that 43000 of their Lunar years make but 3634 of our Solar : their Hieroglyphicks, though more antient than Letters, come short of the *Egyptians*. Their Guns (the use of which *Bacchus* taught them) are not above a span long ; so that they rather resemble Pistols than Guns, their bore and squaring being less than ours : and for their painting it cannot be denied but it is of good colours ; but their designs are short of our invention : they draw the postures filthy and shadow meanly ; which doubtless in painting makes the perfection. Horologic knowledge they want, as may be supposed by that story of the King who upon first view of a Watch presented by an *European* was so surprized that he verily believed it a living creature, till by winding it up he perceived the spring the *primum mobile*. Their Husbandrie is without much Art : for albeit the grain be good, the soyle rich, and the Zone moderate, yet their corn is neither so various, nor so good, nor so certain as in our Harvests. Their Navigation is lame : they build many ships, yet without beauty or defence ; nor have they much skill in sailing, having no good Logarithms nor Mathematick instruments to take the height of the Sun by : their Compass also is defective ; for it hath but eight or twelve points to distinguish by, nor is the Magnet (till of late) known amongst them ; having the *Cynosure* and *Ursa minor* for their best directors : notwithstanding they say they see with two eyes, those of *Europe* but with one, and all other people are blind, or at least purblind like themselves in their censures.

They delight excessively in all sorts of game ; and when they have lost, care not though they stake Wives and Children, whom they willingly part with till they can redeem them. They are hospitable one to another, and believe a Resurrection : for sometimes

they will lend money to be repayed them in the other World: Inter-ludes, Masques, Fire-works and such devices wonderfully take them: nor value they what money they expend in such disport, so their expectation be not frustrate. Their Houses are meanly built, and as badly furnished: Howbeit, their Meanings have no such grandeur nor external beauty as in a Country so peaceful, so rich, and amongst a people so studious and superstitious might be expected: yet though their outsides be but ordinary, they many times are lined with excellent good Porphyre, Serpentine and like Marble. Their Colledges and Temples express by some invention or other their infernal Art and familiarity with the old Magician; to whom they devote enthusiastick Boyes who with their long spread Hair prostrate themselves afore the Mannada; and suddenly as if some Hag had terrified them, start up and vibrate a Spear or other weapon, whiles the Spectators with dejected looks warble out a soft Doriq' sort of Musick, departing not till the vaticinating Youths pronounce somewhat that points at his Worship and their Obedience.

They celebrate their Natalitia very solemnly, a fortnights time spending the dayes in pastime, and the night with feasts: amongst the rest they have choice fruits and wines, in which they take a full liberty. The new Year they begin in *March*, and is no less observed there: at that time every Man strives to exceed others in the fancy of their pageants and adorning their doors respectively with paper Arches and Images, and all the night long make them visible by lights and lanthorns.

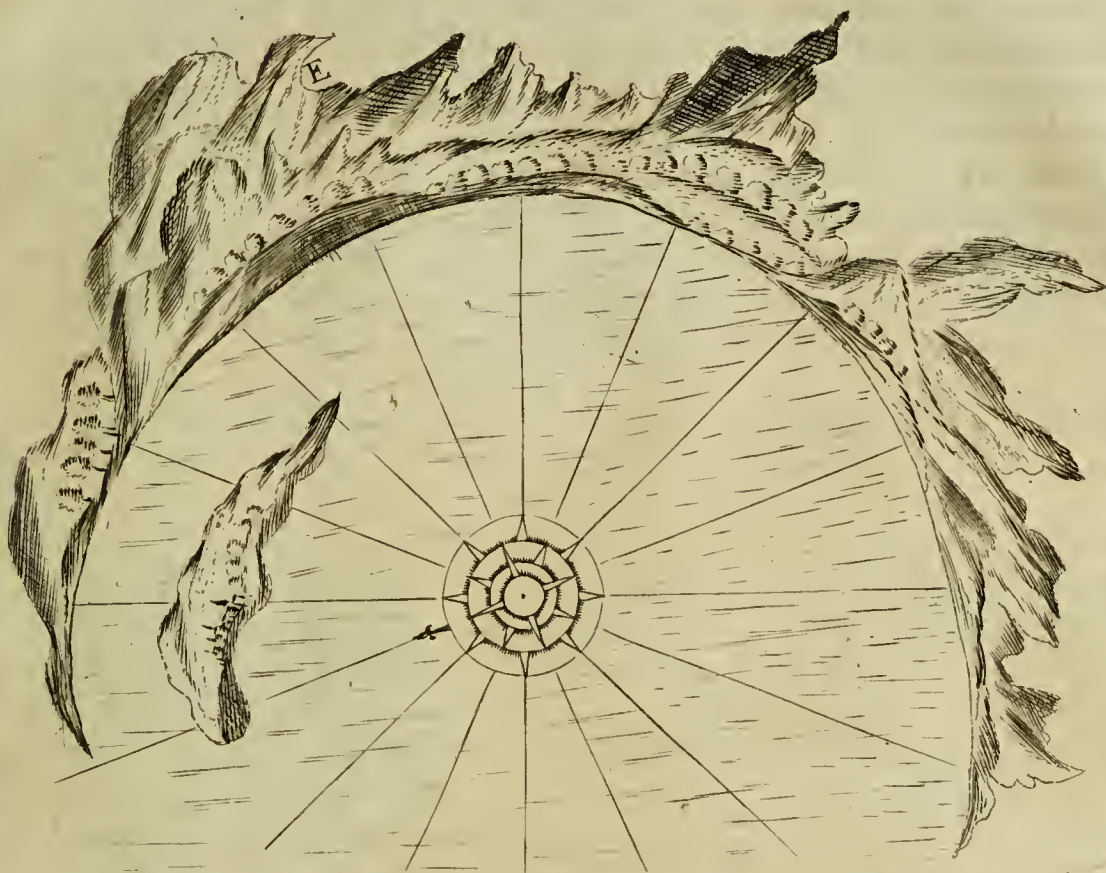
Their Weddings have more or less Ceremony according to the quality of the Persons. Their Funerals are after this sort; when any dyesthey first wash, then perfume, and lastly apparel the Corps and put his best cloaths on; then cover his head; and having set him in a Chair, his Wife entering the room first gives him a respect and then kisses him; after that she takes her farewell with as much sorrow as can be imagined: she is no sooner gone but his Children enter in order according to their seniorities; they first kneel and then kiss the dead Mans hand, yea strive to out-vie each other in their ejaculations, expressing their love by sorrowful countenances and gestures, as beating their breasts and pouring out tears in abundance: being withdrawn, next his Kindred act their parts, and lastly his friends and other more remote acquaintance: the third day they lay him in a Coffin of precious wood which they cover with a silk cloath, and over it place his picture: for fifteen days in that sort the Corps rest, and each day a Table is spread with Meat, which nightly the Priests have liberty to eat; for 'tis they that burn the Incense and offer Sacrifice: when they carry it to the Grave, Women are hired to howl, the better to move others to compassion: sometimes upon his Coffin they place the Image of a dead Man whom they expect should shew him the surest and readiest way to Elyzium: that done, the Widow and Children for some days seclude themselves; and when abroad, go dolorously habited; for they put coarse Sack-cloath next their skin; have their cloaths made long and plain; and for three years space are not seen to laugh or joy in any thing; but to the utmost of their power exercise their love by their continued lamentation, abstinence from feasts and pastimes; and in all their Letters subscribe themselves, Such a ones disobedient and unworthy Widow, Child, or what may best set forth observance.

Having launcht too far, 'tis high time to look homewards: yet not till we have bid farewell to lovely *Asia*; into which when some have adventured, this Motto may be remembred.

Pectoribus mores tot sunt quot in Orbe figuræ: *Mans heart commands as many ways as Stars find resting places:*
 Qui sapit, innumeris moribus aptus erit. *Who travels must disguise himself each way with Janus faces.*

How delightful and how magical the excellencies of the Orient are to most; yet *Ovid's Nescio qua natale solum, &c.* was still the close of my observation: So that upon the seventh of *June* (after long sail, some storms, and much patience) we again descried land: it bore N. N. W. from us, but at the Suns first blush the ensuing morning, we knew it was *Digarroys*, an Isle above fifty miles about, and in 20 degrees South latitude: there we anchored not, knowing that *Mauritius* was but 90 leagues distant thence upon a W. N. W. course, a place where we doubted not of some refreshment. This *Digarroys* was first discovered by the *Portuguese*: but except some *Welchman* gave it the name, I know not whence called *Digarroys*, seeing that *Digarrad* in the british dialect fitly complys with it, the condition being a desolate Island: desolate in human inhabitants, for with other things 'tis replenisht, as with Wood, Tortoises, Dodo's and like Fowl. To our view it gave it self not very high at a league distance: but this I also remember, that at the South-West end are shoals, which are long and dangerous. By benefit of a constant wind we soon arrived at the *Mauritius*.

The Bay of Mauritius in the
North-west side of the Ile.



MAURITIUS is an Isle situate within the burning Zone under twenty degrees five minutes Antarctic latitude; longitude from the Meridian of Cape *Comryn* twenty degrees and as many minutes, and variation four and twenty degrees and nineteen minutes. To what part of the World it belongs is questionable, seeing that it participates both with *America* in respect of the vast South Ocean; and inclineth towards the Asiatic Sea, washing *India*, *Java*, and other Isles; and with *Afrique* also, to which most properly she appertains; if you think fit to make her subordinate to that Empress of Isles *Madagascar* which seems to shadow her, and from whose Eastern banks she is removed an hundred leagues or thereabouts: But however doubtful to which three it appertains, of this there is no doubt; that for variety of temporal blessings she may compare with most places in the Universe. It was first discovered by the Portugal, whose industrious arm and ingenious fancy (e're *America* was discovered by *Columbus*) gave us the first full knowledge of the East, and names to many places formerly innominate. And amongst others; the name *Do-Cerne* unto this; but how properly I know not; if we should allude to that in *Plin. l. 6. c. 31.* that *Cerne* being placed near the Gulph of *Persia*; and of the same name we meet with some elsewhere in old Authors amongst the *Azores* and other places. After that it varied into the names *Roderigo* and *Cygneae*, or *Cerne*, i.e. Swans, for so the *Dutch* reputed the *Dodo's*; lastly to *Mauritius*: which whether in memory of *Grave Maurice*, or of a Ship so named that by age or accident laid her ribs there I know not: but by equal authority I may deduce the name from some *Cambrian* (the reliques or glimmering of whose speech we found gasping in many of these remote quarters of the World) in the word *Maur-Tnisus* or bigger Island fitly so named, if compared with those other lesser neighbouring Isles, *Dygarrois*, *Englands Forrest*, *Dozimo*, *S. Apollonia*, &c. and by a more euphonical concision *Maur-isus*. But grant it be so called by the *Hollander*, yet it follows not that they have more right to it than the *English*; they themselves knowing and acknowledging that the *English* landed there a dozen years before them; who no question had new-named it, but that they knew the *Portugal* had done it before. This also be remembred, that in the year 1505. when *Franciscus Almeyda*, of all the *Portugals* the most renowned for Eastern Conquest and discovery, subjecting many maritim parts of *Aegisymba* in *Quiloa*, *Mombazza*, *Melinde*, *Mozambyc*, &c. reports that there and in some Isles (I suppose this one) where he erected Forts

and Castles of defence he found Crosses and other symbols of Christianity, which made him confident that Christ had formerly been served there; and therefore in humility would not esteem himself the first Christian discoverer, *Oscorius l. 4.* But how uncertain that may be, it is without any doubt that it is an Isle abounding with, and capable of, all things requisite for the necessary use of man, and requirable for the Zone 'tis placed in: the Land, especially where it respects the Sea is high, but elsewhere champaign and plain: the shape rather oval than round, and the circuit, of *English* miles not much above a hundred; the greatest extent being from the North-East to the South-West. The Air exceeding good; and the soil though incultivated, so full of vigour that it procreates without seed; withal, luxuriant in grass and herbs, and such flowers as Nature usually diapers the Earth with when drest in her Summer Livery. Ambergrie is oft found floating about this Island; how generated, whether from the Whale, thence call'd *Sperma Ceti*, or otherwise, is not yet resolved; but highly valued, agreeable to its virtue. Here also is Coral in abundance; the only Vegetable that has no leaves, 'tis a green shrub or Plant in the Salt Sea at first; and after hath white berries, which by force of the Sea and Air petrifie; and when its colour turns red, is then most valuable.

Ovid lib. 4. Metamorph. mentions it,

Nunc quoq; Coraliis eadem Natura remansit :
Duritiem tacto capiant ut ab aere, quodq;
Vimen in æquore erat, fiat super æquora saxum.

————— Within the deep
The Coral still her property doth keep;
Receiving hardness from the Air alone;
Being under Sea, a twig; above, a stone.

Upon the *Mallabar* Coast it likewise grows, and in the Red Sea and some other parts of the *African* shore, and also near the *Philippina Insula*: being in estimation with all, and serves equally for use and ornament. *Theophrastus* in his *Histor. Plant. l. 4. c. 8.* observes, that in *Mari Gedrosia* (which is at the entrance into the *Persian Gulph*) *plantæ nascuntur, & ex profundo pullulant; Ut oleæ, lauri, &c.* In the *Gedrosian* Sea are Plants that grow and bud under-water, the Olive, Lawrel, &c. He might have made mention of the Coral also, which he omitteth. Nor can it be denied that by reason of the temperature of the Air, and those daily breezes and showers which fall, the Earth is meliorated and fitted for grain of most sorts; as also for plants, fruits, flowers and what else may be thought fit by the ingenious Planter. And seeing Heaven and Earth conspire and contribute to the action and advantage of the life of Man; how much more abundant cause hath Man to magnifie his Maker, who is the liberal dispenser of those rare trees and fruits which naturally offer themselves to what Mans appetite can rationally covet: for we find it replenished with Trees of several sorts, some of which are good for Timber, others for Food, all for use; amongst the rest, I observed store of Ebony: *Virgil* in his *Georg.* reports that

————— Sola India nigrum
Fert Ebum. —————

————— No place save India
Black Ebon wood doth bear, Men say.

Which granted, then consequently *Mauritius* must be reputed a member of the Indies. But that Ebony is found growing in other parts, and particularly in the *Ægyptian Territories*, *Lucan l. 10.* gives us his authority.

Nigri Meroe —————
Læta comis Hebeni —————

The Island Meroe
Rich in black Ebony.

Which reduces this Isle again to *Afrique*. Wood it is of different colour, and for use of no less variety; what we found here was black and red, as also white and yellow: black is most valuable. The Tree is commonly high and very straight; the outside covered with a smooth bark; here found in great plenty till of late years destruction hath been made, especially by the *Dutch* and *French* who have imported such store thereof into *Europe* and other their *Indian* Plantations that it is much abated. Here also is that *Phoenix* in nature the *Palmeto* I mentioned but lately at the Isles near *Zeylan*; it is but one in the origin, we call it *Dactyl* or *Date* seeing that *Palma* translated is *Date* in English: a Tree which both for quality, duration, and fruit is usually attributed to *Heroes* and *Conquerours*: the trunk is slender but very high and round, not branching save near the top, as the

the Coco doth; and those rather resemble round sedge than boughs, which are ever green. Under the sedge appears a soft pulp not unlike the Colliflower, which being cut and sod tastes very like it; but for that the vegetative vertue consists in it, the Tree prospers not after that is severed, as *Xenophon* also observeth: but whiles that substance remains, it yields a liquor like the Toddy; in colour and relish not unlike Must or sweet Wine which issues out of the pierced bark, so as in an hours space the quantity of a pottle may be gathered. In some old Authors we read, there was Tree-honey as well as Bee-honey; or as they call it Tears or blood dropping from Trees. By that description it should be the Palmeto Wine: which Wine and Amber coloured Nuts, being polished, were by the *Persians* usually set upon Tables or Cabinets amongst other curiosities, as *Xenophon* takes notice in his Travels: Seamen usually have a cane or quill which they suck with, so as two or three Trees being pierced, in an hours space replete the greediest appetite though he bouze his belly full: to drink with moderation it comforts the spirit, albeit cold in the digestion: it also purges and helps obstructions, and kills worms; but immoderately taken intoxicates the brain and disposes to fluxes; howbeit, exposed two dayes in the Sun turns acid, in which quality it is binding. Here are also Coco-Trees, male and female, both which bear blossoms: the female is only fruitful; and not so neither unless a flowring branch be inoculate, or planted near it; for by that mixture of seed she fructifies: the shape of which two Trees, according to my small skill, take thus resembled.



Their severall vertues are thus summ'd up by *Silvester*.

The Indian Isles most admirable be
 In those rare fruits call'd Coquo's commonly:
 The which alone far richer wonder yields
 Than all our Groves, Meads, Orchards, Gardens, Fields!
 What, won'd'st thou Drink? the wounded leaves drop wine.
 Lack'st thou fine Linnen? dress the tender rine,
 Dress it like flax, spin it, then weave it well:
 It shall thy Cambrick and thy Lawn excell.
 Long'st thou for Butter? bite the pulpy part,
 For never better came to any Mart.
 Do'st need good Oyle? then bould it to and fro,
 And passing oyle it soon becometh so.
 Or Vinegar, to whet thine appetite?
 Why, sunne it well and it will sharply bite.

Or,

Or, wants thou Sugar? steep the same a stownd,
 And sweeter Sugar is not to be found.
 'Tis what you will, or will be what you would:
 Should Mydas touch it, sure it would be gold.
 And God (all good) to crown our life with Bayes,
 The earth with plenty, and his name with praise,
 Had done enough if he had made no more
 But this one plant, so full of choicest store.
 Save that the world where one thing breeds satiety
 Could not be fair without so great variety.

Praises it very well deserveth: and concerning the Palmeto, the relish is so perfectly good that none of us who tasted of it thought it nauseous, but rather pleasant and dainty. *Lucan* in his *Pharsalia* had notice of it, *Quiq; bibunt tenera dulces ab arundine succos,*

And *Varro* thus in its commendation,

*Indica magnanimis non arbore crescit arundo,
 Illius & lentis premitur radicibus humor,
 Dulcia cui nequeunt succo contendere mella.*

We also took notice, that we were no sooner gone, but that the Lizards which some from its resemblance call the Land Crocodile in little, but of a better nature, would make haste to suck this distilling Nectar and were intoxicated with it: a creature so exceedingly delighted with beholding mans Visage, and what in them lyes expressing so much affection, that we would not injure them in that senseless condition. Parrats and other Birds also would be tasters, which made it of more repute with Passengers. Several other sorts of Trees there are which differ no less in quality than form. One I took special notice of was above five yards about and of a reasonable height, but umbriferous it was not; for albeit it had many branches, yet was it without leaf or flower: the bole so soft, as with a knife I could almost as easily write my name in it as with a stick one may in sand: in curiosity I put some of the wood into my mouth and chewed it; what the vertue may be I know not; but for half an hour my mouth was inflamed as if I had taken so much Vitriol. Near that was another which was low of growth, yet large spread in its branches; upon it hung fruit or seed like ash-keyes, only these were larger and thicker, resembling the Gynny Beans or Carravances, but safe-guarded with sharp prickles; by such a defence one might have thought what was within should have been considerable, the shell or codd was very hard, but being broke, found in it six or eight Nuts; each of which was less than a Doves-egg; but in colour and shape not unlike the Beazer; the kernell tasted like an Acorn; what the quality was I could not tell, save that by some experiment the Chirurgion made, it was found in operation to be little better than Poyson. The *Africans* at *Sierra Leon* have such a Tree as this they call Ogou with which they invenom their Darts: this peradventure may be of that kind. Many other we saw here, some of which were like Pines, others like Lymes and Sycamores; and do not remember that we saw any Oak, Cedar, Fig or Cypress: nor was the fruit or seed they bore such as we knew, though we could resemble them to Pine apples, Artichoaks, Plums, Nuts, Cherries, and the like; but as to their names or properties utterly ignorant; for the truth is, all or most of the Trees, Birds and Beasts I saw in the oriental and southern parts of the World far remote vary or differ in some part of their shape from the Trees, Beasts and Birds with us in *Europe*: nevertheless in their several species and kinds may be known by that their resemblance. Observe we could also that nothing was lost; for what was food for Birds, the Tortoises would eat; and what the Tortoises refused, the Hogs did devour: so as by one or other all was tasted of. Again, this noble Isle as it is prodigal in her water and wood, so she corresponds in what else a fruitful Parent labours in: not only boasting in that variety, but in feathered creatures also; yea, in the rareness of that variety: I will name but some, and first the *Dodo*; a Bird the *Dutch* call *Walghvogel* or *Dod Eerssen*: her body is round and fat which occasions the slow pace or that her corpulencie; and so great as few of them weigh less than fifty pound: meat it is with some, but better to the eye than stomach; such as only a strong appetite can vanquish: but otherwise, through its oyliness it cannot chuse but quickly cloy and nauseate the stomach, being indeed more pleasurable to look than feed upon. It is of a melancholy visage, as sensible of Natures injury in framing so massie a body to be directed by comple-

mental

mental wings, such indeed as are unable to hoise her from the ground, serving only to rank her amongst Birds: her head is variously drest; for one half is hooded with down of a dark colour; the other half, naked and of a white hue, as if Lawn were drawn over it; her bill hooks and bends downwards, the thrill or breathing place is in the midst; from which part to the end, the colour is of a light green mixt with a pale yellow: her eyes are round and bright, and instead of feathers has a most fine down; her train (like to a *Chyna* beard) is no more than three or four short feathers: her leggs are thick and black; her tallons great; her stomach fiery, so as she can easily digest stones; in that and shape not a little resembling the Ostrich: The *Dodo*, *Cacato* or *Parrat* and one of the Hens take so well as in my Table-book I could draw them.



Here are also Ayeries of Hawks and sundry others Birds; as Goshawks, Lannars, Hobbies, Passe-flemingoes, Geese, Powts, Swallows, Kites, Black-birds, Sparrows, Robbins, Herons white and beautiful; in their flesh good, but in their feathers more valuable: Cacatoes, a sort of Parrat whose nature may well take name from *κακὸν ὄν*, it is so fierce and so indomitable; Bitters, Hens and many other which I forbear to enumerate: but the Parrats in their feathers were curious and more esteemed for their much prattle. Such their curious liveries and such their language, as they are not unaptly called *ανδροπολογοί*, a right Epitheton.

*The Parrat humane language knows so well,
That to his Lord sayes, Save you and Farewel.*

*Psittacus humanas depromit voce loquelas
Atque suo domino Kaipe valéque sonat.*

One of which was by a good Poet celebrated with this Epitaph:

*Parrat, Birds light, her Lords well tongu'd delight
And painful figurer of humane voice
Dies: Of Airs Citizens the fairest sight.
The green Commander of the Eastern choice:
Whom Juno's Bird, with curious painted tail
Nor Pheasant of cold Phasis could prevail
To out-beauty. Kings he could salute, and name
Cæsar; to whom discourse hee'd friendly frame.*

*Psittace lux volucrum, domini facunda voluptas,
Humanæ solers imitator Psittace linguæ,
Occidit: Aeris celeberrima gloria gentis;
Psittacus ille plagæ viridis regnator Eoræ;
Quem non gemmata Volucris Junonia cauda
Vinceret, aspectu gelidi non Phasidis ales.
Ille salutator Regum, nomenque loquutus
Cæsareum; & queruli quondam vice functus amici.*

In the Rivers here we found no less variety of Fish; such as we took and tasted of I noted: The Man-atee was the rarest; for both in taste and shape it equally opposes feeder and beholder. This fish doth use both Elements: those very fins which steer them in the Sea, serve as stilts ashore to creep upon; in which exercise their paps also befriend them: and though fish, differs little from Veal in taste, but more in shew; for the ribs and entrails as also their face some say is like the Elephant when the proboscis is wanting, but from the

the Cow have their denomination: for it is verily thought the Land has not that Creature which the watery Citizens resemble not. They affect shoald waters, and to be near the shore to graze upon: their eyes are very small; bulk about three yards long, and in breadth but half so much: famous for a gentle fish, delighting to behold the visage of Man; most valuable in a stone that is consolidated in the head; which being pounded and put in Wine and drunk fasting is (as are the brains of Sharks or Tuberons) soveraign against the stone and colick; yea, of more prize than his other six great teeth, which yet to him are far more useful. *Andrew Evans* Captain of our Ship struck one of them with a fising, and for quicker dispatch leapt into the Sea, and swimming towards it with a Stiletto wounded the fish in several places; as Victor he would needs get upon her back, but the triumph cost him dearly: for the Man-atee labouring under pangs circling his body so crusht the Captain by that forceable imbrace as the bruise made him spit blood to his dying day, which happened soon after.

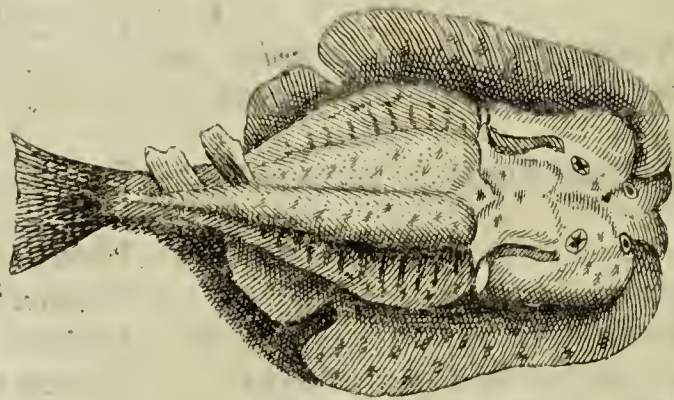
Give me leave to name what fish we took; Dolphins, Bonetaes, Albicores, Cavalloes, Porpice, Grampasse, which *Mr. Sands* thinks is the right Dolphin, none else being of that opinion; this some call the *Sus-marinus*, Mullet, Bream, Tench, Trout, Sole, Flounders, Tortoise, Eel, Pike, Shark, Crab, Lobster, Oysters, Crasfish, Cuttle-fish, (which though its blood be as black as Ink caused by a high concoction, is nevertheless meat very delicious) Rock-fish, Limpits, and a speckl'd toadish or poyson fish as the Seamen from experience named it; which albeit last named came first to net and eaten too greedily by the heedless Sailors was an error cost some no less than their lives, others for some time their senses: in shape it was not unlike a Tench, but more black and deformedly spotted.

Disce venenatos Leporis cognoscere potus
Pestiferi, mediis peperit quem fluctibus æquor,
Virofi Squammas & purgamenta marini, piscis olei.

The poysonous Sea-fish drink learn to beware:
Whom the deep Channels of the Sea prepare.
Her Scales have bane, her Oyls like purging are.

Other strange Fish we had which met with as strange stomachs; who either out of appetite or curiosity would not be afraid to taste: some had the shape of Hedge-hogs, other of Cats; some were globous, others triangular; such as *Gorreaus* calls *Lepus Marinus*.

The Torpædo or Cramp-fish also came to hand, a fish (if *Pliny* writes truth) that by hiding it self with mud and dirt catches lesser fish very strangely: for by his frigidity he benums such fish as swim over or lodge near him, and so preys upon them. Amazed (not knowing that fish but by its quality) we were, when a sudden trembling seized us: a device it has to beget liberty as well as to catch his prey; for by evaporating a cold breath it stupifies such as touch, nay which is more, as hold a thing that touches it.



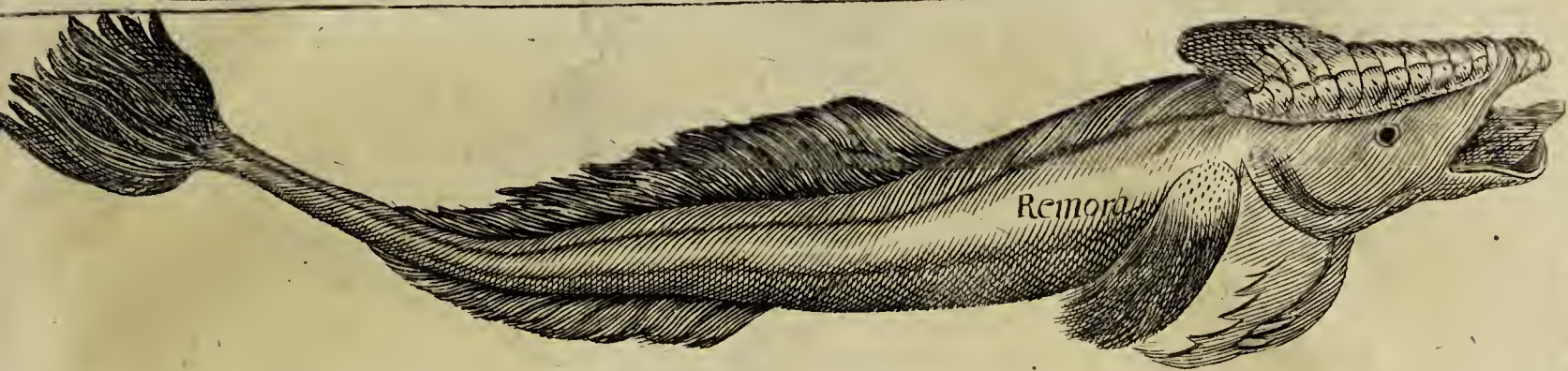
Hear *Oppian*.

At duo se tollunt distenta per Ilia rami,
Qui fraudem pro robore habent, Piscémq; tuentur;
Quos si quis tractat, perdit per membra vigorem
Sanguine concreto, rigidos nec commovet artus,
Solvuntur subito contracto in corpore vires.

Along her stretched guts two branches rise,
With fraud not strength endued; these patronise
The Fish: which who so wounds, his joints decay,
His blood congeales, his limbs move not, they say
His powers dissolve, he shakes and falls away.

The

The *Remora* or *Echeneis* is by *Fracaſtorius* ſaid to be of the ſame nature: *Remora ex natura Torpedinis eſt: effundit è corpore ſuo humorem quendam viſcoſiſſimum & frigidiffimum, qui eam aquam quæ & circa gubernaculum Navis vehit, congelat, ut ad motum reddatur inhabilis, &c.* qualities I leave to better inquiry.

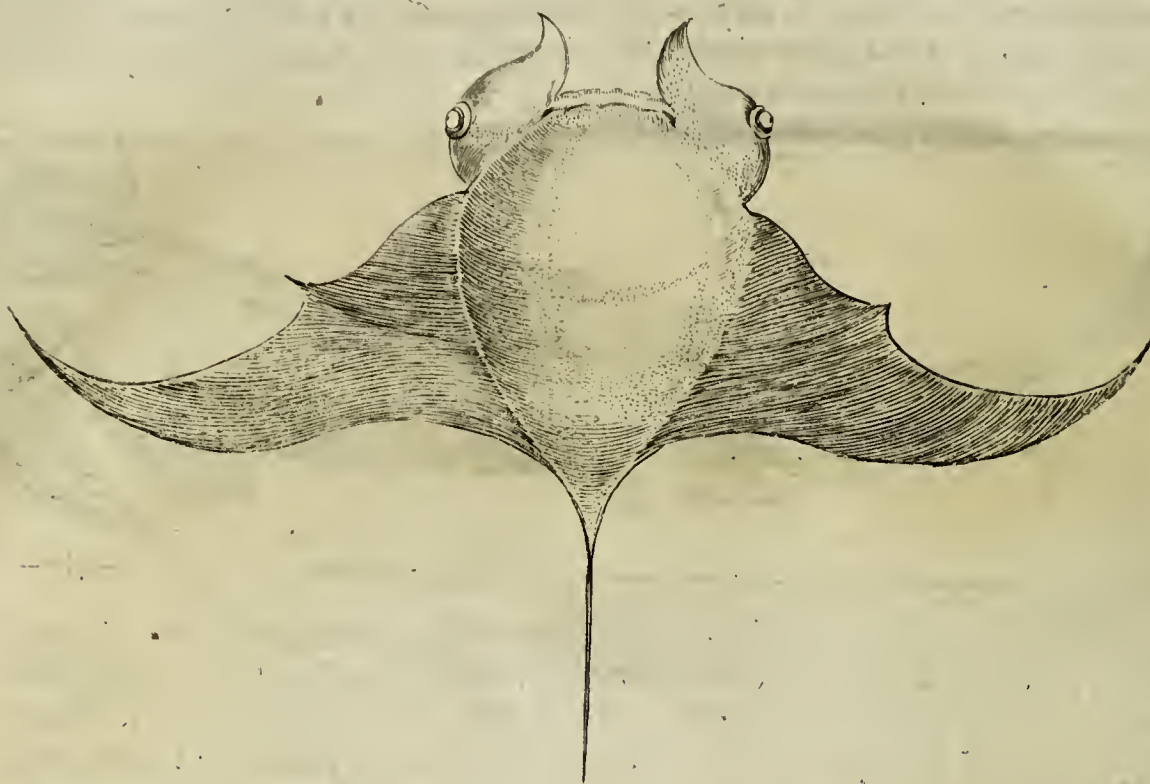


Albeit 'tis frequently ſo reported, and the Figure with a memorable ſtory thereof painted in the Vice-Roy's Palace at *Goa*: which how far it may ſerve for proof I ſhall not here determine. But being dead has not this quality. Moreover, this Iſle affords Goats, Hogs, Beeves, and land Tortoiſes: Tortoiſes ſo great, as ſuffer two Men with eaſe to fit; and ſo ſtrong, as carry them: yea (as ſome report) fifteen Men have at once ſtood upon them. *Ariſtotele* concerning this Animal writes, that no oviparous Creature which either lays eggs or ſpawns do urine, the Tortoiſe excepted. Sailers affect to eat them; but are better meat for Hogs in my opinion: they make pretty ſport, but are coarſe food; ſo are their Rats, Bats and Monkeys: moſt of which uſeful and unuſeful creatures were firſt brought hither by the *Portugal* for reſreſhment, in their return from *India*; but at this day the *English* and *Dutch* reap their Harveſts. Birds had here at no charge and little labour are Hens, Bats, Herons, &c. The Hens flock together twenty and forty in a company; if you catch one you may catch all: the ſureſt way is by ſhewing them a red cloth, for it ſeems that colour exaſperates their ſpleen; as appears by the aſſaults they will make; for when one is ſtruck down the reſidue budge not: they eat like parcht Pigs if you roaſt them. The Herons through a long continued ſecurity (ignorant of the deceits of Men, and unuſed to the ſmell of powder) are as eaſily taken; for if one be ſhot the other take not wing, neither knowing nor valuing danger, ſuch is their care to condole their late aſſociates: Bats are here in great numbers; but if my ſtomach deceive me not, worſe meat cannot be taſted: a fierce ill-favour'd carrion, ever ſqueeking, and in offensive noiſe calling to one another, make bad melody. This is the onely four-footed Beaſt that's volant, and therefore whether more properly to be rankt amongſt Birds or Beaſts, as yet undecided. And in this further obſervable, That no Bird but the Bat doth urine: a rare creature, but ſo offensive to the Orgyes, that (as Poets ſay) nothing more deſtroies it than the ſmoak of Ivy, dedicated to *Bacchus*. Bats, flying fiſh and Seals be participles of nature and ſpecies of a doubtful kind, participating both of Bird and Beaſt: theſe vespertilioſ, a large foot in length hang in ſwarms upon the boughs of Trees, by claws two inches long fixed at the extreame part of their wings which are above twenty inches in length, their monkey faces in that poſture ever turning downwards; as I have delineated upon the Coquo-tree a little before mentioned. For, as *Ovid. lib. 4. Met.* upon the *Meneides* transformation into Bats,

— minimam pro corpore vocem
Emittunt peraguntq; leves ſtridore querelas.
Teſtæque cum ſilvis celebrant, lucemque peroræ
Nocte volant, ſeróque tenent à vespere nomen.

Their Voice like to their Body is ſhrill and faint;
In harſh Notes uttering their ſad complaints,
Houſes and Woods they haunt, hate light, and game
In the Night time, from whence they have their Name.

We took another fiſh, an Eagle-fiſh I imagined it: the eyes were five quarters aſunder: from one fin end to the other were above four yards: its mouth ſo wide and teeth ſo long as it reſembled a ſmall Port-cullice: the tail alſo was very long and ſmall: a Fiſh take it all together, rather to admire than junket on.



In this Isle are several good places to anchor in : howbeit two are most frequented ; that at the North-west side bears the form of a semi-circle and elevates the Pole Arctic 19 degrees 30 minutes : the other at the South-east directly opposite to the other, hath 20 degrees 15 minutes ; and longitude from Cape *Comryn* 20 degrees 20 minutes ; but from the Lizard 99 : both which Bayes seem land-locked and have oazy ground, so as Ships ride safe there in five, ten, fifteen or twenty fathoms, no where dangerous. The soil of it self is stony towards the shore ; but at more distance has rich mould, covered with grafs and herbs, and bearing wood in abundance : it has also some Springs of good Water, and nothing wants that may either delight the eye or satiate the taste. And after so long a Voyage, give me leave to recreate a little.

Hic radiant flores & prati viva voluptas
Ingenio variata suo, fulgentibus illic
Surgunt structa thoris : hic mollis panditur herba
Sollicitum curis non abruptura soporem.
Turba salutantum latas tibi prostrepit aedes.
Hic avium cantus, lubentis murmura rivi.

*Here radiant Flowers (the Meadows vive delight)
Vary their nature, rising to the sight
In shining beds, here spreads the tender Grass
Not breaking careless sleep of the dainty Lass.
The attendant Troops make thy large house resound,
But here Birds chirp, Streams murmur on the ground.*

The sleep charming Streams indeed gently drill from the Rocks and delightfully trickling along the Valleys not only by their meanders mellow the ground, but by their harmonious murmur afford an irresistible magick to ease and meditation ; yea, so charm the sense by moving a gentle attention in the spirits, as without labour stills the Soul's natural and discursive faculty. To conclude ; notwithstanding all these excellencies, this *Insula Beata*, this pleasantest of *Asiatick* Isles *Terra suis contenta bonis*, was then uninhabited save by Beasts and Birds, in as much as it gives the better invitation to more suitable Inhabitants, without dread of Lion, Tyger, Wolf, Fox, Dog or such like offensive creatures ; but upon condition to pay a grateful tribute to such as scarcity or foul weather direct thither for refreshment.

I have dwelt somewhat long in the description of this Isle, but may be excused by the delight I took there after long being at Sea and some sickness at Land ; so that I could have been content we might have rested there some longer time : nevertheless so soon as the wind came fair aboard away we went, and in three hours sail lost sight of the *Mauritius*. Now forasmuch as this delightful place is within the torrid Zone, I cannot but here as I did in another place take notice of that opinion *Aquinas* and several others both Fathers and Philosophers held ; How all that vast space of Earth comprehended within the burning Zone was not only uninhabited, but even the Ocean it self especially under the *Æquator* not navigable : A tenet which took rise from a vulgar error and observation, That forasmuch as Heat within the temperate Zone was more or less according as the place is in distance from the Tropick, the like reason over-ruled that betwixt the Tropicks it consequently increast, by how much it had its nearer approach towards the *Æquinoctial*, where

where the heat as they imagined was intolerable. For answer: It is very true the Sun being limited his course within the burning Zone, by reason of that constant residence emits his beams and shines with utmost ardour upon those parts and People, whether his glances be oblique or perpendicular; and from thence it is the Continent is more especially parcht through the extremity of heat and the inflammation of the Air. Nevertheless, such is the wonderful wisdom and goodness of God, that in some parts upon the *Terra firma*, but principally in Islands and places well-nigh compassed with water, the Earth is commonly fruitful and the Sun delightful and advantageous: In which consideration give me leave eulogically to enumerate a few of those many attributes have deservedly been given that glorious Planet: in *Gen.* 1. 14. it is called the great Luminary which the Almighty placed in the Firmament of Heaven to illuminate the Earth, and rule the day as the Moon whose light is borrow'd from the Sun, doth the night: And in the 19. *Psalms* the Prophet *David* declares, *In Sole posuit Tabernaculum suum, &c.*

*There is the Sun's Pavilion set,
Who from his Rosie-Cabinet
Like a fresh Bride-groom shews his face,
And as a Gyant runs his race.
He riseth in the dawning East,
And glides obliquely to the West.
The World with his bright Rayes repleat
All Creatures cherisheth with heat.*

And *Eccl.* 11. 7. *Dulce lumen & delectabile est videre Solem*, Light is pleasant, and 'tis comfortable to behold the Sun. *SOL est fons lucis*, the fountain of Light, the King of Stars, enthroned in the midst of all the Planets, fountain of heat, heart of the World, visible image of the invisible GOD, *Semper ambulans, nunquam quiescens, & sua luce omnia illustrans, &c.* Ever in motion, never resting, and with his Light discovering all things. Nor is its Light less extensive than its Heat: for Light is the Chariot by which Heat is convey'd about the inferior Orbs; and though in its own body limited to Heaven, by its influence it goes to and fro and visits all the corners of the Earth: at once, irradiates every Province, views all Cities and other parts within the Hemisphere; imbraces both Sea and Land; with equal respect salutes the Cottages of Peasants and Courts of Princes; merrily frisks up and down without differencing Prisons from Palaces; gilds the Mountains, causes the Valleys to glister; cheerfully dances upon Rivers, makes the Meadows fragrant and the Fields fruitful; solaces Youth as well as Age; revives, yea provokes decay'd Nature; and though inanimate of it self gives life to Vegetables, Insects, &c. It renders all things fair, saith *Virgil*; and *Orpheus* in his *Lyriques* sings, *Per Te virescunt omnia*, All things are made fruitful and flourishing by the Sun. Now from these and other properties, the *Gentiles* have this excellent Creature in adoration, which *Job* wisely reproves, saying, *If I beheld the Sun when it shined, &c. and my heart hath been secretly enticed so as my mouth kissed my hand, should I not thereby deny God who is above?* imitated by the *Jews*, reproved in the 8 of *Ezekiel* 16 verse, where the 25 Idolatrous Elders set their backs towards the Temple and turning their faces to the East worshipped the Sun; this was by an erroneous attributing to the second what was due to the first: for it is the power of God that gives vertue to the Sun to exhale vapours, which vapours are formed into clouds containing rain; and it is rain that both qualifies the air and makes the Earth in due season to bring forth her increase; yet so, as those and all other subordinate causes, together with the Sun and Nature it self would be altogether ineffectual, were it not for that operative faculty wherewith the Almighty hath endow'd those Creatures: for it is by his direction the Sun not only helps the generation of all sensible bodies, but as *St. Augustin* observes, that nourishes and brings its Work unto perfection: therefore we must acknowledge with *Saint Ambrose*, *Bonus quidem Sol est in Ministerio non in Imperio*, The Sun certainly is good where it actuates as a Servant, not a Sovereign. Moreover, albeit by its benign influence ordained for the comfort of Man this Isle and many other places within this Zone are observed constantly verdant and admirably fruitful; nevertheless it has its shadow; for it cannot be deny'd but in the Mediterranean parts of *Africk* by the Sun's force and efficacy the Countrey is generally adust, and the earth for want of moisture converted into sand, as *Alex.* observed in his travel from *Agypt* to *Libya* upon a visit of the Temple dedicated to *Jup. Hammon*; for five dayes neither Bird nor Beast, Tree nor grafs appearing, saith the Historian: A fit place for *Cham's* Posterity, and agreeable to that of the Psalmist where 'tis said, *A fruitful Land is made barren for the wickedness of those that dwell therein.*

In those Troglodit Regions the Earth for the most part being sapless and without springs, which makes both earth and air scorching and insufferable: For 'tis rain and springs that by moistning the superficies of the Earth produces Grass and all other sorts of Vegetables. And it is a truth also that; *per motum solis fit generatio & corruptio in rebus inferioribus; & opus ejus plus apparet in hoc Mundo quam opus aliarum planetarum.* The Sun in his operations excells all the other Planets; and by his influence upon inferiors, both generates and corrupts, as common experience teaches. Albeit it is said of the Sun and Rain, that neither of them pierces the Earth above ten foot; for saith *Seneca*, when the Earth hath imbib'd what is sufficient, it shuts its pores, thereby opposing an unnecessary surplus. Howbeit, *Cardanus* and some others, allow the Rain to sink ten paces deep, yea deeper say some, thereby furnishing springs with Water, which have three original causes: transmutation of the air within the earth; percolation of the Sea, and Rain, Snow, Mists, &c. This consideration gave subject to a Poet for that Romance concerning the *Pfilli* their challenging the South wind, and to another, how

————— That barren Land
 During all seasons doth unaltered stand
 Through Natures disrespect: for that burnt earth
 Unto a few small herbs only gives breath;
 Which to the *Æthiops* is great cause of mirth.

Withal let us observe here as I have upon occasion spoken in other places, That the heat is more intense and violent under the Tropicks by reason of the Solstice in *June* and *December* than under the *Æquinoctial* in *March* or *September*, at which times the Sun only cuts their Zenith: for under the *Æquinoctial* I have been four several times and the like under both the Tropicks, and so it was, whether *per accidens* or otherwise I know not, but I could perceive the heat was more extream under and near the Tropicks where the Sun for some short space of time seems to have its station: so that both by what I then felt and since heard from others of experience, the heat is greater at *Ormuz* in the gulph of *Persia*, *Mocha* in the red Sea, and at *Berenice* and *Syene* near *Ægypt* during the Summer Solstice, than we find it in most Asiatic regions under or near the *Æquinox*, as those Merchants that are conversant in *Zeyloon*, *Sumatra*, *Borneo*, the *Celebes* and *Molucco* Isles, which are nadyr to the *Æquinoctial*, have related and by experience can best witness. Now the Reasons may be these: First, that through the like goodness of God the heat near the Tropick is very much allayed by those tempestuous storms of wind and rain which during that season usually rage in that Climat; not only for six weeks obscuring and consequently allwaging the beams of the Sun, but occasioning the overflowing of *Nile* and *Niger* with several other Rivers in *Afric*, as also of *Ganges* and *Mehan* or *Suhan* and others in *India*; insomuch as they seem to have most Winter during the Summer season, I mean when and where the Sun is highest: for otherwise the heat under the Tropick both by reason of the commorance of the Sun for some time, and that the dayes there are longer than under the *Æquator*, in reason should be greatest. Whence we may likewise note, That the Sun when it returns to the vernal *Æquinox*, and for those following six months comes into our *Hemisphere* after he has made the Artic Pole his Horizon; those Regions within the Polar circle (which have the same distance the Tropicks have from the *Æquator*) albeit more resembling night than day when the Sun is deprest and disappearing; yea by reason of a continued darkness and extremity of cold are places by us not to be indured; Nevertheless by this re-appearing of the Sun and its constant residence for half the year above the horizon, the Earth receives plenary amends and becomes habitable, albeit the heat be moderate; yea, produces fruits proper for warm Countries, and such as will not mature with us in *England*. Secondly, several other accidents I may note which contribute to the temperature of those torrid parts; for besides the Monzoones or Anniversary winds which for six months blow constantly one way and six the other, these hot Countries have frequent breezes which like the *Etesia* breath gently every morning and evening from the East and South, which qualifies the Earth and Air exceedingly: so as during that breez, the extremity of heat is very little perceived. Moreover, by the interposition of the Earth, the Nights, especially near the Sun, are equal or longer than the Day, during which the Moon that has power to govern the Night as the Sun the Day, abundantly compensates, and being commonly attended by mists, dews, fogs, and vapours lenifies the air and moderates the ardour of the Sun, as that Distick of the Poet speaks very properly.

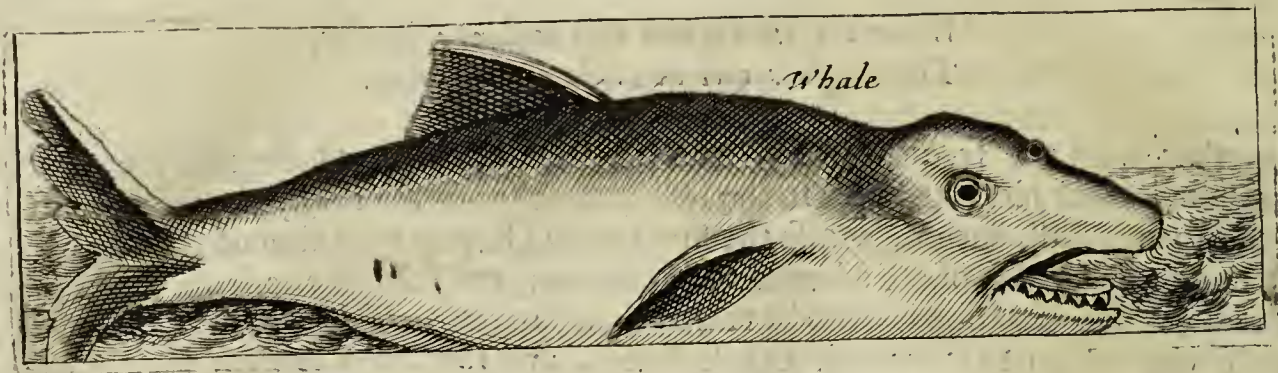
Quodque Dies Solis violento excanduit æstu,
Humida Nox reficit paribúſque refrigerat horis.

What the out-ragious Sun inflames by day,
The Night's cool dews do equally allay.

For together with the frequent showers of rain that fall through the rich mercy of the Creator, and under him attributed to the influence either of the *Præſepe* and *Aſelli* or ſome other unknown Conſtellation, as alſo the Springs and Rivers that abound there more and more, conſequently diſpoſe to a better temperature: yea, the like is from the delight as well as ſhade the Trees afford, who by reaſon their ſap retires ſeldom or never to the Root are all the year long attired in their gayeſt livery, and the Fruits in great variety ſo juicy and cooling as reſreſh very delightfully, agreeing with the deſcription given by one of another like place, *Tota hæ inſula frugibus & arboribus abundant manuſuctis, itémque ſemper virentibus, &c.* All which conſidered, it will appear that thoſe parts are not onely habitable, but ſeeing Nature is no where more prodigal, no place is more luxuriant for pleaſure in any other part of the Univerſe: and *Ovid's Quorum quæ media eſt non eſt habitabilis æſtu*, a poſition not to be credited. Nevertheleſs, not to the Natives but to ſuch as repair thither out of colder Climats let me give this advice, That they ſtudy their preſervation both in the careful ordering their habit and diet, eſpecially till they be ſeaſoned: for the air is very ſubtle and pure, and enters the pores inſenſibly; the fruits alſo are exceeding luſcious and tempt the appetite beyond meaſure; ſo as without due care and moderation, the ſtrongeſt and healthieſt bodies, by Flux or Feaver, will probably become quickly indiſpoſed and indangered.

Being under ſail, the fifth day we deſcried Land which bore South-weſt: by its height and poſition we imagined it was that we call *England's Forest*, which next day we aſcertained. This name was impoſed *Anno 1613* by Captain *Caſtleton* Commander of the *Pearl*; but who made the firſt diſcovery is doubtful, ſeeing ſome of late have given it *Seignior Maſcarenas* his Name, purporting he was the firſt; yet other ſome there be that call it *Pulo-puar*, an *Indian* Name; but by whom or when, ſo darkly writ, as is not legible. This pleaſant Iſle has above fifty *Engliſh* miles circuit: the South Pole is there elevated twenty degrees 55 minutes from the *Æquator*; its longitude from *Mauritius* is not more than 1 degr. and a half, and diſtant thence about ſeven and thirty leagues; but the variation of the Compaſs 23 degrees: the ground is very high and raiſeth it ſelf a good way into the middle Region: the earth every where green, eſpecially in Trees which mount more than ordinarily to a ſublimity. It had no creatures in it ſave Birds till our Captain ſent his long Boat with ſome Hogs and Goats of both kinds aſhore, that by a happy multiplication the future Paſſenger might be relieved. Here is alſo plenty of Fiſh, of which the Eeles are notable, ſome of them weighing thirty pounds, whereby we may judge them to be Congers; not odious in their corpulency, for to the taſte they render themſelves ſweet and moiſt. Birds here are many and rare, but moſt of them being ſuch as are ſpoken of in *Mauritius*, need no repetition.

In few dayes by the benefit of propitious winds we launcht far into the *Mare del Zur*, where Magellanes cloud *Stella nebuloſa* ſcarce viſible without a glaſs, and more reſembling part of the *Galaſtea* than Stars they are of ſo ſmall a magnitude, with ſeveral other Antarc tick Conſtellations more and more diſcovered themſelves unto us and approached our Zenith. But long thoſe happy *Favonii* continued not: for the wind veering into a contrary quarter the Skie over-ſpread with clouds, ſo as the Sea laboured with a dreadful tumor. Seven whole dayes and nights this tempeſt laſted, and forced us all that while to lie by the Lee without more ſail than the mizzen. Howbeit *poſt multas una ſerena*; ſtill launching through the Ocean the Skie cleared up, and fair weather inſued. For many hundred miles we were recreated with many ſhoals of Fiſh that with delight play'd about our Ships, and amongſt others the Whale, ſome of which ſeem'd longer than our Ship, although of great burden. In bigneſs the Whale exceeds any other Creature, for uſually it is towards forty cubits long and a fourth part in thickneſs: Yea, *Nearchus* told *Alexander* he ſaw one was 50 cubits: but *Pliny* in his Nat. Hiſtory 32, that there are ſome be 600 foot long, which is well-nigh four Acres.



I have formerly said somewhat concerning this Sea Monster, and therefore shall only farther note, that by the greatness and force of this Leviathan the Almighty setteth forth his Omnipotency in the marvellous works of the Creation: as we have most elegantly prescribed in Job 41. and by Mr. Sands paraphrased.

*This wonder of the deep, his mighty force
 And goodly form, shall furnish our discourse.
 Who can deuest him of his waves? bestride
 His monstrous back? and with a bridle ride?
 His heads huge door unlock? whose jaws with great
 And dreadful teeth in treble rank are set,
 Arm'd with refulgent shields, together join'd
 And seal'd up to resist the ruffling wind.
 The neather by the upper fortifi'd,
 No force their combination can divide.
 His sneezing sets on fire the foaming brine:
 His round eyes like the morning eye-lids shine.
 Infernal lightning sallies from his throat,
 Ejected sparks upon the billows float.
 A cloud of smoak from his wide nostrils flies,
 As vapours from a boiling furnace rise.
 He burning coals exhales, and vomits flames:
 His strength the Empire of the Ocean claims.
 Loud tempests, roaring floods, and what affright
 The trembling Sailer, turn to his delight.
 The flakes of his tough flesh so firmly bound
 As not to be divorced by a wound.
 His heart's a solid Rock, to fear unknown;
 And harder than the Grinder's neather stone.
 The sword his armed sides in vain assails.
 No dart nor lance can penetrate his scales.
 He brags as rotten wood, and steel no more
 Regards than reeds that bristle on the shore.
 Dreads he the twanging of the Archers string,
 Or singing stones from the Phenician sling?
 Darts he esteems as straw asunder torn,
 And shaking of the Javelin laughs to scorn.
 He ragged stones beneath his belly spreads
 For his repose as soft as downy Beds.
 The Seas before him as a Cauldron boyl,
 And in the fervour of a motion foyl.
 A light stroke from the floods detects his way
 Who covers their aspiring heads with gray.
 Of all whom ample Earths round shoulders bear
 None equal this. Created without fear.
 Whatever is exalted he disdains;
 And as a King amongst the Mighty reigns.*

Aristot. 2. lib. *Meteor.* is of opinion that no great blasts of wind blow from the South; doubtless had he travelled in our company he would have retracted that opinion; for from that meridional quarter many gusts and storms assailed us. *Ovid* in his 4. lib. *de Ponto* agrees with that learned *Greek*, and may be granted in our Hemisphere.

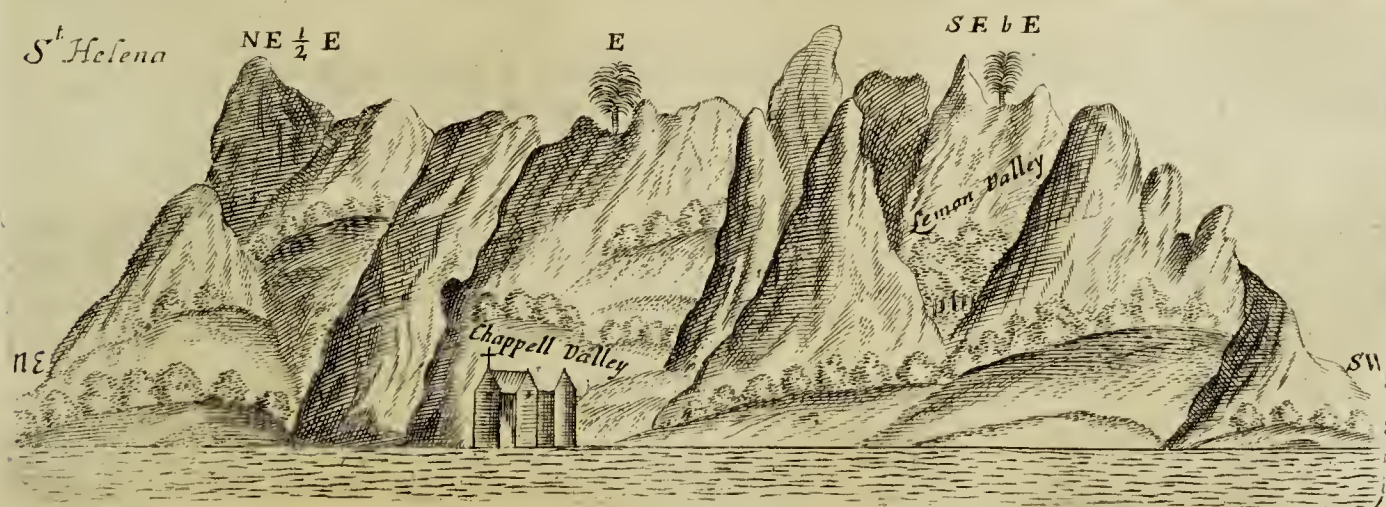
Rough Boreas our Domestick ruleth here,
And takes his vigour from a place more near.
But the mild South, from adverse quarter sent,
Comes far, blows gently, and more impotent.

Hic oritur Boreas Oræque domesticus huic est;
& sumit vires à propiore loco.
At Notus adverso tepidus qui spirat ab Axe
est procul & rarus languidiorque venit.

But as it was, after threescore and ten dayes further sail we attained sight of Saint *Helena* where the Ocean bellows on every side so fretfully as the place might fear an inundation, had not the extraordinary height, but chiefly that Supreme providence which hath set the Sea its bounds, safe-guarded it. It has no neighbouring Isles great or small; but seems equidistant from those two noted Ports called *Rio Grandi* and *Cape Negro*, in *Brazelia* the one, the other in *Congo*; both in one elevation, and parallel with Saint *Helena*: from that in *America* distant 400 leagues; from the other in *Afric* not much less, if any, from that number.

It had its name given by *John de nova*, in, or about, the year after the incarnation of our Saviour 1502. so called for that in his return from *India* to *Lisbon* it was discovered the 3. of *May*; a day consecrated to the memory of *Helena* the Empress who first found the Cross, the most religious of Ladies in her time, Mother to the first Christian Emperour, *Constantine*; both of them glorious in their age, *Brittans* both; both bright Gems of this our Nation.

This Isle is removed South from the *Æquator* sixteen degrees: from the utmost Promontory of South *Afric* hath two and twenty degrees of longitude, and where the Needle varies five degrees and thirteen minutes, but from the lands end of *England* distant 4500 *English* miles; from the Cape of *Good hope* 1740; *Madagascar* 3000; *Surat* 6600; and from *Bantam* 6900 or thereabouts. In that Bay, which takes name from the Chappel, the Isle has this resemblance.



But to what part of the inhabited World it appertains may be queried, seeing the vast *Æthiopic* Ocean so largely circles it. To *Afer* I may imagine (because it is nearest that Continent) rather than *Vesputius*. It is but small, not exceeding thirty *English* miles circumference, yet excessive high; for it vails its head often in the clouds, where opening a wide mouth it gulps down sufficient moisture to cool its ardor, which by reason of the Clime 'tis in, cannot but be sometimes intemperate; and but for that affinity it has with the middle Region which envelops it as with a chil-cold Tulipant, and long nights it has, that extreme heat which the Sun darts constantly twice every year perpendicular upon this Isle, would doubtless make the entrails enflame (had it Sulphur) like another *Vesuvius*. Nevertheless the Land is not more eminent in its height than the ambient Sea profound in the depth; so deep that it admits ill anchoring save at the N. W. from the Chappel, where is 20 fathoms; so as that there are Mountains in the Sea as in the Earth is not to be doubted; seeing that upon the casting of the Lead, Log, or Plummet, upon the one side of the Ship is sometimes found 30 fathom, and upon the other side 60. Nevertheless it is so very deep here that the sounding Line or Plummet will scarce find ground; which is the cause that Marriners do sometimes carry their Anchors ashore that they may moor or ride the more securely. By reason of the depth I could hardly discern either

either flux or reflux near the shore; seeming as if we were in the mid Ocean where neither ebb nor flood is to be discerned. Howbeit, the salt water plashes and froaths to see it self so suddenly resisted: but the moist breath usually vaporing in or upon the Seas makes it sometimes turbulent.

This Isle is hard to be ascended; not that the passage is craggy, but that it is so Precipitous. The Sailers have an Ironick Proverb, The way is such, as a man may chuse whether he will break his heart going up, or his neck coming down: but being once up, scarce any place can yield a more large or more delightful prospect. The Land is very even and plain at the top, and swells no where to a deformed rising: some Springs above be sweet which below are brackish: the reason may be, for that in their drilling descent they may relish of the salt hills through which it cuts an usual passage, so as they become salt both by their own composition and the salt breath which the Sea evaporates. Nevertheless, there are but two noted Rivolets; one which bubbles down towards the Chappel, the other into the Lemmon Valley, so called from a Lemmon Tree and Chappel built at the bottom of the Isle by the *Spaniard* Anno 1571. and by the *Dutch* of late pull'd down; a place once intended for God's worship, but now disposed of to common uses. There are also some ruines of a little Town lately demolisht by the *Spaniard*, in that it became a Magazine of private trade in turning and returning out of both the Indies; no other Monuments nor Antiquities are there found. You see all if you look upon the ribs of a weather-beaten Carrique and some broken pieces of great Ordnance which albeit left there against the owners liking serve some instead of Anchors. Human Inhabitants there are none; nor were of late, save that in the year 1591. Captain *Kendall* weighing Anchor sooner than was expected, one *Segar* a Marriner was accidentally left ashore: 18 months after, Captain *Parker* coming to an anchor found poor *Segar* alive, but so amazed, or rather overjoyed at his arrival, that he dyed suddenly; by which we see that sudden joy is not easily digested. Howbeit of Hogs and Goats here are plenty, who agree wellfavouredly and multiply even to admiration; happy in their ease and safety till Ships arrive there for refreshment. The Goats leap wildly from Rock to Rock, and to avoid the reach of our small Guns keep their Centinels.

pendentem summa Capram de rupe videbis
Cassuram speris decipit illa Canes.

*The stately Goat o're steepest Rocks makes way
To frustrate greedy Dogs of hopeful prey.*

Here also with a little labour we got store of Pheasants, Powts, Quails, Hens, Partridge; and which was no less acceptable, divers sorts of Grasse and Roots, as Wood-forrel, Three-leav'd Grasse, Scurvy-grass and like acid Herbs soveraign against the Scurvy; the usual Disease from the Sea, and most predominating amongst Islanders: we had also Basil, Parsly, Mint, Spinage, Fennel, Annis, Radish, Mustard-seed, Tabaco, and some others, which by a willing hand, directed by an ingenious eye, may soon be gathered; brought hither, and here sown, by *Fernandus Lupinus*, a Portugal, in the year of our Lord 1509. for the good of his Country-men; who nevertheless at this day dare hardly land to over-see their Seminary, or own their labours; the *English* and *Dutch* in the churlish language of a Cannon sometime disputing the propriety. Anno 1588. *Candish*, our Countryman, landed here in his circum-navigating the Globe; and found store of Lemons, Orenge, Pomgranads, Pomcitrons, Figs and Dates, but how the alteration comes who knows: for none of those grow there now that I could either see or hear of, one Lemon-tree excepted. To conclude: In the old Chappel here we buried our Captain, *Andrew Evans*, whose death's wound (as formerly told) was unhappily given him by a Mannatee at the *Mauritius*. He was an expert Seaman, and no less vigilant than expert: so as doubtless the Company had a great loss of him. *Cretensis nescit Pelagus?* was an old Adage setting forth the excellency of those Islanders in Marine affairs: for it is without controversie, That in those times they instructed other Nations in the Art of Navigation; but upon the subversion of the *Persian* Monarchy by the *Greeks*, and of theirs by the *Romans*, the perfection of that Art was transferred nearer our Quarters: unquestionless the *Portugals* by their ingenious and industrious discovery of the Sea-passage into the *East-Indies* (somewhat less than two hundred years since) gave that Art its greatest perfection: but who is now the most excellent? let *Reckerman* decide the Question; which learned observator in his Treatise of the *Spanish* and *Portugal* discoveries makes this Result, *Hoc tamen certum est, omnibus hodie Gentibus Navigandi indu-*
stria

stria & peritia Anglos esse superiores, Of all Nations the *English* for Sea affairs are reputed the most excellent; *Post Anglos, Belgas; & inter hos Flandros, Hollandos, Zelandos, &c.* and next the English the Dutch, amongst which, the chiefest in that Art are the Flemings, Hollanders, Zelanders, &c. So as by the judgment of that indifferent and learned Writer it appears the English have the first place for Sea knowledge and Navigation attributed them. And amongst the best Sea Commanders this late Captain of ours very well deserved with the rest to be ranked. But to return. That this is a very delightful Isle cannot be denied, and its admirable prospect and other pleasures were sufficient to induce our longer stay; but stay we might not: So as after a Weeks refreshment we discharged our reckoning in a hearty farewell, and by the invitation of a prosperous gale upon a N. W. course swiftly cut our passage through the yielding Ocean; insomuch as on the sixteenth of *October* we were once more Nadyr to the Sun, which at that time was in its Antarctic progress. Our latitude by observation was 13 degrees 13 minutes. The third day after, we had sight of Ascension Isle, so named by *John de Nova* in the year 1502. because upon that Feast day it was he first discovered it. The Isle is South from the Æquinoctial about 7 degrees, little more than thirty miles in circuit: not well wooded nor watered, little else observable: from *Santa Helena* seven hundred and twenty miles English or thereabouts.

The seven and twentieth day we crossed the Æquinoctial line the fourth time: the weather was hot, but qualified by the Monsoon that continued blowing one way save when the Tornado's interposed, which was more or less until we came into nine degrees North. We were miserably pestered with that variable weather, till then being frequently entertained with loud blasts of Wind, nasty showers of rain, with terrible thunder and lightning: but *Deus his quoque finem*. The eleventh of *November* we were parallel to *Cape de Verd* and those Isles Poets call the *Gorgades*, who feign that those three Islands were the habitations of the three Gorgons *Medusa, Stenia* and *Uriale* whom they make Furies rather than beauties; ill requiting *Perseus* his report, that they were the much famous Daughters of *Phorcis* the Son of *Neptune*, their yellow hairs curling like snakes and dishevelled about their naked shoulders so much set forth their beauty and gained such admiration in the beholders as if they were transformed into Statues. But leaving these upon a more Westerly course we coasted part of the American Continent, viz. *Guiana, Florida, Virginia, New-England*, and other parts of *Norumbega*, which with the several adjacent Isles we past by, shall in this place have no other observation than that the Sea in many places as we sailed was so covered with green weeds and small berries even where the water was not to be fadomed, that it rather seemed a field of Grass than the Ocean. But what was most to be noted, those Weeds or Branches like Nets were intangled and drawn along by the Barnacles which in those long Voyages usually breed upon the sides of Ships and exceedingly pester and retard their way in sailing: desiring rather in this place to vindicate the Truth which of long time hath been either defamed or so eclipsed, as the reality of the first discovery is not well known, being nevertheless attributed to *Columbus*. I shall therefore in the first place see what either by Prophetic pens or Reason otherwise is upon Record that may point towards that great, nay greatest part of the World, which for upwards of 5000 years and during those mighty contests for an Universal Supremacy by the Monarchs of the Earth was concealed; so as until the only wise God thought fit to give more perfection to Navigation, it seemed totally unknown and undiscovered.

Plato who was contemporary with *Alex. the Great*, and flourished about the 3580. year of the World, is one of the first. He in his Dialogue betwixt *Timæus* and *Critias* discourses (but obscurely) of a large Occidental Island; which being without a Name, from the view he seems to make into the Atlantic Seas gives it the name of *Atlas*; land in greatness comparable to *Asia* and *Africa*, united. *Aristotle* his condisciple approves of his conjecture; albeit he takes it only as a supposition. *Theophrastus* also in his Book of Rarities published two thousand years ago amongst other things relates how that some Merchants sailing through the Straits of *Gybralter* were by storm driven further West than they desired, by which accident they descryed land, but found it unpeopled. It is the opinion of most that land was the *Azores*; for the Isles *Columbus* first found out when he made his first discovery were fully planted.

Hanno the Carthaginian is the next. His Sea voyage is very uncertainly related: some suppose (and 'tis but an Hypothesis) that he doubled *Cape bona Speranza*, and amongst other places pretend the discovery of several Western Isles, but the course he steered is queried: some say South, others West. *Pomponius Mela* and *Lampridius* say the Land he discovered

was South: if South then not the West-Indies; for it may be presumed that seeing the use of the Compass was then unknown, his way was not without ken of Land, but rather crept near the shore: for had he been in the mid Ocean he had been lost, and in humane reason irrecoverable. *Virgil* in the 6. lib. *Æn.* foretelling the greatness of *Cæsars* Dominion has this allusion.

— Ultra Garamantas & Indos
Jacet extra Sydera Tellus,
Extra Anni Solisque Vias; ubi cœlifer Atlas
Axem humero torquet, Stellis ardentibus aptum.

— Stretching his great Command
Past Garamants and India, lyes a Land
Beyond both Year and Sun. Atlas the Skie
That bears, the Star fraught Pole doth wheel hereby.

About the right sense whereof is no small variance; for *Servius* thinks the Poet only means the *Æthiops* which *Laudinus* dislikes, not allowing any part of *Æthiopia* to exceed the Tropiques; to make which good he supposes that the word *Extra* signifies *pene Extra*; and by like evasion *Donatus* understands *Solem pro Die* and *Annum pro Nocte*, no Grammatical procedure. But *Lod. de la Cerda* with better consideration interprets *Virgil's* meaning, that *Augustus Cæsar* should extend his Scepter beyond *Atlas*, into the more meridional parts of *Libya* or South *Afric*, into Lands without the Zodiac; and so, the words *Extra Sydera* are to have *Zodiaci* adjoined: but granting that, it makes nothing for the discovery of *America*. After this, *Seneca* the Philosopher in his *Medea* gives us this prediction.

— Venient Annis
Secula feris, quibus Oceanus
Vincula rerum laxet, & ingens
Pateat Tellus, Typhisque Novas
Detegat Orbes. Nec sit Terris
Ultima Thule —

— The Time shall one day be
Guided by Providence, when men shall see
The liquid Ocean to enlarge her bounds
And pay the Earth a Tribute of more grounds
In ample measure. For the Seag-ods then
Will shew New Worlds and Rarities to Men.
Tèa (by his leave who all things doth command)
See Thule far less North than other Lands.

Dim lights to shew the way into the Western World: so that upon the whole it may be granted, the discovery of that vast Continent was reserved for a succeeding generation. The first wee meet with is *Madoc* Son of Prince *Owen Gwynedd*, who for thirty years ruled *Wales* after his Father *Gryffith ap Conan* had at *Saint Davids* done homage to *William* the Conquerour for Lands he held on the other side *Severn*. He was in a direct line descended from *Roderic* the Great, a Prince famous for his success against the invading *German*, especially at *Berthen*, *Bangelu*, *Monegid* and *Anglesey* about the year 846. such time as *Burchred* ruled over the *Mercians* and *Ethelwolfe* the *W. Saxons*. The Annals of those times acquaint us, That *Owen* was no sooner dead but that the custom of Gavel-kind (which some think has ruined most families in *Wales*) occasioned great division amongst his Sons, of which *Forwerth* or *Edward* surnamed *Dwryndwn* by reason of his broken nose was eldest, but withstood by *Howel* and *David* the younger Sons by reason of that and other his imperfections, *Howel* also was objected against for that his Mother was of *Ireland*, 'twixt which Countries War was proclaimed: so *David* was best approved of though youngest, both in respect of his comely personage and ingenuity, but principally for that he had gained the affection of the Lady *Emma Plantaginet* Sister to King *H. 2.* Howbeit this indirect practice was soon after questioned by *Llewellyn ap Forwerth* who by the assistance of *Howel ap Meredith* and *Conan ap Owen* his popular Kinsman gave battel to *David*, and having the better of the day possest himself of that Principality Anno 1195. and preserved it. These intestine broyles were no way pleasing to *Madoc* who by that discord foresaw their ruine (for what destroyes a Nation sooner than division?) and the *Normans* speedy conquest. Therefore to avoid that storm and provide for himself, he resolves upon a Sea-adventure hoping to find out some place abroad where he might plant securely and not be liable to Invasion. So Tradition: and it is not unlike that so generous a Prince was not unacquainted with those Authors lately cited; but to deviate a little, more certain it is the Song penned by *Ambrose Teleyssen* a Prophetic Bardh was then accomplished, writ *An. Dom.* 490. such time as *Aurelius Ambrosius* brother to *Uther pen-Dragon* repaired hither from *Armorica* to command in chief against the Saxon: in which, the Bardh foretels that at such time as they fell to discord amongst themselves and to Idolatry, the *Brittish* Splendor should be eclipsed.

*Eu Nar a folant
Eu hjaith a gadwant
Eu tir a gothlant
ond gwyllt Wallia.*

*Usque laudabunt Dominum creantem,
Usque servabunt idioma linguæ,
Arvâque amittent sua cuncta
præter Wallica rura.*

Whiles *Cambray's* Issue serve the *Lord* their Maker,
Whiles with no other Language are partaker,
Whiles so, with glory they their own shall keep,
Whiles other Nations in oblivion sleep.

Teleyssen also in the same Song reproves the pride and avarice of the Clergy, who to despight the *Welsh* gave out that *Austin* the Monk was their first Converter, who had embraced *Christ* long before by the preaching of *Joseph* of *Arimathea* and *Simon Zelotes* as *Baronius* and other *Annales* witness: whence came that religious boast, That the *Britains* had preeminency by having the first Christian King, Emperor and Monastery in the World; made good in *Lucius*, *Constantine* and *Bangor*. The Canzon was this:

*Gwae'r offeiriad byd
Nis angreiffia gwyd
ac ny phregetha
Gwae ny cheidw ygail
Ac eff yn Vigail
ac ny's areilia
Gwae ny theidw eye ddevaid
Rhae bleidhie, Rhufeniaid
a' i'ffon g'nyppa*

Woe be to that Priest Y-born
That will not cleanly weed his Corn,
and preach his charge among.
Woe be to that Shepherd, I say,
That will not watch his Fold alway
as to him doth belong.
Woe be to him that doth not keep
From *Romish* Wolves his silly sheep
with Staff and Weapon strong.

But to digress no further. *Madoc* having Ships, Men and provision ready, with his Prince's licence put to Sea from *Abergwilly* in the year 1170. Wind and Sea favouring so good a design, after some weeks sail due West he descried Land, probably New-found-Land; but whatever it was it over-joy'd him. *Madoc* then ranging the Coast, so soon as he found a convenient place, sat down to plant; after he had fortified, he left a hundred and twenty Men; and by Providence (the best Compass) and benefit of the Pole Star returned safely to his own Countrey: where having recounted his Voyage, the fruitfulness of the Soil, the simplicity of the Savages, the wealth abounding there, and facility of enlargement, after some months refreshment in ten Barques laden with necessary provisions they put to Sea again, and happily recovered their Plantation. They found few of those they left there, living; caused either by too much eating, novelty of that Climat, (which though never so good, yet causes alteration in new Inhabitants) or treachery of the Natives; so as *Madoc* (having the assistance of *Eneon* and *Edwall* his Brethren) quickly put it into good order; where they stay'd some time in expectation of a fresh supply of Men, but their expectations proved vain: for in the overturn of that State by the indiscretion of that unhappy Prince *Lluellyn ap Gryffith* married to *Eleanor* Daughter of *Simon Monteford* Earl of *Leicester* and *Elconer* Daughter of King *John*, *Gruffyth* being slain Anno 1282 at *Buelht*, *Madoc* and his Company returned no more; nor is there any record that the *Welsh* attempted to prosecute their former adventure. Nevertheless, albeit *Madoc* and his *Cambrian* crew be dead and their memory moth-eaten, yet their foot-steps are plainly traced; which the Language they left, the Religion they taught, the Reliques there found do clearly evidence: otherwise how come those *British* words (not much altered from the Dialect used at this day) amongst the *Mexicans*? whence had they the use of Beads, Crucifixes, &c? all which the *Spaniards* as we read in *Lopez de Gomera* and others found amongst those of *Acusano* and *Culhuacan* at their first landing in *America*: Yea, whence comes that tradition amongst the *Mexicans* that a strange People came thither in Corraughts who taught them the knowledge of God; and by whose instruction they became civilized? as related by *Columbus*, *Postellus*, *Franciscus Lopez*, *Cortez* and other *Castilians*. That of *Fernando Cortez* who Anno Dom. 1519. was Ambassador and General for *Ferdinand* and *Isabel*, is most remarkable; in some discourse 'twixt him and *Mutezuma* the second Son of *Antzol* and Father of *Quabutimoc* the last King of *Mexico* the Ambassador observing the *Indians* to have many Ceremonies which the *Spaniards* used, demanded who first instructed them: The answer was, That many years before a strange Nation landed there who were such a People as induced his Ancestors to afford

afford them civil reception; but how they were called or whence they came, could not satisfy. Another time in a Panegyrick which *Mutemuzza* returned them, he had this expression: One chief cause of my affection to your Nation is, I have many times heard my Father say how that he heard his Grandfire affirm, That some Generations before, his Progenitors came thither as strangers, in company of a Nobleman who abode there a while and then departed, but left many of his People behind: that upon his return most of those he left there, died: and that from him or some of them they supposed themselves to be descended. By which narrative it may be presumed, the People he meant were *Welsh* rather than *Spaniards*, and the Records of that Voyage writ by many *Bards* and Genealogists confirm as much, as may appear by the learned Poems of *Cynwric ap Grono*, *Guten Owen* (who lived in *Edward* the fourth's time,) and Sir *Meredith ap Reese*, (which last lived in the Year 1477.) of *Madoc* has this Eulogie.

Madoc wif' mwydic wedd;
Iawn genau Owen Gwynedd
Ni funnum dyr, fyenaidd oedd
Nada Mawr, ond y'm oroedd;

Madoc ap Owen was I call'd;
Strong, tall, and comely: not enthrall'd
With home-bred pleasure; but to Fame,
Through Land and Seas I fought the same.

By their Language also: *Welsh* Names being given Birds, Rivers, Rocks, Beasts, &c. as *Gw'rando*, which signifies to hearken; *Pen-gwyn* a Bird that has a white head, and Rocks of that resemblance: Isles there are called *Chorrhoeso*, there is also *Cape Britain*; *Gwyn-dowr* white water; *Bara Bread*; *Mam Mother*; *Tate Father*; *Dowr Water*; *Pryd Time*; *Buch* a Cow; *Clugar* a Heathcock; *Llynog* a Fox; *Wy* an egg; *Calaf* a Quill; *Trwyn* a nose; *Nef* Heaven, and others. Nor is it a phantse of yesterday, since Learned Men both of late and former times have taken notice; such are *Cynwric ap Grono*, *Meredith ap Ryce*, *Guten Owen*, *Lloyd*, *Powell*, *Pris*, *Hackluit*, *Broughton*, *Purchas*, *Davys* and others, whose learning and integrity have credit, and abundantly convince the ingenious: so as no doubt had it been known as merited, then had not *Christopher Columbus*, *Americus Vesputius*, *Magellan* nor others carried away the honour of so great a discovery: nor had *Madoc* been defrauded of his memory, nor our Kings of their just Title to the *West Indies*; at least to that part of it which a secret Fate as it were renew'd their claim to by *Columbus* his profering the discovery to King *Henry* the Seventh. Nor then had his Holiness nor his Catholick Majesty had that plea which they now ground upon the *Genoans* discovery, as the *Jesuits* and others have so vehemently disputed. Far be it from me in the least to detract from *Columbus*; albeit 'tis supposed that his confidence arose from another's direction who by stress of weather was driven upon those parts, and to him communicated; or else from *Columbus* his apprehension of the improbability that so much of the 360 degrees should be Sea, as ordinarily Charts do make; and that he might as well discover Westward as the *Portugals* had done Eastwards to the other *Indies*: be it therefore remembred, that this his Voyage was after the other of our Countrey-man three hundred and two and twenty years: So as possession is the *Spaniard's* best plea; seeing justly he cannot arrogate to himself a right upon pretence of the first discovery.

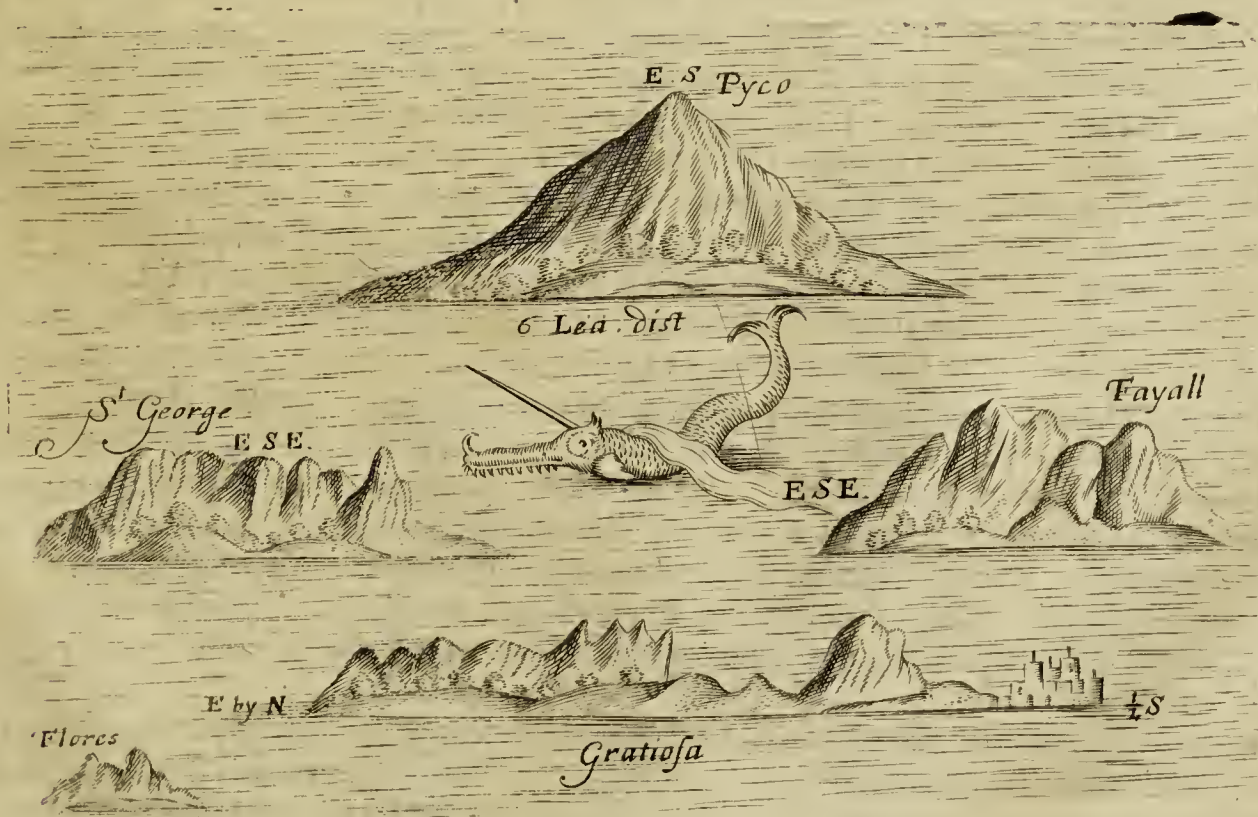
Columbus was born at *Cugureo* or *Nervi* not far from *Genoa*: a Man of a modest nature, studious and well read in the Mathematicks, chiefly in Navigation: His first encouragement was (say the *Spaniards*) from perusing an Ephemeris writ by a *Spanish* Mariner, who had been forced into the *West Indies* by tempest and died at *Columbus* his house after his arrival: this some think was invented, to the end an *Italian* should not master so much glory. Whether *Columbus* had any light from Poets, or heard of *Madoc's* Voyage who knows? for what Nation formerly knew not the acts of *English*-men better than themselves? otherwise *Polydore Virgil* had not undertook to our shame and prejudice, the *English* Chronologie; nor *Verstegan* (alias *Rowly*) the confidence to render well-nigh all the considerable Gentry of this Land from the Etymology of their Names, Teutoniques. *Columbus* well assured of this discovery sent his Brother to King *Henry* the VII. to propose the business so he would accept the undertaking: but the improbability of the design together with the obscure Quality of the Stranger, together with his too great frugality made the King give little credit to the proposition: for in his passage he had been imprisoned by Pirates who stript him before they set him at liberty. Upon the Kings refusal he apply'd himself to the *French* King, who in like manner hearing that King *Henry* had refused, gave him the like dismiss: so as he had rested under a final discouragement, had not *Ferdinand* the *Spanish* King accepted the motion, and given him the Command of two hundred Men in two small Ships at the request of *John Perez de Marchena* at that time Rector of the Monastery of *Rabida*, a great *Mecenas* of Learning and Industry:

with

with which, after threescore dayes sail, (in that time having no small ado to quiet the mutinous Spaniards) Columbus descried Land, an Island called *Guanahani*, by Colon new named *Saint Salvador*, a part of *Mexico*, and Southward to the place where *Madoc* formerly landed: a discovery no less joying them than if thereby they had got the Empire of the World: a prize so worthy, that from the year 1492 to this they have brought home no less gold and silver than all *Europe* enjoy'd formerly. Columbus died Ann. 1506. in his fourth return out of the *Indies*.

Anno Dom. 1497. *Americus Vespusius* a Spaniard before his Voyage into the Orient also adventures South; where with small toil he found more Land, but part of what was formerly discovered. Nevertheless, as if Colon had done but little, he arrogates to himself the honour of the discovery by calling the whole Continent which stretches almost to either Pole, AMERICA: injuriously, seeing others preceeded him in the discovery. *Magellan* after that sails more Southerly than *Vespusius* in the year 1519 thorow that *Fretum*, which with better reason is called *Magellane*. And since that, many others have given their Names unto Ports, Hills, Rivers, Rocks, &c. only *Madoc* sleeps in oblivion. Howbeit, such as value *Madoc's* memory will not easily pretermitt those living Monuments without some due acknowledgement: But I return.

The beginning of *December* we had sight of the *Azores* or *Flemish* Islands: which the Name seems to infer were first found out by the *Dutch*; for according to Tradition, a Merchant of *Burges* bound for *Lisbon* in the year 1449. was by stress of weather driven so far West as unexpectedly 'twixt the latitude of 38 and 40 deg. he descried several small Islands in view of one another, but at that time without shew of humane Inhabitants: These he called *Flemish* Islands. Howbeit, coming soon after ashore in *Andeluzia* and reporting his adventure, the *Portugals* by his Compass easily found the way, and quickly planted them with Men and what else was necessary: at which time they gave them the Names of *Saint George*, *Saint Michael*, *Saint Mary*, *Fayall*, *Pyco*, and the *Tercera's*; comprehended at first under the Name *Terceras*, but afterwards the *Azores*; so called from the many Ayries of Hawks they found there: albeit *Ortelius* rather supposes the Name derived from the Spanish word *Efforer* which signifies to dry or wither: for the old Name given it by Geographers (if rightly apprehended and granted to be that which *Theophrastus* mentions in his Book of Rarities) was *Uxiana* and *Cassiterida*; but the new Denominations imposed by the *Lusitanian* are not improper: for *Tercera* is so called for that it resembles three Isles, meaning the principal: *Fayall* has its Name from the Beech-trees with which it then abounded; *Pyco* from the Pyramidal shape it bears; *Flora* for that it was over-spread with flowers; the rest from Saints to whose Patronage the Captain thought fit to recommend them. Of these, *Tercera* is greatest if not the fruitfulest; for it abounds with Wine and Oyl, Corn and Fruit, Oade, &c. *Angra* is her best Town, and *Brazeel* the strongest Fort, which also commands the Haven; the best that Island has, though not very good to anchor in.



Tercera is not famous for any thing more than for the defence it gave Prior *Don Antonio* the titular King of *Portugal* against the Spaniard, as may be read at large in *Cunestagio's* Treatise concerning the Union of those two Crowns. *Pico* is extraordinary high land and surges in a peak or spire like *Teneriffe*, so far above the Clouds as those that sail by find it oft invelliped with foggs, insomuch as the top is seldom to be discerned, so as its Motto may be, *Caput inter nubila condit*: one of the highest Islands in the World it is reputed; some supposing that it mounts full five miles into the middle Region. But of more certainty it is, the circuit of the Isle is disproportionate to its height; for it exceeds not ten miles compass. The higher Earth is for the most part Sulphur, and shews many concave places whereout evaporates smoak and flame which now and then belch forth Brimstone. Notwithstanding, in the Valleys below there are delightful shades and chil-cold Rivolets, into which when the Fire is vomited, those contrary Elements echo their discontent, not a little to the terror and amazement of such as are unacquainted with those rancounters: from this contrariety it is I suppose, these Isles are more subject to dreadful Earth-quakes than other places. Most memorable was that about the year 1591. in Saint *Michael's* Island *Linschot* mentions, which endured shaking from the 26 day of *July* unto the 12 day of *August* to the extream affrightment of the Inhabitants, especially when by force thereof they perceived the Earth remove from place to place and *Villa Franca* the best Town it had turn topsie turvy: the Ships also that then rode at anchor in the Bay trembled and quak't; insomuch as the People verily thought Dooms-day was at hand, and that the Fabrick of the Universe was disjointing. Earthquakes, says *Aristotle* l. 2. c. 7. *Meteor.* proceed from watry vapors included within the bowels of the Earth, which in seeking a passage to its proper element by making a tumultuary motion shakes the Earth; and 'tis observed that these concussions happen oftneft in places within the temperate Zone, in regard that in cold places exhalations are not so much increast as they be in hot, where the Vapors are spent through excess of heat; chiefly where the Land is sandy, out of which exhalations evaporate with ease: contrarily, as here, where the soyl is rocky and mountainous, many hollow Caves are found; which being fill'd with Vapors troubles the superficies, and gives not over until it make an irruption. Another Miracle the *Spaniards* report for truth, How that the Isle *Corvo* rose out of the Sea, till then being far under water. That and *Flores* were discovered by the Spaniard. But more certain it is that in the year 88. they had them in subjection; such time as the Earl of *Essex* commanding her late Majesties Sea-force, to retaliate the Spaniard landed in despite of the Inhabitants and exercised what hostile Acts he thought needful: So as *Flores* and *Corvo* were sackt to purpose: S. *Michael* also was given the Souldier as free plunder, after the Admiral had for publick use first sent thence aboard his Ship four hundred thousand Ducates and upwards in Plate, besides Merchandize of great value: so well recruited was that place, notwithstanding the Noble Earl of *Cumberland* had examined it eight years before when most of the Western Isles submitted themselves likewise to his mercy. *Fayall* the year following felt the *English* no less smart upon the *Spanish* account, which made the Inhabitants execrate the Catholick ambition. In the year 1597. *Pico* was in like sort sharer in that quarrel, when Sir *Walter Raleigh* made the Isle a prey unto the incensed *English*, the Spaniard then not so able as afterwards to requite what provocation was added further at *Orcnoque* in the *West-Indies*. I shall but give this further remembrance, that at S. *Michaels* the true Meridian is only found; for there the Needle shews no variation either Easterly or Westerly, contrary to what is observed in other places: the reason is *inter Occulta Naturæ*, gueft at by many, but by none certainly discovered: albeit, some conjecture it is occasioned by the magnetick vertue of the Earth which makes the variation more or less according to the different scituation of place or distance from either Continent: for where there is an equidistancy, as in the mid-way 'twixt *Afric* and *America*, the Needle is oft-times found to vary least, the two Continents equally attracting all along that Meridian: but undoubtedly it is a fallacious conclusion, seeing the variation is so small at the Cape of *Good Hope* and other places contiguous to the *African* Continent. Howbeit, the ancient Accounts of the first Meridian, from whence Cosmographers assume their longitude in former Ages, by *Ptolomy* and others, were placed at the Fortunate Islands, those now called *Canaria*, and Cape *Verde*, where is very little variation: the rest of the meridional lines are 180; and albeit drawn from N. to S. yet by the same Poles are terminated.

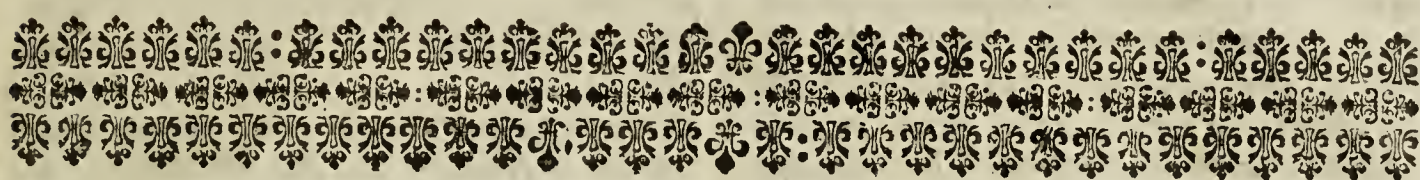
Leaving the *Azores*, the wind being fair and moderate we quickly entred the *Cantabrian* Seas, where after a little time we were churlishly entertained by loud winds that soon converted to a Storm of thrice four and twenty hours continuance; during which we took in our sail and lay a hull, tost sufficiently: but so good were our Ships that the

great-

greatest fear we had was of being driven nearer the *French Coast* than we desired; for in spight of Helm and Mizen the Tide or Current, if not both, drew us so nigh to *Heyfsant* (or as we pronounce it *Ushent*) a small Isle upon the most Western Point or Promontory of *Britain* (*Armorica* of old, but now *Britain-Britanant*) as we were not a little endangered. In that distress we likewise sought the Lord: who as he is the hope of all the Ends of the Earth, was pleased to appease the noise of the Sea and the waves thereof, *Psal.* 65. and in few hours more gave us the comfortable sight of our own Country; not unlike that long lookt for *Ithaca*. And well remembring that caution of the Poet, *Turpe mihi abire Domo vacuumq; redire*, I have as my greatest Adventure thought fit to expose to publick view these observations, albeit the issue of youth and hast, which indeed were intended for the private satisfaction of that noble Lord *William Earl of Pembroke* and the Lord *Powys*, who gave me the first encouragement to Travel. To conclude, We came to an Anchor at *Plymouth*, and returned God hearty thanks for our preservation.

Redituq; suo Singula gaudent.

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FINIS.

Herbert's Travels.

MS

